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THE
CHRISTIAN WITNESS

AND

Church Members' Magazine.

1863.

"THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN."

THE PROFITS OF THIS WORK
ARE
DEVOTED TO THE BENEFIT OF AGED MINISTERS.

VOLUME XX.



LONDON:
PUBLISHED BY JOHN SNOW, 35, PATERNOSTER-ROW.
1863.

LONDON:
GEORGE UNWIN, GRESHAM STEAM PRESS,
31, BUCKLESBURY.

EDITORIAL ADDRESS.

IN completing Volume XX. of the CHRISTIAN WITNESS, a feeling of solemnity steals over the mind. According to the statistics of human life, nearly two-thirds of the generation that hailed its appearance have passed away, and of the remaining third, it is impossible to say how many are still its readers; proper allowance, however, being made for competition, emigration, and other causes, it may be presumed that the number is small, so that the present constituency, to a vast extent, consists of new subscribers. This is according to the course of nature, and all that is required is, that the living shall promptly and uniformly hasten to occupy the places of the dead, enjoying the same privileges, and discharging the same duties. It is not enough, however, merely to fill the blanks of daily occurrence; population is ever on the increase, and our churches are annually multiplying; facts which require that the circulation of the magazines should, in that proportion, be extended. But even that is not sufficient, inasmuch as the mass of the people know nothing of these or of any similar publications, and hence the necessity of aggressive means for their diffusion. Let me, then, specially direct your attention to the Address of the Treasurer and Secretary, with which the present Number opens, and crave for it a careful perusal.

In connexion with this subject, I now beg leave to introduce a matter personal to myself. Next month the CHRISTIAN WITNESS will enter on its majority, an event which I desire to turn to the best account for the good of the Congregational Body. Of the mass of monthly serials which have appeared in the course of these twenty years, how few survive! The CHRISTIAN WITNESS and the *Penny Magazine*, however, still exist, despite the most intense competition, in such strength that had they attained to nothing more even at the outset, they would have been deemed, and justly deemed, a great success. The total of the joint issues considerably exceeds *Fourteen Millions!* This is a fact without a parallel in the history of such publications. From this immense circulation, notwithstanding their extraordinary cheapness, the pecuniary results are all but incredible. The clear profits on the magazines and interest on stock arising therefrom are about £16,000.

Still, time, as usual, in all such cases, necessarily brings along with it heavy delapidations which require suitable and constant repairs, and occasionally a special effort; and the present is, I think, a fitting period for one of these. My heart is deeply intent on *doubling or trebling the circulation!* Is the proposal startling? It need not: you, Fathers, Brethren, and Friends, have only to set about it with strong hearts and active hands, and it will soon be done!

I ask this grand and general rally, not merely for the comfort of aged and afflicted ministers, and the spiritual good of individuals and churches, but also, that, at the proper time, I may be enabled to hand over the Magazines to my successor in a healthful and hopeful condition.

In presenting this important request, it behoves me once more to make the most heartfelt acknowledgment of past services. There is no hazard in affirming, that no man engaged in this department of the Periodical Press was ever so supported as I have been, or was ever more handsomely rewarded for his labours, or received more uniform kindness and hearty co-operation. I had the unspeakable advantage of being selected by the Committee of the Congregational Union, and publicly appointed to the Editorship at the Autumnal Session in Leeds, by a resolution which was moved by the late ever-to-be-remembered John Angell James, and seconded by a pillar and ornament of Nonconformity—the Rev. Dr. Vaughan. This

I view as having been one of the most important and honourable events in my literary history. The advantage of this was, doubtless, very great, and I trust I have from the first duly estimated the benefits. I have always ascribed much of the unparalleled success of the Magazines to these circumstances. But heavy as is the load of obligation, I feel that my shoulders will bear a vast addition—as much, indeed, as my friends may choose to impose. I have only to beg that they will test me to the uttermost.

From the first I have always held that the Magazines were to be viewed as an all-important auxiliary to the pulpit, and on that, among other grounds, I have uniformly invoked the good offices of the ministers. The religious press, with its books, tracts, journals, and periodical publications, is fitting the mind of the masses for receiving and retaining the impress of the power of the pulpit. So that the faithful and zealous professors, conscientious and religious editors, and wise and pious authors, are the subordinate agents that God has chosen to give to the pulpit much of its present influence. These are God's ploughmen. They do much to turn over the fallow-ground of the heart. Their labours remove the rocks and rubbish that nature leaves in the wide field of the world that the minister has to sow. Truly, they are a needful class of workmen, and are worthy of their hire.

Every good book, religious pamphlet, and paper, that gains a reading in any family, in the congregation, adds efficiency to the ministry; and every pastor, who is not urgently solicitous for the general circulation of such helps among the people of his charge, is really blind to his own interests, as to those of his Master. For a family in the church, who never reads books and journals of the order, is like a thorn-thicket in the midst of a wheat-field, or a miasmatic swamp in the midst of a town, or a black spot on the disc of the sun, or a deformity in the face of beauty; and a whole congregation without such issues of the religious press, is nothing but a cold, dark, black, moral desert. Woe to the poor son of Levi, who may be so unfortunate as to be called to preach in such a place! He may thunder, he may lighten, he may labour for years, and see no fruit of his toil, for the people will sleep on, and on, and on in ignorance and inaction. Let ministers, then, pray for the rich blessing on our pious and self-denying colporteurs, authors, editors, and professors, for they greatly promote the pulpit's power.

The minds of the young, especially, are seriously corrupted by the trashy literature on which they feed. Papers and magazines filled with tales having neither sentiment nor morals to commend them, and stories whose only aim is to furnish momentary gratification, are the pabulum on which countless families of children are matured in our age. The results are often disastrous. Many children of pious parents, though reared in the Sabbath-school, are less familiar with the narratives and doctrines of the Bible, than the children of the last generation. Young people have less reverence for the Bible, the Sabbath and the house of God, and give a loose rein to their love of sinful pleasure.

A good religious magazine in a family will often check the tendency to this pernicious reading. If read from childhood, it educates the taste for more substantial mental food. The variety of its contents furnishes a word in season, for old and young, and suggests topics of profitable conversation at the daily meals and around the fireside. Pastors will do a good work for their people if they can secure the entrance of a religious magazine into every family of their congregations. Fathers, Brethren, and Friends, such is my appeal, and I shall confidently await your response, which I know will be worthy of yourselves, and fraught with the most substantial benefit to the Magazines.

JOHN CAMPBELL.

CONTENTS.

The May Meetings.

	PAGE		PAGE
The Congregational Union	241	The Ragged School Union.....	274
The Bicentenary	252	London City Mission	274
British and Foreign Bible Society	257	British and Foreign School Society.....	275
The London Missionary Society	260	Protestant Reformation Society	276
The Home Missionary Society.....	265	The Baptist Missionary Society	277
Irish Evangelical and Congregational		Wesleyan Missionary Society	278
Home Missionary Society.....	268	Church Missionary Society	278
Colonial Missionary Society.....	270	Society for the Propagation of the Gospel	
The Congregational Board of Education...	270	in Foreign Parts.....	278
Evangelical Continental Society	270	Colonial and Continental Church Society	279
The Liberation Society	271	The Asylum for Idiots at Earlswood.....	279
The Religious Tract Society.....	272	Association for Promoting the Welfare of	
The Sunday-School Union	273	the Blind	279

Ecclesiastical Affairs.

Ejected Ministers of 1662 in the Rural		Religion at the Reformation.....	84
Districts, 18, 70, 122, 173, 206, 280, 805,		Weekly Offering Record	175
..... 860, 404,	503	Church Finance	208
In Memoriam	33	The Missionary Enterprise	210
The Lord's Treasury, and How to Fill		The True Prosperity of a Christian Church.	409
it.....	66, 117	Congregational Psalmody.....	455
A Hint to Deacons.....	70	Evangelization of Town and Country ...	497
Social Worship	70	A Voice from the New World	506

Theology.

The Word "Angel" in the Epistles to the		Supreme Love.....	354
Seven Churches	22	Social Prayer	358
The Raising of the Widow's Son.....	73	The Lord Jesus Christ as Intercessor.....	393
The Lord Jesus Christ as Creator	99	The Rising Power and Glory of Christ	
Brotherly Kindness, or Christian Charity	102	the Terror of His Enemies, the Joy of	
The Appointment	104	His Friends.....	396
The Key of Knowledge.....	150	Calaphas Prophecieth.....	399
The Lord Jesus Christ as Mediator.....	152	Trust in God	403
Sanctification	156	The Christian in Life and in Death	433
Sanctification—Means by which it is pro-		The Lord Jesus Christ as Comforter	441
moted, and Evidences of its Advance-		Harps on the Willows	444
ment.....	198	The Harvest a Witness for God	448
The Lord Jesus Christ as Redeemer	201	The Tares and the Wheat; or, the Har-	
Grace in the Heart.....	204	vest of the Earth	481
The Lord Jesus Christ as Reconciler	297	The Rich Inheritance.....	486
The Great Design of the Lord's Supper...	301	Churches of Christ.....	490
On the Parables	303	The Lord Jesus Christ as Judge	493
The Lord Jesus Christ as Saviour	348	The Lord Jesus Christ after the Judgment	530
The Gospel Hope	351	The Wonderful Visit.....	533

Continental Europe.

The English in Paris; and what can Congregationalism do for them ?	9
--	---

Extracts from New Works.

	PAGE		PAGE
The Power of the Cross—Moorfields "Tabernacle"	76	Not Comfortless	472
Conference at the Savoy, in 1661.....	79	Swartz	551
Surprises appropriate to the Pulpit	184	Preaching	558
Predestination.....	469	How to become Great	554
The Holy Spirit as the Spirit of Prayer	471	Vanity of Human Life	555

The Colonies.

The Colonies, especially those of Australia—a Home for British Congregationalists	42	Auckland, New Zealand	90
On the Utility of Colonization.....	87	Anglo-Saxon Colonization, and the Diffusion of Christianity	182
		Australian Colonies	566

Nationalism.

The Sojourn of Israel in Egypt	54	Our Lord's Testimony to the Pentateuch	29
--------------------------------------	----	--	----

Essays.

Calvin and the Reformation	8	Bishop Colenso	167
Religion in Germany.....	11	Rev. W. Kirkus, LL.B.	167
Critical Examination of Modern Scepticism in France	14	The Five Books of Moses.....	168
Calvinism	17	Psalmody	212
The Characteristics of the Age	27	Deafness	215
Review of the Year	37	Revivalism Purified	283
The London Congregational Association .	38	Editorial Postscript	288
New Chapels, &c., in 1861	41	The New England Churches 193, 289, 337, 385	
The Logic of Idolatry	58	Biography	295
The Sunday School	97	Sheffield Young Men's Christian Association	313
God is Faithful	108	The Kingdom of Christ	342
Evil Speaking.....	109	The Weight of Words	345, 508
The Advantages of Knowledge, and the Importance of Self-culture	130	The Ordinances of Christ's Kingdom.....	390
The Royal Marriage	145	The Divine Plan for the Support of the	
Freedom and Slavery in the United States of America	158	Thomas Benet burned at Exeter	460
The late Richard Green, Esq.	162	Ordinances of the Gospel.....	451
Mr. Godwin's Lectures.....	162	Dublin Statistical Society	453
Popish Loyalty	165	History of Earthquakes	510
The Bible Society and Romish Versions	166	Congregational Psalmody ..	514
		To the Readers	529

Obituary.

The late Dr. Ross, of Sydney	99	Rev. Joseph Jas. Insull, of Bedford.....	467
Samuel Woodcock, Esq.	144		

Christian Catechisms.

A Catechism on Prayer Meetings	181	Questions for Self-Examination	181
--------------------------------------	-----	--------------------------------------	-----

Propery.

A Portrait drawn in Naples	311	Archbishops and Bishops of Australia to their Flocks.....	415
Pastoral Address of the Roman Catholic			

Hints and Helps to Village Preachers.

A Lecture to Young Men.....	20, 81	Emotion in Preaching	375
Comparative Character of the American Pulpit	316	Discriminating Preaching.....	519
The Old Paths	316	The Wesleyans	519
Public Prayer.....	317	On the Choice of Texts.....	544

Household Hints.

Parental Teaching	364	Moral Science for the Millions.....	464
Be in Time	366	The Funds of Friendly Societies.....	550
How do you bring up your Children?.....	413		

Correspondence.

	PAGE		PAGE
Marriage Customs among the Chinese ...	31	Hints to Chapel-Builders.....	138, 220
Richard Allein, M.A.....	80	Visit to Jerusalem.....	218
Ballarat	187	Revolution in the Government and Death	
Auckland, New Zealand	187	of Radama II.	376

Intelligence.

Congregational Record ... 46, 90, 142, 188,		The Colonies—a Voice from Queensland	427
..... 235, 329, 382,	428	Home Missionary Institution for Glou-	
Review of the Month ... 47, 93, 142, 190,		cestershire	478
..... 239, 335, 383,	431	Congregational Union	522
Colonial	328	The Colonies	566

Biography.

Robert Hall, M.A.	1	Miss S. M. Williams.....	370
The Rev. Samuel Haywood.....	60	The late Rev. James Turner, of Knutsford	374
Conversion and Death of Joseph Whitford,		Rev. John Ashby	417
Mevsgissey.....	112	Sketch of the Life and Labours of Mr.	
Mrs. Mary Lum Eldridge.....	115	Joseph Notting	418
The Rev. T. Q. Stow, Adelaide	168	The late Thomas Raffles, D.D.....	515
Gatherings from the Pit-Heaps; or, the		The late Mr. Samuel Fletcher, Manchester	538
Allens of Shiny-row	221	Memoir of the late Rev. Thomas Joseph,	
Samuel Taylor Coleridge.....	308	Pastor of the Congregational Church,	
Reflections at the Sea Side, on the Death		Arundel	541
of a beloved Brother	309	Notice of Mr. Ellis.....	544
Dr. Hopkins	367		

Family Reading.

Life among the Karens	124	The Buried Miners.....	287
The Moravian Church	126	Tales of Adventure.....	317
The Gipsy Population	128	Hints to Young People.....	320
What is Calvinism? ...	176	Mode of condemning Intemperance.....	547
Luther's Spiritualism.....	177	How to Profit by a Sermon	548
American Eloquence	230	Austalian John, his old Mother, and the	
The Boy-King	285	Onions	548

Poetry.

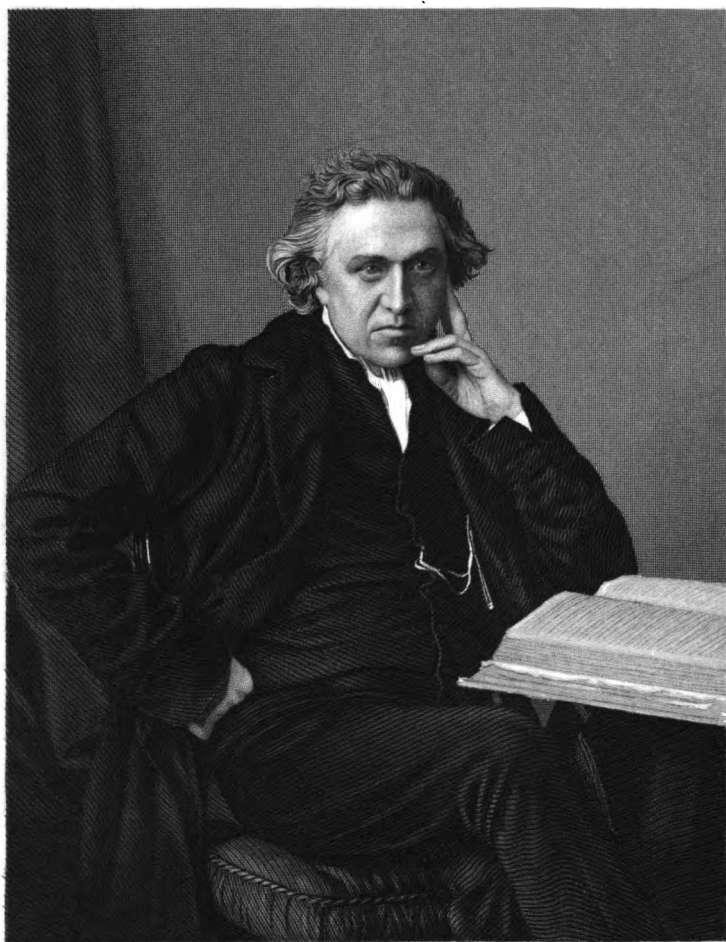
Christian Greeting	139
--------------------------	-----

Literature.

Freedom and Happiness	45	The Closer Walk; or, the Believer's	
The True and Beautiful	45	Sanctification	84
Realities	45	The Sunday School Teacher's Class	
From the Cradle to the Crown	46	Register	84
Notes on the Gospels, Critical and Ex-		Glimpses of our Heavenly Home	84
planatory.....	83	The Night Watches and other Poems ...	84
How it was done at Stow School	83	The Baptist Hand-book for 1863	85
Alfred and the Little Dove	83	Letters of William Cowper	85
Patriarchal Shadows of Christ and His		Look and Live	85
Church.....	83	Madagascar; its Mission and its Martyrs	85
Life of Francis Xavier	83	Pastoral Recollections and Sketches	85
Our Companions in Glory; or, the Society		Gulliver's Travels; a Voyage to Lilliput	
in Heaven Contemplated	83	and Brobdignag	86
The Teacher's Pocket Book and Diary		Sunny Scenes; or Recollections of Con-	
for 1863	83	tinental Rambles among Men and	
The "All in All" for every Day	83	Mountains	86
Boughton Grange; and some Passages in		Self; its Dangers, Doubts, and Duties...	86
the History of its Owner	84	Laurie's Entertaining Library.....	86
Notes on the Scripture Lessons	84	Prayer and the Divine Order	86
Morning; a Book for Mothers and Chil-		The Garden Oracle, and Floricultural	
dren	84	Year Book	86
The Child's Own Magazine for 1862	84	A Chat with the Boys on New Year's Eve	86
Ralph Saunders; or the School Boy's		The London Quarterly Review	87
Friends	84	The Works of John Howe, M.A.	140

	PAGE
Shilling Books for Leisure Hours	140
The "Standard" Primers, First "Standard" Reader, and Second "Standard" Reader	140
The Bible in the Workshop	140
Independency; a Deduction from the Laws of the Universe	140
Mary McNeill; or the Word Remembered	140
Lost, but not for Ever; my Personal Narrative of the Starvation and Providence in the Australian Mountain Regions	140
Bonds, but not Bondage.....	141
Tales of the Scottish Peasantry	141
The Cottage Fireside; or, the Parish Schoolmaster	141
A History of the Christian Church to the Reign of Constantine the Great	141
Bibliotheca Sacra; and Biblical Repository	141
Works Received and Approved	141
Romanism and Rationalism.....	187
Memorials of the late Dr. Bennett; with the Funeral Services.....	187
Don't Say So	187
Lays of the Pious Minstrel; Selections... ..	187
Pattie Durant; a Tale of 1662	187
Twenty-nine Years in the West Indies and Central Africa; a Review of Missionary Work and Adventure, 1829—1858	187
The Thoughts of God	187
Messiah's Many Crowns	187
Familiar Colloquies between a Father and his Children	283
A Morning beside the Lake of Galilee ...	283
The Works of Thomas Goodwin, D.D. ...	283
The Literary Characteristics and Achievements of the Bible	283
Christmas Evans; a Memoir	283
Homilies and Communion Discourses ...	283
Standard Readers	283
Essay on the Improvement of Time, and other Literary Remains.....	322
The Life of Our Lord upon Earth, in its Historical, Chronological, and Geographical Relations	324
A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes in this Country, contrasted with Real Christianity	324
The Apostle of the Alps	325
The Believer's Triumph	325
Moses Right, and Bishop Colenso Wrong ..	325
Five Hundred Plans of Sermons.....	325
The Complete Works of Richard Sibbes, D.D.....	325
The Christ of Revelation and Reality ...	326
Infant Feeding, and its Influence on Life ..	326
The Life of William Chillingworth	327
The Temperance Congress	327
Worth her Weight in Gold	327
Bessy's Money	327
Our Village Girls	327
Gleanings among the Sheaves; or, Handfuls let fall on Purpose for the Poor ..	328
History of Sandford and Merton	380
History of the Development of the Doctrine of the Person of Christ	380
Theological and Homiletical Commentary on the Gospel of St. Luke.....	380
Ask and Receive.....	380

	PAGE
"The News" Almanack, Banking, Insurance, Railway and Public Companies' Directory	381
The History of Modern Europe	381
The Book of Bible Prayers	381
The Evangelist; being Sketches of Sermons on Various Subjects	381
Lectures on the Pentateuch; with Special Reference to the Recent Objections... ..	419
Imogine; or, the Flowers and Fruits of Rome	420
The Complete Works of Richard Sibbes, D.D.....	425, 522
Glimpses of Christ	425
The Cloud Dispelled; or, the Doctrine of Predestination Examined	425
The Old Lieutenant and his Son.....	425
The Power of Consistency	425
Christ All in All; or, What Christ is made to Believers	426
The Pulpit Assistant	426
The Works of John Howe, M.A.....	426
Words of Peace; or, the Blessings and Trials of Sickness	426
Texts of Scripture; arranged for the Use of Family Worship, and for Private Meditation	426
Elijah the Prophet; or, Past, Present, and Future	426
Dreamthorp; a Book of Essays written in the Country	426
The Prize worth Striving for	427
The Temple of the Holy Ghost	427
Arctic Discovery and Adventure.....	427
The Pentateuch, and its Relations to the Jewish and Christian Dispensation... ..	427
A Story of Carn Brea	427
Memoir of the Life and Writings of Andrew Fuller	474
Hannam's Pulpit Assistant.....	477
Selected Sermons of the Rev. James Bolton, B.A.	477
Henry Morgan; or, the Sower and the Seed	478
The Sick Room and its Secret.....	478
Hymns for the use of Sabbath Schools and Bible Classes	478
The Power of the Tongue; or, Chapters for Talkers	520
Euclid's Plane Geometry, Practically Applied.....	520
Evenings at Home; or the Juvenile Budget of Miscellanies	521
The Wisdom of our Fathers; Selections from the Miscellaneous Works of Archbishop Leighton, with a Memoir ..	521
Influence	521
Lost and Found; or, God and the Sinner ..	521
History of the Plague of London	521
War Irreconcilable with Christianity.....	521
Searchings of Scripture, and its Teaching ..	522
The Proposed Union of the Free and United Presbyterian Churches, in its Bearing upon Calvinistic Doctrines ..	522
Submission and its Reward	558
Ancient Egypt, its Antiquities, &c.	558
The Life and Character of John Howe, M.A. ..	559
The Politics of Christianity	559
Gradations in Euclid.....	559
Hymns for Divine Worship.....	560
Mediatorial Sovereignty	561
Brief Notices	561, 562, 563, 564, 565



Engr. by Alfred Adlard, from a Photograph by W.G. Smith, Southampton.

REV. E. MARTIN,

Chairman of the Congregational Union.

1892.

London, John Snow, Paternoster Row.

THE CHRISTIAN WITNESS.

Biography.

ROBERT HALL, M.A.

THIS distinguished individual, one of the brightest ornaments of his age and country, was born at Arnsby, a small village in the neighbourhood of Leicester. His father, who was pastor of a small Baptist congregation, is well known as the author of "Help to Zion's Travelers." Robert, who was the youngest of fourteen children, was, from his childhood, of a tender and delicate constitution; so much so, indeed, that it was scarcely expected he would reach maturity. At a very early period, he began to exhibit proofs of an active and ardent mind. As soon as he had acquired the ability to speak, he was incessantly asking questions, anxious to understand every object around him. The first part of his education, which was received under the care of the village schoolmistress, seems to have excited in him an extraordinary thirst for knowledge. In summer, after the school hours were over, he would steal into the grave-yard, where, in fact, by means of the inscriptions on the tomb-stones, his nurse had taught him to read; and there, lying upon the grass, would pore over his books, until the shades of evening compelled him to return home. At the age of six, he was placed at a school, under the charge of a Mr. Simmons, of Wigston, a village about four miles from

Arnsby. While there, Robert seems not merely to have prosecuted his regular studies with diligence, but to have spent his leisure hours in reading. And the books which he selected for perusal were not such as merely amuse and interest the mind, but such as require deep and serious thought. The works of Jonathan Edwards he particularly esteemed, and was accustomed to peruse them with the greatest relish. Bishop Butler's "Analogy," also, he read with the most intense delight. Thus early did the mind of Robert Hall evince a taste for the writings of the most profound and subtle metaphysicians; a taste which continued through life.

It is gratifying to remark, that along with this rapid advancement in knowledge and intellectual power, Robert displayed also a growing relish for spiritual things. In these circumstances, his father was anxious to devote him to the sacred office; but the delicate health of the son, and the scanty income of the father, seemed to be almost insuperable obstacles in the way of an object so desirable. Mr. Hall, therefore, took his son to Kettering, that he might avail himself of the advice of an influential friend, Mr. Beeby Wallis. The interview terminated in the choice of a suitable boarding-school, but Mr. Wallis,

struck with the sickly appearance of the boy, requested his father to allow him to remain with him for a few weeks, that he might have the benefit of a change of air. While residing, Robert was often requested to display his powers of oratory before an auditory invited to witness the exhibition. The young orator frequently adverted in after life to the injury resulting from such an injudicious practice. "Mr. Wallis," said he, "was one whom everybody loved. He belonged to a family in which probity, candour, and benevolence constituted the general likeness; but conceive, Sir, if you can, the egregious impropriety of setting a boy at eleven, to preach to a company of grave gentlemen, full half of whom wore wigs. I never call the circumstance to mind without grief at the vanity it inspired; nor when I think of such mistakes of good men, am I inclined to question the correctness of Baxter's language, strong as it is, when he says, 'Nor should men turn preachers as the river Nilus breeds frogs (saith Herodotus) when one-half moveth before the other is made, and while it is yet but plain mud!'"

After having spent a few weeks at Kettering, Robert was placed by his father as a boarder at the school of the Rev. John Ryland, in the neighbouring town of Northampton. Here he remained for a year and a half, during which he made great progress in his knowledge of the ancient classics, and in the various departments of elementary science. After studying for some time under his father's care, Robert, now in his fifteenth year, was sent to the Bristol Institution, where young men in connexion with the Baptists were trained for the ministerial office. In this academy he made rapid progress in the study of theology, but he appears to have estimated intellectual attainments at perhaps too high a value. Having been appointed to deliver an address in the vestry of Broadmead Chapel, founded on a passage of Scripture, he suddenly paused in the course of it, covered his face with his hands, exclaiming, "Oh!

I have lost all my ideas," and sat down abashed and confounded. On the following week the same subject was prescribed to him, but his second failure was if possible still more humiliating. He rushed from the vestry, and on returning to his room, exclaimed, "If this does not humble me, the devil must have me!" Such were the early efforts of one who for nearly half a century was held in the highest estimation as one of the most distinguished preachers of the age.

While attending the Bristol Academy, he usually spent the summer vacation at Arnsby, under his father's roof. It was on his return home, in the summer of 1780, that Mr. Hall resolved to examine his son, with the view of setting him apart, if found qualified, to the sacred office of a minister of the Gospel of Christ. Afraid lest his own partiality might warp his judgment, he conducted the examination in the presence of the congregation over which he himself was pastor, and accordingly, having acquitted himself to their entire satisfaction, Robert Hall was set apart "by lifting up their right hand and by prayer." Though thus nominated to the ministry of the Gospel by his father, and the congregation at Arnsby, he still continued to pursue his studies at the Bristol Institution, and was at length appointed to King's College, Aberdeen, on Dr. Ward's foundation. On his way to the north, having received a letter of introduction, he waited upon the late venerable Dr. Erskine, of Edinburgh, by whom again he was supplied with introductions to two distinguished ornaments of Marischal College, Drs. Campbell and Beattie. For many years afterwards, Mr. Hall used often to speak of the kindness shown him by Dr. Erskine on that occasion, and of his feelings when, on taking leave, "the venerable man of God exhorted him to self-vigilance, kissed him, laid his hand upon his head, blessing him, and commending him to the care of the great Head of the church."

It was while attending college at

Aberdeen that Mr. Hall first became acquainted with the late Sir James Mackintosh. They were fellow-students, and though in many points they did not coincide in sentiment, they were inseparable companions. "They read together; they sat together at leisure if possible; they walked together." They read the ancient classics together, and so well was their intimacy known to their fellow-students, that it was not unusual to hear the remark made concerning them as they went along, "There go Plato and Herodotus." Though destined afterwards to move in far different spheres, these two distinguished individuals continued through life to entertain towards each other sentiments of the strongest esteem and respect. Sir James alleged that to his intercourse with Mr. Hall he could trace more of his knowledge, in so far as principles were concerned, than to any other quarter. Mr. Hall, on the other hand, declared again and again that he considered his early friend as possessing an intellect more analogous to that of Bacon, than any person of modern times.

In 1788, while Mr. Hall was still pursuing his studies at Aberdeen, he received an invitation from the Baptist congregation of Broadmead, Bristol, to become assistant to Dr. Caleb Evans, their pastor. This invitation he accepted, with the express understanding that, while he should reside at Bristol during the summer, he should be permitted to finish his theological course at college during the winter. At length, after having completed his studies, he commenced his pastoral duties at Broadmead, with every prospect of extensive usefulness. His preaching was much admired. Crowds flocked to hear him, and many of the most distinguished men in Bristol, including several clergymen, were his occasional hearers. Amid all this popularity, however, Mr. Hall, as he often used to remark at an after period, was yet unacquainted with the grand peculiarities of the Gospel scheme. In his discourses he dwelt much on generalities, and seldom, if ever, adverted to the

cardinal doctrine of justification by free grace, or the equally important truth, that we are renewed by the operation of the Spirit of God. Nor was it favourable to Mr. Hall's progress in the knowledge of the truth, that in three months after he settled in Bristol, he was appointed classical tutor in the Bristol Academy. This combination of two offices in a young man of twenty-one years of age, could not fail to prove injurious in every point of view, yet he endeavoured for five years to discharge the duties of both with conscientiousness and fidelity. The sentiments of the young pastor of Broadmead, however, appear at this time to have been characterized by a tendency to free and daring speculation, which betrayed a mind not duly exercised in spiritual communion with his Lord and Master.

At length, in 1788, a serious trial awaited Mr. Hall from a quarter the most unexpected. A misunderstanding unfortunately took place between him and his colleague, Dr. Evans. The congregation, of course, split into two parties, each becoming the partizan of his favourite minister. For nearly two years this dispute continued, and feeling his situation becoming every day more uncomfortable, not only from the quarrel now referred to, but also from some alleged difference of opinion between him and his people, as to the necessity of re-baptizing adults who had been baptized in infancy, he came to the resolution of relinquishing a charge which he could no longer retain, either with honour to himself or advantage to the congregation.

While matters were in this state of uncertainty and suspense, an event occurred which, in the course of providence, opened up to Mr. Hall a new and very important sphere of ministerial usefulness. Mr. Robinson, the pastor of the Baptist church of Cambridge, who had adopted sentiments bordering on infidelity, died suddenly while on a visit to Dr. Priestley at Birmingham. From the heretical and semi-infidel views inculcated upon them for a long

time previous to Mr. Robinson's death, the congregation at Cambridge had unhappily imbibed a similar spirit. In these circumstances, Mr. Hall, who had already acquired a high reputation as a preacher, was invited to preach for one month, and afterwards for a longer term. At length, in 1791, he was invited to take the pastoral charge, and readily accepted. The death of Mr. Hall's father, which occurred about this time, impressed his mind with feelings of peculiar solemnity in entering upon his new charge. Often had his affectionate parent urged him to avoid barren and profitless speculation, and the recollection of the precepts, as well as example, of his now glorified father, exerted a most salutary influence upon his mind. At this period particularly he renounced his belief in *materialism*, which he often declared he "buried in his father's grave."

His first sermon at Cambridge was on the doctrine of atonement, and its practical tendencies. Accustomed as the congregation had been to the worse than Socinian views of their late pastor, the subject selected was one which could not fail to give offence to many of the hearers. "Immediately after the conclusion of the service," accordingly, "one of the congregation, who had followed poor Mr. Robinson through all his changes of sentiment, went into the vestry and said, 'Mr. Hall, this preaching won't do for us; it will only suit a congregation of old women.' 'Do you mean my sermon, Sir, or the doctrine?' 'Your doctrine.' 'Why is it that the doctrine is fit only for old women?' 'Because it may suit the musings of people tottering upon the brink of the grave, and who are eagerly seeking comfort.' 'Thank you, Sir, for your concession. The doctrine will not suit people of any age unless it be true; and if it be true, it is not fitted for the old women alone, but is equally important at every age.'"

The ministerial labours of Mr. Hall were becoming every day more successful, and the people increasing in attach-

ment to evangelical truth, when unfortunately he was dragged into keen political discussion. The French Revolution, which occurred about this time, threw the minds of all classes of society into the most intense anxiety, and Mr. Hall was prevailed upon to take a prominent part, by the publication of his well-known "Apology for the Freedom of the Press." His political celebrity, however, soon led him to be classed by multitudes with the adherents of Dr. Priestley, and, more especially, as in the course of his first pamphlet he had pronounced a warm eulogium upon that noted individual. And yet, whatever might be Mr. Hall's personal respect for Dr. Priestley, no two individuals could be more opposed in religious sentiments. For Socinianism, Mr. Hall had the utmost horror, and could never speak of it but with detestation.

In his first pastoral duties, Mr. Hall was remarkably exemplary. For some years he visited every member of his church once a quarter. These were not calls but visits, and paid usually in the evening, that he might meet the whole assembled family. Among the lower classes, to make them quite at ease, he would sit down with them at supper, and that this might involve them in no extra expense, he took care that they should all know that he preferred a basin of milk. In visiting the poorer widows, it was his practice to carry tea and sugar with him, taking especial care that there should be more than was needed, and requesting permission to leave the remainder behind him. He persuaded the poorer members of his flock to form little meetings for reading, religious conversation, and prayer, going from house to house. These meetings he himself frequently attended.

While thus exerting himself for the benefit of his people, Mr. Hall was anxiously seeking also his own improvement. He devoted six and sometimes even eight hours a-day to reading. The classics, both Greek and Roman, engaged his peculiar attention, and his theological studies were conducted with

the utmost ardour and zeal. About this time he commenced the study of the Hebrew language, which he had neglected at college, and such was his assiduity and diligence that he soon became a thorough proficient in it. His intellectual acquirements, however, he did not permit to entrench upon his devotional habits. His discourses, on the contrary, evinced a growing seriousness and spirituality of thought and feeling. His usefulness and popularity rapidly increased, and in 1791 it was found necessary to enlarge his place of worship, so as to accommodate two hundred more persons.

The usual effect of his discourses while at Cambridge is thus graphically described by his biographer, Dr. Gregory:—"From the commencement of his discourse an almost breathless silence prevailed, deeply impressive and solemnizing from its singular intenseness. Not a sound was heard but that of the preacher's voice—scarcely an eye but was fixed upon him—not a countenance that did not watch, and read, and interpret, as he surveyed them again and again with his rapid, ever-excursive glance. As he advanced and increased in animation, five or six of the auditors would be seen to rise and lean forward over the front of their pews, still keeping their eyes upon him. Some new or striking sentiment or expression would, in a few minutes, cause others to rise in like manner; shortly afterwards still more, and so on, until, long before the close of the sermon, it often happened that a considerable portion of the congregation were seen standing—every eye directed to the preacher, yet now and then for a moment glancing from one to another, thus transmitting and reciprocating thought and feeling; Mr. Hall himself, though manifestly absorbed in his subject, conscious of the whole, receiving new animation from what he thus witnessed, reflecting it back upon those who were already alive to the inspiration, until all that were susceptible of thought and emotion seemed wound up to the utmost limit of

elevation on earth—when he would close, and they reluctantly and slowly resume their seats."

In the beginning of the year 1799, Mr. Hall had the pleasure of enjoying for some time the society of his old friend, Sir James Mackintosh, and also the celebrated Dr. Parr, both of whom were on a visit at Cambridge.

About this time Mr. Hall, to counteract, if possible, the prevailing infidelity of the age, which had been matured by, if it did not originate in, the French Revolution, preached and published his celebrated sermon "On Infidelity," which soon raised his character both as a profound thinker and an elegant writer. His place of worship now became the resort of multitudes eager to listen to the pulpit instructions of a man of such high celebrity. Many of the members of the University were to be seen mingling with the crowd, and men of all classes vied with one another in extolling his extraordinary powers, both as a pulpit orator and as an author. His fame in the latter capacity received considerable enhancement by the publication of his sermon "On War," and that entitled "The Sentiments proper to the Present Crisis," both of which have always been regarded as highly finished productions."

No sooner, however, had this extraordinary man reached the summit of his fame than, in the inscrutable arrangements of Divine Providence, he experienced one of the most distressing calamities that can afflict humanity—a temporary derangement of the mind. During the greater part, nay, almost the whole of his life, Mr. Hall had been subject to a severe pain in his back, which often deprived him of rest, and depressed his spirits. This sore malady increased to an alarming extent in the early months of the year 1803, and by the advice of his physician he took a house at Shelford, a village about five miles from Cambridge. The change afforded a partial relief; but being deprived of the usual cheerful society which the town afforded, he devoted much of his time to

study. The effect of the severe mental exertion it is melancholy to think of. His brilliant intellect was for a time obscured; reason reeled, and he became insane. During this afflictive dispensation, which lasted for two months, his congregation evinced their sympathy in a way most creditable to themselves. They set on foot a subscription, which, with the aid of other friends, became sufficient to produce, besides a life annuity of one hundred pounds, a farther sum nearly equal vested in Government securities, the latter to be at his own disposal at death, each sum being properly vested in trustees.

After labouring for some months among his people on his recovery to mental health and vigour, symptoms of the same disorder began to show themselves anew, but by the judicious care and attention of his physicians he completely regained his former tranquillity and composure of mind. It was judged necessary, however, that in present circumstances he should resign his charge at Cambridge, and for a year at least give himself up to the enjoyment of retirement and ease. He accordingly tendered his resignation, and quitted a sphere of exertion in which he had been singularly useful for fifteen years.

In consequence of the two visitations of Divine Providence to which we have just referred, Mr. Hall's mind appears to have become more than ever impressed with a sense of his entire dependence upon God; his habits were observed to be more devotional, and his exercises more fervent and more elevated. His own decided persuasion in fact was, that to the first of these attacks was to be referred the era of the complete renewal of his heart and affections. Under this persuasion, one of his first acts on regaining the full balance of his mental powers was to make a solemn dedication of himself to God—an act which he renewed every year on the recurrence of his birth-day.

After spending some time in calm retirement and occasional study, combined with frequent exercise he gradually re-

gained his bodily health and mental tranquillity, so as to preach occasionally in the villages around his residence in Leicestershire. At length he accepted an invitation to become the stated pastor of a small congregation assembling at a chapel in Harvey Lane, Leicester, formerly under the care of Dr. Carey, whose praise is in all the churches as a faithful and devoted missionary at Serampore. "The people," said he, in a letter to Dr. Ryland, "are a simple-hearted, affectionate, praying people, to whom I preach with more pleasure than to the more refined at Cambridge." Among this people he laboured with great comfort and remarkable success for nearly twenty years.

Shortly after entering upon his charge at Leicester, Mr. Hall united himself in marriage with a partner of whose piety, prudence, and affection he was accustomed to speak in the highest terms. Amid his bodily weaknesses and frequent perplexities she soothed, comforted, and encouraged him. His exertions not only among his own people, but in every good work, were indefatigable; and it was pleasing to perceive that they were highly appreciated. Every new work which issued from his pen raised still higher his celebrity as an author. Wherever he went to preach, crowded congregations hung upon his lips. Churchmen and Dissenters, men of all classes and of all opinions, flocked to hear one who was justly regarded as a most accomplished and elegant preacher. Whether at Leicester, at Cambridge, at Bristol, or in London, he was called to address overflowing congregations, and commonly of a very mixed character.

Mr. Hall's public duties were numerous and heavy, but he never permitted them to infringe upon his hours of private devotion. About the year 1812 he commenced the practice of setting apart one day in a month for special prayer and fasting. On these occasions he retired into his study immediately after the morning domestic worship, and remained there until the evening.

The death of Dr. Ryland in 1825 led to Mr. Hall's invitation to take the pastoral charge of the congregation at Broadmead, Bristol. After some months spent in anxious deliberation and prayer, he at length agreed to accept it. The separation between him and his people at Leicester was deeply affecting. It occurred on a sacramental Sabbath. He went through the ordinary public duties of the day with great composure, but at the sacramental service his feelings completely overcame him. He sat down, covered his face with his hands, and wept; the people, sharing in his distress, were also dissolved in tears.

Mr. Hall was in his sixty-second year when he removed to Bristol, the scene of his earliest, and destined also to be the scene of his last, ministerial labours. During the few years of his residence there the congregation rapidly increased, and he felt himself surrounded with every comfort. His happiness was also not a little promoted by the society of his distinguished friend, Mr. John Foster, in whose powerful mind he felt a kindred sympathy. But amid all his outward enjoyments, Mr. Hall still suffered from the complaint in his back which had been his constant companion through life. To this, as he advanced in years, was superadded a frequent spasmodic affection of the chest. For a time he sought relief in a change of scene and cessation from labour, but the favourable symptoms were of short duration. The disease made rapid inroads on his constitution, and it soon became but too apparent that his end was approaching. The paroxysms of pain in the chest became more frequent, as well as more severe. But his faith and confidence in the Divine promises were unshaken. His mind was at perfect peace, trusting in the Lord.

The account of the closing scene of this great and good man is thus given by his medical attendant:—

"In a very short time, and before I had reached home, I was summoned to behold the last agonising scene of this

great and extraordinary man. His difficulty of breathing had suddenly increased to a dreadful and final paroxysm. It seems this last paroxysm came on more gradually than was usual with those that preceded. Mr. Hall, finding his breathing becoming much worse, first rose more on his elbow, then raised his body, supporting himself with his hand, till the increasing agitation obliged him to rise completely on the sofa, and to place his feet in hot water—the usual means he resorted to for relief in every paroxysm. Mrs. Hall, observing a fixation of his eyes, and an unusual expression on his countenance, and indeed in his whole manner, became alarmed by the sudden impression that he was dying; and exclaimed in great agitation, 'This can't be dying!' when he replied, 'It is death—it is death—death! Oh the sufferings of this body!' Mrs. Hall then asking him, 'But are you comfortable in your mind?' he immediately answered, 'Very comfortable—very comfortable;' and exclaimed, 'Come, Lord Jesus—Come.' He then hesitated, as if incapable of bringing out the last word; and one of his daughters, involuntarily as it were, anticipated him by saying, 'Quickly!' on which her departing father gave her a look expressive of the most complacent delight.

"On entering his room, I found him sitting on the sofa, surrounded by his lamenting family; with one foot in the hot water, and the other spasmodically grasping the edge of the bath; his frame waving in violent, almost spasmodic convulsive heavings, sufficiently indicative of the process of dissolution. I hastened, though despairingly, to administer such stimulants as might possibly avert the threatening termination of life; and as I sat by his side for this purpose, he threw his arm over my shoulders for support, with a look of evident satisfaction that I was near him. He said to me, 'I am dying; death is come at last; all will now be useless.' As I pressed upon him draughts of stimulants, he intimated that he would take them if I wished; but he believed

all was useless. On my asking him if he suffered much, he replied, 'Dreadfully.' The rapidly-increasing gasping soon overpowered his ability to swallow or to speak, except in monosyllables, few in number, which I could not collect; but whatever might be the degree of his suffering (and great it must have been), there was no failure in his mental vigour or composure. Indeed, so perfect was his consciousness, that in the midst of these last agonies, he intimated to me, very shortly before the close, with his accustomed courteousness, a fear lest he should fatigue me by his pressure; and when his family, one after another, gave way in despair, he followed them with

sympathizing looks as they were obliged to be conveyed from the room. This was his last voluntary movement; for immediately a general convulsion seized him, and he quickly expired."

It is unnecessary to dwell upon the character of one who so long held a very high place in the estimation of the Christian community in England. His name is hallowed in the remembrance of multitudes; and whether we view him as a man, a scholar, a Christian, or a minister of the Gospel, we feel ourselves entitled to say that few men have earned a prouder, a more honourable, or more enduring reputation than Robert Hall.

Essays.

CALVIN AND THE REFORMATION.

BY MERLE D'AUBIGNE.

I SHALL speak of the Reformation which has proceeded from Geneva. Calvin, besides his work in our city, received from God a universal task. His essential work was the new development of the Reformation, characterised by a tendency to bring into union all Evangelical Christians. Luther was the first to fire off the alarm gun. Farel and Zwingli had done the same. At their cries the nations had arisen from a sleep of centuries; they had flown to arms, but many had taken wrong ones. Some seized the Bible, others lighted faggots, others drew the sword; there was a great tumult, tremendous disorder. Then Calvin appeared—calm in the midst of this agitation, advancing firm and intrepid among the balls that were whizzing on the right and on the left; he was calm, because he took the infallible word of his heavenly Captain. Nothing disturbed the majesty, the serenity of his bearing. He fixed his eyes upon the combatants, and sought out the friends and enemies of the good cause. The divided leaders

had to be reconciled, and obedience to the Supreme Head was claimed from all. After the great Luther, the indefatigable Farel, the bold Zwingli, comes the conciliatory (*modérateur*) Calvin. Luther, Zwingli, Farel, hold the sword, Calvin holds the sceptre. What would have become of the Reformation without this leader? Despotism would have destroyed the church. Calvin was like one of those salubrious winds which chase away the miasma, and after which some broken branches are perhaps found; but the air has been purified. This brings us back to the Alliance. The idea of the Alliance (which will always be greater than the Alliance itself) was embodied in Calvin. He wished to save the church by inward unity—unity in knowledge, as regards doctrine; unity in charity, as regards persons. Thus, you see, Calvin was not a piece of copper money, circulating through all hands, but a mine. What was the characteristic of Calvin's teaching at Geneva? The contrary of what is generally imagined. It thought that he was harsh,

exaggerated, intolerant, while it was moderate and conciliatory. Understand what I mean. Calvin would not have made any accommodation with the Rationalists or the Papists; but except *that*, he sought the conciliation of opinions, and the union of Christians. M. Ernest Renan says: "The individual right of each one to create his own symbol was hardly suspected in the sixteenth century." But, in fact, that was the new method, not the new religion. Scripture was the touchstone by which all doctrines were to be tried. Doubt was springing up on every hand. The divided stream was forming everywhere pestilential miasmas. Calvin saw the evil in all its magnitude, and his noble soul was troubled. He uttered a cry of grief. If he went too far in his opposition, he had, at least, always in his mind the thought, shall Christianity live or die? Calvin was not exempt from errors or defects; but no one (not even Melancthon) was able to re-establish unity. He had a firm character, a well-balanced mind. Here I feel somewhat embarrassed. Calvin has been called a great theologian, and Geneva a theological city. But in our time theology is not in good odour. To animate my exposition, then, let us suppose that a conference is held here between the three great Reformers—Luther, Calvin, Zwingli and their disciples. You will not wonder at our choosing this place. We are here in Calvin's church. From that pulpit which you see there, he raised his voice against "those brats (*marmousets*) who vomited out their gall against the Gospel." From the spot on which I stand, where the sacred table was spread, he said to the Libertines, "I would sooner expose myself to death, than give that which is holy to the dogs." I see first, on the left, a man in whom the affections are dominant, with a quick, decided look: it is Luther. On the right, I see another: his face is lighted up with intelligence, and his whole demeanour bearing the impress of the hardy sons of our mountains: it is Zwingli. Lastly, in the middle, advances slowly a man of a pale

countenance, exhibiting traces of suffering, in whom the *will* is dominant: you have described Calvin. Let us interrogate these men. The first question we ask them is this: "What relation is there between faith and the Scripture?" Wearied of scholastic rationalism, Luther replies, "I am mad; I understand nothing about it: I have seen nothing, heard nothing, experienced nothing; but because God has said it, I must believe. There is no acting the doctor here; we must take off our hats. I, too, wanted to make a hole into heaven, and see the Almighty in His secret chamber; I became giddy. We must believe what God has said to us in the Scriptures." At these words, Zwingli—nurtured up in the philosophy of the Greeks—frowns; he wishes the Word of God: "But," says he, "must not what we are to believe be probable? Must we sacrifice the rights and the wants of the intellect? If a man be in Christ, Christ is his reason: what does he want with an external authority?" Calvin says to Luther, "When we read the Scriptures, we must hold for a certainty that we are listening to God." He says to Zwingli, "Faith does not consist in ignorance, but in the knowledge of the Divine will." Let us now interrogate them on the nature of man. All three admit the doctrine of sin; but they regard it in different aspects. Luther is overwhelmed by the thought, "The intellect is vitiated; it cannot know God. Original sin has poisoned our whole being." Zwingli—in love with the heroes of Pagan antiquity—says, "Evil is a privation. Man has lost God: he is a ravaged vineyard." Calvin, giving his hand to Luther, "Yes," says he, "our soul is like a burning furnace, throwing out smoke, and yet there are little flames (*flammettes*). But, in spite of the good remaining in us, it needs a new creation." He gives his hand to Zwingli, too. "Yes," says he, "there are sparks of light in our soul; but all that is stifled by the darkness." Shall we ask them a third question? "You admit a work of Christ—the atonement;

and a work of Christ in us—regeneration. Which is first in rank?" Luther answers, "The atonement; for God cannot see our sins." Zwingli does not approve—"The essential thing is to feel our faith." Doubtless, you do not mean to say, O noble Zwingli, that the death of Jesus Christ is useless; but that it becomes so if we do not believe in Him? From that there might arise a formal morality. Calvin again solves the problem: "In Christ we have a double grace—reconciliation by His death, and sanctification by His Spirit." Shall we question them as to the nature of Christ? But I hear a voice—"To the point! To the point! Question them upon election." There are antinomies in the relation of God and man. Many persons have their minds so constituted, that they cannot admit the two terms. You admit the sovereign will of God, but will you deny the free-will of man? Calvin admits the two, but he insists particularly on the human part. "Let us contemplate," says he, "the cause of the condition of man in his corrupt nature, where it is evident, rather than in the predestination of God, where it is hid. The election of God is the cause of salvation; faith is the sign of it; and the certitude of salvation is in the faith of the heart." It is, therefore, an exaggeration to say that redemption loses its significance in Calvin's doctrine, and that man disappears in the great drama of the world. But it is particularly in the discussion upon the Lord's Supper that the conciliatory character of Calvin appears. Luther admits the real presence in the Supper; Zwingli considers the sacrament as a memorial; Calvin admits the spiritual presence of Christ—the presence which comes from faith, and exists by virtue of the Holy Spirit. The conference is ended. Let us form the jury. Calvin is not above or below Zwingli or Luther, but between them. God and man are the two poles of religion. Religion is a divine and a human fact; and while Luther looked particularly at the divine side, and Zwingli particularly at the human side, Calvin looked at both sides.

He completes the two Reformers, and embraces them in Christ. Calvin's task was of the greatest importance. That his work might be strong, it required to be well-balanced. The balance of forces gives power. Coal alone is not enough to make steel, neither is iron, but in combining them you obtain a solid blade. Calvin forged a sword of Damascus, and will make the Reformation triumph to the ends of the earth. Calvin loved his brethren, and wished to unite them. He began with those who were nearest him—his two principal colleagues. What ardent affection there was between these three—Calvin, Viret, and Farel! "When I exercised the pastorate with you two, it seemed to me as if we were only one." When the first circle was gained, Calvin cast his eyes farther off, upon German Switzerland, where a great discussion was dividing the church. Zurich will hear no one but Zwingli; Berne is for Luther; Basle rejects Luther and Zwingli, and follows Ecolompadius. Calvin sets to work; Zwingli is dead, and Bullinger has succeeded him. "I press you to my heart," writes Calvin. "Our churches must be united. Have we not the same Christ?" After useless efforts, he returns to Geneva. God takes from him his last child, then his wife Idelette. "I have lost her," he writes to Viret; "she who would never have left me, either in exile, in poverty, or in death." God upheld him. A gleam of reconciliation appeared in the direction of Zurich. Calvin sets out; conferences are established at Zurich. "We are agreeing," writes Calvin. In all the churches of the Confederation, in France, in England, it is repeated that the church was found in living communion with Christ its Head, an internal unity. It is said that Calvin is the chief and the author of it (*dux et autor erat*). Let us pass on to the third circle. But how could he bring over Dr. Luther? Calvin loved Luther. The latter had published a book, in which he attacked Zwingli and Ecolompadius. "Consider," said Calvin to them, "what kind of man Luther

is. Even if he were to call me a devil, I would not cease to honour him." Will Calvin tame this bull, who, with a movement of his muscular neck, tosses in the air whoever he likes? Calvin writes to Luther, in 1545: "If I could fly to you, and enjoy the happiness of your society but for a few hours! But it will only be in heaven. Adieu, most renowned minister of Christ, my ever venerated father!" The union could not, however, be accomplished, for this reason: Calvin had thought proper to send his letter to Luther through the gentle Melancthon. And as Luther was at that time furious against the Swiss theologians, Melancthon dared not give it to him. He returned it to Calvin, with a note ending thus: "I can only think of exile." Thus the only letter which Calvin wrote to Luther was not read by him. Calvin answered Melancthon: "Even if your Pericles chooses to throw the thunderbolt, we all love him; we shall always be glad to see him occupy the first place." Luther, at length, allows himself to be moved. It was on a Monday, in 1545, as Luther was returning from a lecture he had been giving on one of the first chapters of Genesis, he passes before the shop of the bookseller Maurice, who had just returned from the book-fair of Frankfort. "Well, Maurice, what are they saying down there at Frankfort? Are they always speaking about the Wittenberg monk?" "I have not heard about him," answered the bookseller; "but they speak of Calvin: I have brought from the fair his book '*De Cœnâ*.'" Luther began to read; then, returning the volume, "Maurice," said he, "that man is pious and learned, and I might have entrusted him with the affair from the first." Melancthon made a change in the Augsburg Confession in favour of Calvin's views, and at present the most illustrious doctors of Germany profess a doctrine upon the Lord's Supper very similar to that of Calvin. I ought to speak of Calvin's influence upon France, Scotland, &c., but I must forbear. A few words only on England. In 1548, Calvin proposed to Edward

Seymour, duke of Somerset, appointed Protector at the death of Henry VIII., a plan for the Reformation of England; and Cranmer, archbishop of Canterbury, conceived the thought of crowning the work of concord begun by Calvin. Beginning by the teaching of the Gospel as the true means of establishing peace, he convoked a council to restore the truth. Calvin wrote: "I would not hesitate to go across ten seas for the union of Christians. But here my sight fails; my imagination grows confused. Not far from the place in which we are—upon that height of Champel—are flames, an executioner, soldiers, an excited multitude, a victim! O men, what are you doing? It is a heretic, condemned by the ecclesiastical tribunals of France, and put to death by the magistrates of Geneva. Wretched men! by what right is this pile erected? The majesty of God has been offended. But when did God charge *you* to revenge offences committed against *Him*? I seem to see Christ at the foot of that scaffold, saying, 'Fools, what are you doing? the Son of Man came not to destroy, but to save!'" For nearly ten centuries it was believed that human tribunals ought to condemn doctrines contrary to the Scriptures. Let us deplore this error; but let us not boast; let us not get up on the stilts of our age, to chastise the giants of the sixteenth century. The death of Servetus was a remnant of Popery. It is not the less true that Calvin revived the Gospel torch. He diffused its light throughout the world, and this torch is at the same time that of civilization and liberty!

RELIGION IN GERMANY.

BY PASTOR BONNET, D.D., OF FRANKFORT.

GERMANY represents as many different religious contrasts and aspects, as it has different kingdoms and duchies. Some startle the mind by their boldness; others gladden the heart by their profound piety. To speak of Germany before this assembly, where some brethren have strong foregone conclu-

sions, while others enthusiastically hail all the scientific labours of our twenty-five universities, aggravates my responsibility not a little. Why, notwithstanding the return of theology to the faith, is there so little spiritual life in our congregations? This is a subject which was ably treated at the Conference of the Evangelical Alliance in Berlin. It was stated that the return of theology to faith had been complete, but that there was little spiritual life to be found in our congregations. This last point will be the subject of my address. The Christian life—the gift of heaven to earth, the work of God, the work of the Saviour who has bought us: *the Christian life*, and, to say all in one word, *Christ in us*—is not this the only all-important question, my brethren? I will limit my address to two points:—1. I will state what appears to me to be an obstacle to spiritual life in the present state of things. 2. I will indicate some encouraging manifestations of that life. I cannot help finding a first great obstacle to Christian life in the subjection of the Church to the State; I shall not touch this question, which is excluded from discussion by the rules of our Conference. I will only say that I earnestly hope that this subjection of the church may speedily be turned into independence. Among the obstacles we find, in the foremost place, an old adversary—Rationalism. We have no longer to do with the Rationalism of the last century, which considered every means as good by which every special interposition by God could be removed from Christianity; nor have we any longer to do with that cold doctrine of a colourless Deism—that kind of theology has been entirely overthrown. But the principle from which it arose, exists still; it only has changed its form. The idea of a God “whose life is in His works,” has, under the form of Pantheism, brought about a revival of Rationalism. It confounds Revelation with the natural development of the mind. It denies the eternal pre-existence of Jesus Christ, as well

as His incarnation, in order to make of Him an ideal man. God, they say, was in Christ, in the same manner as He is in every one of us. These ideas are circulated as a new theology; they are so like each other at Strasburg as at Oxford, that you might say one set was a photograph of the other. But it is the life of the people rather than the theology with which we have to deal. Well, we find in the midst of it the various forms of Rationalism and all its consequences. This Rationalism is totally unlike the naïve ignorance of the people of the South. It is fatal to Christian life—it kills the churches. Germany, alas! is too sad a proof of it. During the last few years there has been in some schools of theology a sort of reaction from the Rationalistic spirit; the principal cause of it is a system diametrically opposite, which is designated by a new word, “Confessionalism.” “The human mind resembles a drunken peasant, who, while walking on, tumbles first to the right side, then to the left,” said Luther. Nothing is more true; the mind very often oscillates between two extreme and opposite ideas. If I consider my confession [articles of faith] as the adequate expression of the truth, of the Revelation of God, and if I repudiate all those who do not admit my confession, what do I? I substitute my authority for that of the Gospel; I arrest every step of scientific progress. I do not speak against the ecclesiastical confessions, let it be understood, but against the abuse of the symbols. Thus religious liberty, and, as a consequence, all spiritual life, is annihilated. This is the position which the Lutheran Church occupies; she proceeds from the principle, that she alone is in possession of absolute truth, and repels those who will not accept her symbols. The Lutherans are, in general, nearer to Rome than to Geneva. These principles obtain more and more with a great number of clergy of the North and of Central Germany, and they are vigorously carried out. They endeavour to subvert the union of United Reformed

and the moderate Lutherans ; they refuse them admittance to the Lord's Supper ; they almost excommunicate them. This party treats our Evangelical Alliance with thorough contempt ; and Evangelical Societies, especially those of Germany, do not fare better at their hands. This party endeavours to impede even the work of Missionary Societies. The union which existed on this ground has been destroyed. It is sinful, according to their views, to send contributions to the Missionary Societies of Basle and of Paris. I do not bring forward any accusations—it is the grief and sorrow of a wounded heart that speaks to you. And yet, I say it advisedly, there are eminent Christians in this party ; and if they were here I would say to them : You exclude us, you excommunicate us—we receive you, we admit you, and we appeal to the church of heaven, which will unite us for ever. What can be the influence of such a system upon the religious life ? It is disastrous ; it engenders an opposition to the Gospel, and to the German Protestant Church. What can be done to remedy this evil ? We ought to meet those men, but, alas ! they no longer understand what we say. A gulf separates us. Another reason renders this opposition still more vehement. The religious people of this party recognise nothing except authority ; they are afraid of liberty—they confound it with revolution. After this principle they judge everything. The liberation of Italy inspires the organs of this party with anathemas ; the evangelization of that country excites their suspicion and distrust. These disciples of Luther (?) deplore the fall of the Pope, and some even contribute to Peter's Pence. Strange aberration ! This pernicious spirit has kept a whole generation away from the Gospel ; it has made many believe that Christianity and despotism are synonymous, and they see in every orthodox pastor an agent of the higher police authorities. "England," says M. de Tocqueville, "has shown me a perfect harmony between the political

and religious world—between Christianity and Liberty. I never had under my eyes there that moral monstrosity, religious people extolling despotism." God grant that in Germany the day may soon arrive when all enlightened men will raise their voice against this evil ! I now come to the more pleasant part of my task. I will notice some of the most evident manifestations of Christian life in Germany. Between the negations which subvert the Gospel and the affirmations which darken it, the task of theology was by no means an easy one. However, theology, the new spirit of which may be traced back to Schleiermacher, has done a great work in endeavouring to unite and reconcile Christian faith and science. The disciples of men like Neander, Tholuck, Ullmann, Nitsch, &c., when they enter into practical pastoral work, very soon abandon their incomplete theories and all human systems, in order to lay hold of the Gospel and of the great facts which it proclaims for the salvation of the world. Yes, they abandon their systems and preach the Gospel, which alone satisfies the wants of men's souls and consciences. In practical life we see the power of the Gospel neutralising the influence of those errors which I have indicated as impediments to Christian life. Rationalism is not understood by the masses, who do not see anything in it but dry abstract theories. Confessionalism is good enough in books, but at the sick-bed Christ must be preached and Him crucified. With the renewal of theology a certain religious revival among the masses has kept pace ; but there is nothing striking, nothing startling in it. It is a deep, hidden, slow movement, which does not burst forth unexpectedly and suddenly ; but just for this reason, the slow and sure development is, perhaps, more real and perfect. In all this I do not judge—I merely give facts. Whoever follows the religious movement of Germany, will recognise it by sure, unmistakeable signs and evidences. The Word re-appears with its

treasures of wisdom; from the pulpits Christ crucified is preached; the churches are filled with serious hearers, who rally round the faithful preachers. Everywhere, almost, the most evangelical pastors are preferred. Religious literature, suited to all classes of society, is enriched daily by new productions; and yet the demand for it is so great, that the booksellers cannot respond to the wants of serious readers. As an instance, I would mention that the large volume of Ludwig Hoffacker's popular sermons has just reached the twenty-fifth edition. This incessant working of the religious press, and the increased demand for religious books, leads us to conclude that there is still in the midst of our populations a religious people, who love the Gospel. Notice, also, that love of the people for spiritual songs and hymns; a singing church is a living church. The Bible, the book of life, has its place at every hearth; the members of the Bible Societies prove it. Do not believe those who tell you that Germany has thrown aside the Bible. There is no want of life in Germany. The Young Men's Christian Association has, in the south of Germany alone, ninety societies, all in brotherly communion with each other. The Protestant Church of Germany has also at last remembered those dispersed Protestants in Roman Catholic countries—the remains of so many cruel persecutions. The great Gustavus-Adolphus Society, whose object it is to assist these poor Protestants in their religious wants, to send them the means of maintaining pastors and schoolmasters, and for building churches and schools, has wonderfully progressed, notwithstanding the violent opposition of a cold, narrow orthodoxy. During the last year it has devoted above half-a-million to this work, in which our British brethren have for the first time taken some active part. Germany is actively engaged in missions to the heathen. The various societies prosper, and this work is for the German people an eminently religious work, and an

occasion for religious festivals. I must close. If, in this imperfect statement, the second part seems to contradict the first, it is not my fault. There are in every nation two people—one opposed to the other. Happy, if there is a religious people! This people exists in Germany; I had it at heart to show this to you. Let us offer fervent prayer in behalf of these brethren, and in face of the two great adversaries, Rationalism and Materialism, we would point out to them: 1. Union. Let us be united in Christ. What unites us is greater than what divides; in heaven what unites us will be all—what divides us nothing. 2. The means employed by the apostles. What is borrowed from the middle ages is powerless; we must have what will regenerate. Let us return to the Gospel, which alone regenerates individuals, nations, and churches, and we shall know and find what is the power of God. 3. A new outpouring of the Holy Ghost upon our people and the pastors of our churches, without which we shall have neither liberty, nor Christian life, nor anything. O, Holy Spirit, come from the four winds and breathe upon us! Amen.

CRITICAL EXAMINATION OF MODERN SCEPTICISM IN FRANCE.

BY PROFESSOR NAVILLE OF GENEVA.

"SOCRATES, the wisest of the Greeks, counselled his disciples to get rid of the prejudices of education by a bold yet modest doubt. Descartes began by imposing upon himself the most complete doubt. The shaking of all belief is the means he used to find a solid rock on which to place his feet. But scepticism declares the possession of the truth an impossibility; it ought, therefore, to sit down in silent despair. As a modern poet says, 'The mortal who thinks is a fool: all thought is error;' therefore, 'Let us live and die in silence.' Why then do sceptics speak? Is it like the incendiary, to spread destruction round them? No, but because a vague image of truth floats before them in spite of what they say."

The Professor proceeds to examine scepticism:—I. In man's general and ordinary pursuits. II. In the special domain of science. III. The conclusions to be drawn from the examination. "Under the first head we meet with *politics, religion, and literature*. *Politics* have never formed a ground of stability; still less so in our day. Rarely has an earthquake like the French Revolution been seen. Few spectacles have occurred like that of the Soldier of Fortune marching his victorious armies from one end of Europe to the other, tearing the crowns from the heads of kings, and overthrowing the frontiers of empires. These events have given a popularity to politics; ideas formerly confined to the heads of the people have become matter of conversation in *cafés* and public houses. But what passes in the domain thus opened to the public? The aim of politics is to succeed. The maxim of the day is, 'The end justifies the means.' Even the wisest learn to make up their minds to this. It has always been so. What is to be done? This is an evil for society, but above all, for the conscience. There are laws which teach us that there are honourable defeats, and victories more shameful than defeat: but those laws must keep silence before the *accomplished fact*. But what of *religion*? That ought to consolidate the thoughts of men. But this light is not without its shady side. True, the Gospel continues to conquer the world; but too often religion has been compromised by its very triumphs: it has become one of the things of this world—a means for becoming rich, an instrument for acquiring domination. Doubtless, within the last fifty years, there has been an awakening of conscience, a serious return to the Gospel. But a spirit of controversy has also arisen; and, as an irresistible instinct of reason persuades us that the truth is *one*, these controversies sow the seeds of doubt in many minds. In these modern controversies there appears a struggle between the principle of authority and that of

liberty. Faith in its plenitude is the reconciliation of these two principles. Faith is not slavery; it is obedience. Vinet says, 'Without liberty, there is no obedience.' The principle of liberty, isolated from faith, brings a dangerous support to doubt; liberty is the means necessary to arrive at the truth; free and living unity is the only term to our efforts. These elementary principles are being forgotten. We see forming around us a Protestantism affirming diversity to be an absolute good; declaring that there is a truth for every individual—that is to say, that there is no truth. A false spirit of liberty makes the pleasure of thought, revelling in an endless search, preferable to the giving up of ourselves to recognised truth. Pascal stigmatises this as one of our miseries; Lessing makes a boast of it. In modern France the German finds many admirers. We wish to be free, but truth imposes an obligation; let us, then, give up the truth, that we may keep the pleasure of being independent! You will not be astonished to find analogous tendencies in our literature. Journalism, under every form, invades the domain of publicity. And to what sort of journals does this great publicity belong? To periodical writings which offer the most complete mixture of contradictory opinions—an article of the most moral tendency side by side with a poisonous novel; an apology for Catholicism, a defence of the Protestant principle, an eulogium upon Deism, under the same cover, which will equally screen a theological essay and doctrines proclaiming annihilation. Literary criticism is distinguished by 'that exquisite toleration which *tolerates* all the evil, and *even* the good.' From this there results a great shaking of conviction. Formed in this school, our young people contract the habit of hearing with the greatest indifference the most sacred truths by turns affirmed or denied. We *must* labour to put down this press, the direct heir of the sophists of old Athens. A serious opinion must be formed and brought to

reckon with the writers who place themselves as the organs and directors of the public mind. II. Modern science derives its title to glory from two sources, its discoveries in the domain of nature, and its investigations in the domain of history. Does not nature reveal to the most inattentive the perfections of its Author? And what shall we say of history? The divine woof appears through all the hideous or fantastic tissues of human liberty. History and nature equally invite to faith, and this faith ought to be vivified and increased by every conquest of science. Too often the contrary effect is produced. The study of the laws of the universe and of the destinies of humanity *nourish faith*; but to be *nourished*, it must exist. The spirit of scepticism finds, also, a powerful auxiliary in a philosophy unfaithful to its mission. You are taught that no other unity exists than that of a collection of facts, in nature and history. It is affirmed that there is nothing stable, eternal, except the revolutions of the world. If we must use school terms, *to become* has taken the place of *to be*. 'Everything flows on,' said Heraclitus, 2000 years ago. And a legend—ingenious in the depth of its meaning—shows us Heraclitus weeping and mingling his tears with the torrent that carries all away, and himself with the rest; whilst our modern Heraclituses sadden us with their satisfaction, and laugh with a smile more lugubrious than tears. But still their need of faith becomes apparent in them. In spite of reason, they clothe the passing realities of our life with the characteristics of the Infinite Being. They adore, in their own way, the eternal wave which is carrying away all existence. They deny God, the true and living God, but they will not be Atheists. It is the cry of the soul protesting against the delusions of the mind. III. We have seen the negation of God and the negation of truth united. This is the streak of light to guide us to our conclusion—*God and truth* are in strict, indissoluble union. In order that

reason may find a base to lift it out of the phenomena of the visible world, there must be an act of faith, which lays hold of God. This is what Descartes saw. Descending into the depths of the human heart, Descartes discovers there the reflection of a Divine light, and rising again to the source of that light, he proclaims God, the first, the most certain of truths. He confesses that all the strength of his proof depends on a belief which precedes it; that without this belief, man is condemned to irreconcilable doubt. What, then, is the barrier we must oppose to the invasions of scepticism? Let us answer boldly, *faith in God*. I know of no other. But is this affirmation of God arbitrary? Shall we allow it to be said that we have no other refuge than a caprice of the mind? By no means. The intellect alone is not the whole man. If God is the only answer to the will seeking His law, to the heart claiming an object worthy of its affections, to the conscience asking the moving cause of His commands and the sanction of His decrees, shall we call arbitrary the movement of the soul, raising itself in all the harmony of its faculties, towards the light which alone gives it to understand its own nature? Do we wish to combat scepticism? Let us proclaim God; the living and the true God; the God of the Gospel. Let us proclaim Him by our life; let us show what faith in Him that is invisible can do; and let it become visible to all eyes. Let us not be uneasy, though storms of doubt are passing over our age. There are indeed clouds upon the horizon; but be calm. God sustains the human mind in its weakness. He has said to the aberrations of the human intellect, as to the waves of the sea, *Hitherto shalt thou come, but no further*. The struggle between good and evil will always last, but scepticism shall not spread its cold shadows, or rather its creeping fogs, over the face of the whole intellectual globe; and the future will always show that the worst of errors is, that there is no truth."

CALVINISM.

Few terms are less understood or more abused than Calvinism. A superficial age does not care to understand it. They attach to it a hateful import of their own, with which they are well pleased, and they do not wish to be undeceived, or rather corrected; and, as to truth and justice, these are no part of their concern. Now, all such people should know that Calvinism does not mean a system created or thought out by the intellect or genius of Calvin, independently of the word of God. Very far from it; it signifies merely Calvin's views of the Holy Scriptures, after the most devout and patient study thereof. The term Calvinism signifies this, and nothing more, as may be demonstrated by an appeal to his own writings.

A new life of Calvin, we are happy to see, has just been issued by the celebrated author, Bungener, in which we find a beautiful epitome of Calvin's doctrines, which he deduced from the word of God. The biographer, referring to Calvin and his great friend Farel, says:—

"They had drawn up a confession of faith, in which was clearly defined, article by article, the intimate connexion which they were endeavouring to establish between faith and conduct. It summed up admirably both Gospel doctrine and the errors which had been overthrown in its name, together with the moral consequences resulting either from the overthrow of these errors, or from the doctrine itself restored to its primitive purity.

"We could have wished to reproduce it at length, but shall content ourselves with a rapid analysis.

"I. *The Bible*, the sole 'rule to be followed without any admixture, without adding to it or taking away from it.'

"II. *One God only*. God is a spirit, therefore worship must be in spirit. No 'ceremonies and carnal observances, as though He took pleasure in such things.' No 'trust in any creature.' No images in churches, whether representing creatures, or pretending to represent God.

"III. *The law of God, one law for all*. Here already begins the moral application. As He is the one Lord and Master, we confess that our whole life must be regulated by the commandments of His holy law, and that we ought

to have no other rule of holy living, nor to invent other good works to please Him but those which are contained in it.' Then comes the Decalogue.

"IV. *Man by nature*. Blind, 'with a darkened understanding,' corrupt, and 'perverse of heart,' of himself he cannot attain to the true knowledge of God, nor 'give himself to good works.' He therefore needs to be 'enlightened of God,' and 'restored to the obedience of the righteousness of God.'

"V. *Man in himself condemned*. The consequence of what precedes. Therefore man must 'seek out of himself the means of his salvation.'

"VI. *Salvation in Jesus*. Jesus is He 'who hath been given us by the Father, in order that we may recover in Him all that we lack in ourselves.' Now, what He has done and suffered, we find summed up 'in the creed which is said in church.' The apostles' creed follows.

"VII. *Righteousness in Jesus*. It is by Him that we are 'reconciled and restored to favour;' it is by His bloodshedding that 'we are cleansed' from all our filthiness.

"VIII. *Regeneration in Jesus*. This is the work of His Spirit. Our 'will is rendered conformable to that of God.' We are 'delivered from the bondage of sin,' and thus only 'are we made capable of good works.'

"IX. *The remission of sins always necessary*. Notwithstanding regeneration, much evil and imperfection remain. Therefore 'we have always need of God's mercy,' and we must always 'seek our righteousness in Jesus Christ, ascribing nought to our works.'

"X. *All our goodness lies in the grace of God*—that is to say, that all the above mentioned benefits are granted to us 'by His sole clemency and mercy, irrespective of any merit in our works.' Yet the works, 'which we do in faith,' are 'pleasing and acceptable to Him,' because, not imputing to us 'the imperfection which is in them,' He sees in them only what proceeds from His Spirit.

"XI. *Faith*. Faith is 'the entrance' to all these 'riches.' It consists in believing 'in the Gospel promises,' and in receiving Jesus Christ 'as He is described in the word of God.'

"XII. *The invocation of God alone, and the intercession of Christ*. All comes to us from God through Jesus Christ; all other invocation is, therefore, superfluous or criminal.

"XIII. *Prayer with understanding*. The worthlessness of all prayer which does not spring from 'the affection of the heart.' The Lord's Prayer is our model.

"XIV. *The Sacraments*. They are 'exercises of faith,' as well to strengthen it in us as

to be 'its witness before men.' There are two, Baptism and the Supper of the Lord. As for "what is held in the Pope's domain, about seven sacraments, we condemn it as a fable and a falsehood.'

"XV. *Baptism.* An outward sign by which God witnesseth that He is willing to receive us as His children.' And since our children 'belong to such a covenant,' it is lawful and right that 'the outward sign is communicated to them.'

"XVI. *The Supper of the Lord.* A representation of 'the true spiritual communion which we have in the body and blood of Christ.'

"XVII. *Human traditions.* No lawful ordinances but those which are founded upon God's word; therefore no pilgrimages, monasticism, differences of meats, prohibitions of marriage, confessions, and such like.'

"XVIII. *The Church.* Several churches in the world, and yet but one Church, the whole body of true believers a church 'whose true mark is when the word of God is purely preached, published, listened to, and kept.'

"XIX. *Excommunication.* As there are always 'despisers of God and of His word,' excommunication is 'a holy and wholesome

thing.' It is, therefore, 'expedient that all manifest idolaters, blasphemers, murderers, thieves, seditious persons, strikers and drunkards, after they have been duly admonished, if they amend not, should be separated from the communion of the faithful, till their repentance has become apparent.'

"XX. *Ministers of the Word.* None are lawful pastors but 'the faithful ministers of the word of God,' who feed the sheep of Jesus Christ 'by instructions, admonitions, consolations, and exhortations.' There is no authority in themselves, they are nothing but by the word of God, 'by which they have power to command, forbid, promise, and threaten; and without which they neither can nor ought to attempt anything.'

"XXI. *Magistrates.* Civil authority is 'an ordinance of God.' It must therefore be exercised in the name of God and according to His commandments; it must be respected 'in all ordinances which do not contravene the commandments of God.'

"Such was the confession of faith which was presented, in November, to the Council of *Two Hundred, or Great Council.*"

Ecclesiastical Affairs.

EJECTED MINISTERS OF 1662 IN THE RURAL DISTRICTS.

No. III.—MR. JOHN SHUTTLEWOOD, A.B.

In the extra-parochial district of Sulby, about a mile from the village of Welford, in Northamptonshire, there was founded in the twelfth century a monastery, dedicated to the Blessed Virgin, for a certain order of monks. Its dissolution took place at the Reformation under Henry VIII., and its site is now occupied by farm buildings. But, as a further illustration of the changes that occur in this mutable world, about 190 years ago there resided in some part of that abbey a man who would not conform to the dictates of his fellow-men in the things of God,—“a man of worth, a man of letters too,”—one eminent for learning, talent, piety, usefulness, who laid the foundation of two dissenting interests in the county of Northampton, and who when residing at Sulby had a seminary

for the education of young men for the Nonconformist ministry; and had several under his tuition there who became eminent dissenting ministers.

This person was the Rev. John Shuttlewood, A.B. He was born at Wymeswold, in the county of Leicester, January 3rd, 1632, of respectable parents, who sent him to the grammar school at Leicester; and afterwards to Christ's College, Cambridge, where he obtained his degree.

He was ordained to the ministry in 1654, in the method very generally adopted in the days of the Commonwealth, in the congregation at Raunston, with an honourable testimonial from the classical presbytery of Wirksworth in the province of Derby. A spirit of deep humility, piety, and devotedness, appears in a solemn dedication of him—

self to God, drawn up about this time in Latin.

When the Act of Uniformity passed he resigned his living and came out from the church by law established; but he did not by that give up the ministry of the Gospel of Christ. He was forbidden to preach by the law of man, except in conformity to the Established Church, and when he refused to conform, that law gave away his living as if he were dead, but he still regarded himself as a minister of Christ.

In the account preserved of Mr. Shuttlewood's sufferings under the "Conventicle Act," we have some striking instances of the profanity and cruelty of his persecutors, and of the constancy and eminent piety of the man of God. We find that on one occasion he had met some of his neighbours for a sacred service, when, as they were heard singing a psalm, an informer came upon them, having 30 or 40 horsemen, with swords drawn, and pistols loaded. Several of both sexes were beaten and driven into the field, and dismissed upon the promise of appearing the next day before a justice of the peace. The justice before whom they appeared sentenced Mr. Shuttlewood to imprisonment in Leicester gaol, and committed him to the custody of one Charles Gibbons, a profane wicked creature, who was a quarter-master in a troop of the trained bands, to convey him and others to the prison; and such was his dreadful profanity that they were glad when they got away from him to the prison, esteeming their situation with him worse than that of the prison.

After they had been some time at liberty, the same Gibbons came to another house, where a service was held, with armed men, and took Mr. Shuttlewood and six or seven others. Twice was Mr. S. fined £20, and the owner of the house where he preached £20, and 5s. each on the hearers. On another occasion Gibbons obtained a warrant to distrain upon Mr. Shuttlewood for £40,

when the officers took away seven of his milch cows, and sold them; paid the money to the justices, who gave receipts for it. Amidst it all, "in patience" this servant of Christ "possessed his soul," while one of the most furious of his persecutors came to a shocking end. Charles Gibbons, being at Lutterworth late at night in the winter season, was dissuaded from going home to a village two miles off, when he swore "he would go home in spite of all the devils in hell." The next morning he was found dead in a shallow stream of water, scarcely sufficient to cover his body. "The wicked is driven away in his wickedness."

Mr. Shuttlewood was frequently obliged to change his abode, sometimes in Leicestershire, sometimes in Northamptonshire, to escape from his foes. After a time he took up his abode at Sulby, a place remarkable for its picturesque and secluded situation. The family of the Paynes, of Sulby Hall, then favoured the Nonconformists. Here he resided for a considerable time, and had at one period a rather flourishing seminary. Six students were added to his academy in one year. Some who studied under him rose to eminence. It was during this period that he laid the foundation of the Independent congregations at Welford and at Creton, preaching with as much regularity as he could at each of these places. But such was the spirit of the times, and such the dangers to which the Nonconformists were exposed, that at Welford they were obliged to meet in a secluded part of the town, to vary their place of meeting, and to set a guard against the inroad of their foes, one of the number being appointed to watch while the rest were engaged in worship; so that when the informers were seen to approach, notice might be given to Mr. Shuttlewood and his hearers, who escaped by he windows into the fields. Sometimes they met in the pastures that surrounded the house at Sulby, amidst the darkness and the damps of the night. These were days of trial, when the reality of

religious principle was tested, and its power made manifest.

The constitution of Mr. Shuttlewood was robust, but it was greatly injured by the sufferings he endured, and also by his preaching at unseasonable hours, and in unsuitable places, so that his health at length rapidly declined, and he died when on a visit to the church at

Creaton, March 17th, 1888, in the fifty-eighth year of his age. A humble stone was erected to his memory in the churchyard, with this brief but honourable inscription, "*Multum dilectus, multum deflendus*"—"Much beloved, much lamented."

T. C.

Ashley, Oct. 3rd, 1862.

Day Preaching.

A LECTURE TO YOUNG MEN.

READING THE SCRIPTURES.

My friends, as a matter of primary importance, let me press upon your attention the necessity of good reading in the exercises of the sanctuary. This is better than a bad commentary; but few read well, although the attainment is within the reach of all. Perfect reading is, indeed, a rare and difficult attainment; for by *perfect* I mean such reading as puts the hearer in easy and entire possession of the sense and spirit of the passage read, without for a moment diverting his attention to the reader. It requires an unusual combination of physical [and moral] qualities to effect this. But subordinate degrees of excellence are easily achieved. The two main requisites are clear, distinct utterance and such a thorough comprehension of the meaning and aim of what is read as will enable the reader to express it as if he were uttering sentiments of his own. These being secured, there is an end at once of hesitation, monotony, false emphasis, undue rapidity, disregard of pauses, spluttering, coldness, deadness, and all other defects which often make it a painful task to hear the best of books read even by one of the best of men. The reason of the prevalence of these defects is the erroneous views which many have of the exercise. They think little of its importance, and still less of the qualifications necessary for perform-

ing it rightly. A change on these points would soon be followed by a change elsewhere. Men of taste are agreed that few accomplishments are so precious as that of reading well; but if this be so in the general, how much more must it be the case in the house of God? There, easy, intelligent, sympathetic reading always gains attention, impresses the simple word of God upon the mind and memory and heart of the hearer.

Let me, then, urge you to give attention to this matter. You will do well always to read and ponder beforehand the portion you intend to read in public, that you may fully understand its general scope, and be enabled to bring forth fully its real meaning. Make it a business, and you will succeed, and success will greatly conduce to your usefulness. It will much conduce to nourish piety in your own souls, and to fit you for leading the devotions of other people. It will, indeed, serve to prepare both your heart and theirs for devoutly and filially approaching a throne of grace.

PUBLIC PRAYER.

Let me now add a word on public prayer, which is a far more important thing than preaching, and which ought, therefore, to be gone about very thoughtfully. The most common fault in public prayer is carelessness. A well-meaning brother commences to pray, without that careful weighing of thoughts and words

which he would feel to be proper if he were about to commence a speech. He utters words which may be expressive of his feelings, but which seem to fail to arouse that sympathy and unity of feeling which should be manifested in a praying congregation. The congregation may realise that he is leading in prayer, but they cannot realise it to such an extent as to follow him. His carelessness leads him into the utterance of a succession of stereotyped commonplace sayings, which a few moments of careful thought before prayer might cause him to avoid; not that these stereotyped sayings may not in themselves be good and desirable petitions, but that they have fallen so often on the ears of those who are being led in prayer, as to lose all that life and earnestness which should be the characteristics of every prayer offered to God.

In public prayer we cannot be too earnest; we cannot be too direct and pointed in our petitions; and we need not be afraid of being too short. A very common error is to spin out to such a length that we may almost seem to think we shall be heard "for our much speaking." Notice the earnestness and directness of the petitions in the Lord's prayer, the Publican's prayer in the temple, Peter's prayer when he was sinking, the prayer of the dying thief on the cross; then compare them with some of the long-strung prayers that we sometimes hear.

PREACHING THE WORD.

Preaching! that is God's own method of saving men. With what reverence, then, ought we to look upon it! The two great things which demand notice here are the matter and the manner. One great rule is to make yourself intelligible to your hearers, neither burying what you intend them to learn under a mass of unnecessary words, nor employing terms which are strange to them, and to which they cannot attach any definite meaning. It is remarkable how plain and simple the words of Scripture are. The Bible treats of matters which are greatly beyond all human comprehen-

sion. Yet so distinct are its statements, that there is no difficulty in apprehending what it concerns us to know respecting them. A preacher, in like manner, should always endeavour to express himself clearly. That is perfectly consistent with his showing, at the same time, that he is a man of good taste and superior mind, by the chasteness and propriety of his language, the manner in which he reasons out his subject, and the apposite illustrations with which he enriches and explains it. It is the noblest theme on which the faculties of man can be exercised, and he greatly errs if he suffers any of the powers which he possesses to lie dormant, or if he uses his powers merely for display or for personal gratification, and does not make them subservient to the great ends of all preaching—the glory of God and the salvation of souls. Your utmost efforts will not, indeed, avail of themselves to accomplish these ends. The great and only effectual agent for carrying home the truths of the Gospel to either the understandings or the hearts of men is the Spirit of God; and His aid should be humbly and earnestly prayed for in the composition as well as in the delivery of all your discourses. Declamation, however eloquent, soon falls upon the hearer, and neither forwards the interests of religion nor adds to the credit of the speaker. [A preacher who deals in mawkish sentiment, or florid language, or laboured descriptions, soon wearies and even disgusts his audience. It is the exhibition of Christian truths in clear and vigorous language, presented under various aspects, and urged with affectionate earnestness, that arrest the attention of all classes.

My friends, let me beseech you to beware of vanity. Eschew display. Trembling and tears are more in accordance with the solemn service. A single eye is an essential gift. To hunt after prettiness is treason. Hear one of the most gifted of modern preachers, the late Robert Hall:—

"I am tormented with the desire of preaching better than I can. But I

have no wish to make fine pretty sermons. Prettiness is well enough when prettiness is in its place. I like to see a pretty child and a pretty flower; but in a sermon prettiness is out of place. To my ear it would be anything but commendation should it be said to me, 'You have given us a pretty sermon.' If I were upon trial for my life, and my advocate should amuse the jury with his tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, I would say to him, 'Tut, man; you care more for your vanity than my hanging. Put yourself in my place, speak in view of the gallows, and you will tell your story plainly and earnestly.'"

The speeches and orations of all who are desirous of moving the masses must come warm and fresh from the heart. It cools off the glowing ardour, and blunts the keen edge and breaks the point of much or all that may be said to write it down and to merely read it. No reading, I beseech you. The act but ill accords with my idea of a good lay preacher. If a man has some measure of culture—if he has a call from God to preach the Gospel, can he not stand up before an assembly of his fellow-men and tell them the story of redeeming love? It seems strange that educated men will pursue a course that, to say the least, detracts very materially from their usefulness. Do not you follow the example. Men of talent, energy, and zeal certainly must be able to say something in behalf of their Master's cause—must be able to point a poor wanderer to a place of rest

and safety, and to give some specific directions as to his general course, without writing it out and then reading it. I do not believe Paul or Peter ever read their sermons, or that they would think of such a thing now. Nor do I believe, if John Calvin or John Knox were to walk into any of our pulpits, that we should see them fumbling in their pockets for their sermons. No indeed! But we should see them read their text, and hear words from their lips that would make our ears tingle, and those words would go to the heart and affect it too.

If lay preachers could only see themselves as others see them, few would read after it. They keep their finger upon *their place*, look constantly upon their manuscript, and with their *free* hand make their gestures. To say the least, it looks awkwardly to see one look one way and gesticulate in another. It reminds one of a blind man trying to brush away cobwebs that he guesses are there or "*thereabouts*." This is not said to ridicule worthy and well-meaning brethren, but to call their attention to the great importance of a change in this matter. Great and learned men may read and be endured, and be by many even admired; but not the humble lay preacher. It is his province and his glory to speak as a man to men. With a mind stored with Gospel truth, and a heart overflowing with Christian love, let him pour out his thoughts in market language, for then all will understand, feel, and profit.

P. P.

Truth and Duty.

THE WORD "ANGEL" IN THE EPISTLES TO THE SEVEN CHURCHES.

I HAVE read the commentary on these epistles, written by Dr. Trench, Dean of Westminster, with much satisfaction, and, I hope, with some advantage. It is delightful to observe scholarly criticism blended with reverence for divine

revelation and attachment to the Gospel of Christ.

Although our ascertaining the precise import of the word *angel* in these Epistles is by no means essential to our making practical use of the instruction

which this portion of Holy Scripture contains, it is worth while to take some little pains to avoid forming an erroneous opinion of the word in question; and this is the more desirable on account of the fact that most commentators pass over the term very hastily. While I agree with Dr. Trench in rejecting the interpretation of Dean Alford, who considers these angels to be *heavenly* angels, I conceive that Dr. Trench is also in error in supposing that they were *bishops* of those churches, respectively. How far my notions of church government may incline me to object to this view of the case, I know not, but besides that I am not conscious of being thus influenced, I may remark that the temptation to be affected by such a bias was not strong. Many persons, whose opinions on church government coincide with mine, believe that although these angels were not bishops in the sense now commonly attached to that word, they were each of them *primus inter pares*; that is, a man not invested with any authority above his brother elders, but one who, either from his advanced age, or his ability to teach, or his Christian character, or all these things combined, was usually chairman at their meetings; and who, though not formally installed as a superintendent, was expected to take the precedence of others, in all cases in which some one must have precedence. Probably the majority of Christians, whether Episcopalians, Presbyterians, or Congregationalists, when they read this portion of Scripture, attach some such meaning as this to the word. No one imagines that the angels in question had bishoprics which were fac-similes of those of London, Oxford, and other English dioceses, to say nothing of Canterbury and York. After careful examination of the case, I cannot acquiesce in this interpretation. Two topics are before us. We have to inquire what these angels were *not*, and what they *were*. On the former of these points I feel at liberty to speak much more confidently than on the latter. I proceed, then, to give reasons why I

cannot consent to call these angels *bishops*, even in the modified sense just now stated.

1. In so far as my limited reading has extended, I am not aware that there is any proof that angel was the name of any office held in the truly primitive church. Vitringa shows that such an office existed in the Jewish synagogue, and he *conjectures* that such an office, bearing the name of *legate*, was in the primitive church; but, while we believe that in things not prescribed by apostolic authority the Christian church did borrow some usages from the synagogue, we should surely have seen some intimation of such an office, either in the Acts of the Apostles, or in the Epistles to the churches, had such an office as might be called *angel* or *legate*, existed. Especially might we expect to find mention made of such an office in connexion with Paul's beneficent conduct in behalf of the distressed Christians in Jerusalem, and in his acknowledgment of the seasonable help which was spontaneously sent by some churches to himself. In 2 Cor. viii. 22, 23, the apostle refers to Titus and another Christian brother, as his coadjutors in the work of conveying to Jerusalem the sums which had been contributed for the poor. In Phil. iv. 18, Paul thankfully acknowledges the receipt, through Epaphroditus, of the unsolicited help which Christians at Philippi had rendered to himself. The bearers of these gifts were specially appointed to the work, but no intimation is given of any one of them being by office a "legate." The fact, therefore, of there having been in the primitive churches no office-bearers called angels or legates, makes it highly improbable that the Epistles to the churches were addressed to any such persons.

2. We see no proof that in a truly primitive church there existed any individual holding an office of such *permanent pre-eminence* as would entitle him to be called the *bishop*.

Anno Domini 60, or about that time, the Apostle Paul at Miletus met th

office-bearers of one of these seven churches, namely, that of Ephesus; and Dr. Trench is well aware that the same persons who in the Greek Testament of Acts xx. are called Presbuterous or Elders, are also called Episcopous or Bishops. Elder is the generic term; bishops and deacons are the two species of elders. It is evident that there was no one man in the church at Ephesus who bore the title of *the bishop*. Such was the state of ecclesiastical matters in that place, and doubtless also in the other six churches, above 36 years before these Epistles to the seven churches were given. We admit that in the space of 30 or 40 years considerable changes may take place, but there is one circumstance which shows it to be all but impossible that any material change in the constitution of the churches could have occurred during that time in these seven churches of Asia Minor; namely, the fact that the Apostle John was living during that time, and was living, generally, in that very vicinity; nor are we aware that any trustworthy historian makes mention of any organic change having taken place within that space of time. All the little authentic information we have of the church history of that period is given incidentally in the short but beautiful and instructive Epistles of the beloved, and then venerable John.

In the third of those Epistles, written probably within five or six years of his death, mention is made of three notable persons connected with churches in that vicinity, namely, Gaius, Demetrius, and Diotrephes. Whether or not they held office is not stated. Some persons are of opinion that Diotrephes was in office. All that is said respecting him in connexion with office is that he "loved to have the pre-eminence." We all know that not only in secular, but sometimes in religious society, many an individual *loves* pre-eminence who never attains to it. In the case before us; if Diotrephes was a bishop, he must have been one of the first, if not the very first bishop in point of time; on which supposition it

must be admitted on all hands that episcopacy had a most unpropitious and unpromising commencement. Our conviction is, that whatever authority this man had, was rather usurped than lawfully obtained.

It is scarcely worth while to refer to the postscripts of some of the Pauline Epistles, since they are generally acknowledged to be spurious and uncanonical. We therefore cannot wonder to find in them palpable errors. They speak of Timothy and Titus as bishops, whereas neither they nor the apostles were bishops, but *evangelists*. Apostles were *authoritative evangelists*: Timothy and Titus were subordinate evangelists. The stay of any one of these evangelists in one place depended on the degree of urgent need for their presence and aid which was felt and manifested by the various spheres of labour which were within their reach. In some special cases, as in that of the Apostle James in Jerusalem, an evangelist, whether authoritative or subordinate, might continue a long time in one locality, but such a stay was rather exceptional than usual.

We are aware that at an early period in the history of the church, episcopacy existed, and we doubt not that its growth was gradual. In a city church which had several out-stations the eldest pastor would naturally be asked to preside as *chairman*, according to modern speech, at the meetings of the entire church. Such presidency, continued for several years, might come to be regarded as fixed and official; so that at the decease of such a man, a successor might be chosen who should be regarded as a permanent president, *alias* the bishop of that church. Such town-episcopacy might easily grow into provincial, and provincial, after some time, into national, until it culminated, in Rome, in what claimed to be universal, notwithstanding the protests of western churches. But whether full-grown episcopacy should be dated as beginning in the year 250, or 200, or even 150; we feel assured it did not exist in 100, the

time when the apostolic era may be regarded as terminated. Although, therefore, it should be allowed to be *almost*, it cannot be truly regarded as *quite apostolic*. The long chain of episcopal genealogy which church history contains *wants one important ring or link* which should attach it to the church of the apostles; in the absence of which link the chain, whatever may be its length and splendour, is, in our view, as a logical and ecclesiastical concatenation, literally *nothing*. The bearing which this statement has on the question of the angels of the churches is simply this, that if, in apostolic days, Christian churches had not such office-bearers as would be called bishops in the modern meaning of the word, it cannot be supposed that these angels of the churches, whatever else they might be, were bishops.

3. In agreement with the above statement it may be remarked, that on the supposition that such office-bearers existed in those churches, it would be natural to expect that in every one of these Epistles our Lord would speak *directly* to the bishop, and only *indirectly* to the church, so that each church should receive instruction through the medium of its bishop, whereas the churches are as *directly addressed* as are the *angels* of the churches; and accordingly the second person plural is repeatedly used, as in the following instances:—"The Devil shall cast *some of you* into prison."—"Ye shall have tribulation ten days."—"I will give to *every one of you* according to your works."—"He that hath ears to hear, let *him* hear."

4. The contents of the Epistle to *Laodicea* are such as render it highly improbable that it was addressed to *any one living individual*, and especially improbable that it was addressed to a *superintendent* of a church; for, in the first place, it is inconceivable that *any one person* is meant. Had *only one* member of the church been chargeable with that *utter apathy* in spiritual things which was so *extremely offensive* to the holy though compassionate

Saviour, we might have expected that besides expressing abhorrence of such a character, He would have done in this case what His servant Paul did in reference to an immoral member of the church at Corinth, namely, requiring the church to *put away from them* that person. Next, I remark that had a *president and ruler* of the church been meant, we might have expected that the Head of the church would either himself have ordered him to *abdicate his office*, or would have instructed the church so to act towards him. The probability is, that although every member might not be thus blameable, a *preponderating majority* manifested such a character, *including the party*, whoever that party might be, which was designated by the term *angel*.

These considerations strongly oppose the opinion that by the angel of the church in *Laodicea* a *bishop* is meant; and if this be the case with regard to *Laodicea*, there can be no adequate reason for supposing that the *other angels* were bishops.

It appears to the writer much easier to show what is *not* the import of that word, than what it is. We have already seen that the *word itself*—the literal meaning of which is *messenger*—does not greatly help us in the inquiry. We easily see why *heavenly angels* bear that name, since we are expressly told that they are "sent forth to minister (to perform kind services) to the heirs of salvation;" but *what special services these angels* of the churches were expected to perform we are not distinctly told. It may be presumed, indeed, that they were expected to receive copies of these Epistles from the Apostle John, and to give them to the churches; but this still leaves it uncertain what office in the churches they previously held. Some little help we may find in their being compared to *stars—stars in the hand of Christ*; as being under His care, and employed in His service. The churches are compared to candlesticks, or rather *lamps*. *Light* is characteristic both of the churches

and of the *angels* of the churches. Every Christian church which deserves the name is a light in an otherwise dark locality. There is much probability in the opinion that by *the star* in every church is meant *an agency*, one chief feature of which is *instructiveness*; and this, we know, is a principal work of pastors and their helpers. With this teaching may also be connected *ruling*, that is, directing the affairs of the society in conformity with the laws of the Head of the church. *In this agency*, I consider to be included *pastors and deacons*; in one word, *the eldership or presbytery*. In every well-constituted and rightly-acting government, the idea of *unity* is as prominent as that of *plurality*. *The government*, as a government, is *one*. Accordingly, we often use the *singular number*, when we speak of its determinations and acts. We say "the government is acting wisely." The *eldership* in a church may be so regarded. Yet I am aware that some persons may find it difficult to understand why *one angel* in every church is addressed. The opinion of *Hengstenberg* and others, seems to me to be by far the most probable view of the case, namely, to regard it as *an ideal personification of the eldership*. Such a figure of speech would startle us, if we found it either in the historical or in the epistolary parts of the New Testament, but ought not to surprise us in the Apocalypse, and especially in this part of the Apocalypse. We are to remember that while this revelation was given to the apostle, he was in a profound sleep, or trance. He saw nothing with his bodily eyes, nor did any sound reach his ears. But his *soul* was in full life and activity, so that *mentally* he could both *see and hear*. He saw his beloved Saviour, but his Saviour, *as then seen*

by him, was neither like what He was while with His disciples, nor what He is in the heavenly state. *His appearance* was glorious, but it was *figurative and symbolical*. Moreover, the view John had of the *seven churches* was by no means a fac-simile of what he had seen in Ephesus and the other towns. He saw *not men and women*, worshipping, but *stars and lamps*. These circumstances render the supposition probable that by the *angels* are meant not actual individuals, but personifications.

Nor is it difficult to perceive some *decisive advantages* which result from this figurative mode of speech. In agreement with the *general character of the Apocalypse*, it is of the nature of *poetry*, so far as relates to the *style of speaking*, and thus the instruction given is rendered the *more attractive and impressive*. Besides which consideration, it seems to have been wisely ordered that *no one individual* should be addressed. Had *any one* man been evidently meant, *other* persons, though equally needing the admonition, might have thought themselves excused from paying attention to the rebuke; whereas, as the case is, every individual in the church, whether in or out of office, was the more likely to be induced to take to himself whatever truth might be applicable to his own character and state. All this is in agreement with the practical and personal command, seven times repeated, "*He that hath an ear to hear, let him hear.*" This leads to our concluding remark, that it is not so much by our being able to give a certain explanation of unfulfilled prophecy, as by our "*keeping those things which are written,*" that we shall realise the *benediction* with which this book begins.

B.

Clifton.

THE MISSIONARY'S REWARD.—A missionary in a heathen land had been preaching on the Lord's day about heaven; at evening he was standing by the couch of a dying convert from idolatry to the inspiring faith and hopes of the cross. Said the dying one—"Teacher, I understand that you have been preaching about heaven to-day; before another Lord's day I shall be there, and the first thing I shall do

after I get there, will be to go right to Jesus, and thank him for sending you from your home across the ocean to this dark land, to teach us poor heathen the way to heaven; and then I shall return to the gates of paradise, and there wait, wait, until you come; then I will take you by the hand and lead you right to Jesus, and tell Him, 'This is the man who taught me the way hither.'

Philosophy.

THE CHARACTERISTICS OF THE AGE.

BY SIR DAVID BREWSTER.

THE winter session of Edinburgh University was lately opened by the Principal, Sir David Brewster, who delivered an introductory address, which embraced a wide range of topics. The subjoined extracts will be found interesting:—

Were we asked to characterise the age in which we live, we should describe it as remarkable for its love of the mysterious and the marvellous; its passion for the supernatural, and its morbid craving for what the eye cannot see, nor the ear hear, nor the judgment comprehend.

I refer to the so-called sciences of physiognomy, but more especially to that morbid expansion of it called the physiognomy of the human form, which has been elaborated in Germany, and is now likely to obtain possession of the English mind. The fundamental propositions of this new art are, "that the outer form of man has been designed on purpose to represent his mental character;" "that the invisible is revealed in the visible;" "that the body is the image of the mind;" and that every man's mental nature may be discovered in his external form.

In support of this doctrine of symbols in the human form, as it is called, the leading argument is derived from the nearly universal assent to it, implied in the practice of judging of men by their personal appearance.

A second argument is derived from the occurrence, in various languages, of such expressions as "long-headed," "stiff-necked," &c., which are supposed to establish the existence of a general belief in the correspondence, not only of mind and body, but of mind and shape. In want of any other arguments, our physiognomists assert that it is simply probable that the outer form would be designed on purpose to represent the mental character; and on this ground

they dogmatically declare that the expressions of rage, or grief, or fear, have been "divinely designed on purpose that the inner mind may be known to those who watch the outer man." We know very little of the true inner life of our neighbours, and we should not like that our neighbours knew much more of our own. In some persons, their inner life appears to be openly and injuriously displayed. In others, it is artfully, wisely, and advantageously concealed; and frequently it is hidden by the very marks which are supposed to display it.

In every class of society we encounter faces which we instinctively shun, and others to which we as instinctively cling. But how frequently have we found our estimates to be false! The repulsive aspect has proved to be the result of physical suffering, of domestic disquiet, or of ruined fortunes; and, under the bland and smiling countenance, a heart deceitful and vindictive, and "desperately wicked," has often been found concealed. The countenance, too, which in manhood was noble and benign, we may have seen scarred in the battle of life, and furrowed with the deep lines which the baseness of friends, and the injustice of the world, never fail to imprint. And when the manly aspirant after wealth or fame has been cruelly worsted in the race of ambition, and has displayed on the outer man the impress of the emotions which disturbed him—how often have we seen him, under altered circumstances, resuming the joyous expression of his youth, which misfortune has but temporarily disguised. These views will acquire additional support, if we examine large groups of individuals living under the same influences, and therefore likely to have the same external development. In the haunts of vice—within the precincts of the gaol—in the stock exchange—and in the

marts of commerce, we shall find the same variety of form and expression, and the same difficulty in discovering vice or virtue in the outer man. The criminal in the dock, charged with murder, will often bear an honourable comparison with the functionary who prosecutes him, the advocate who defends him, or the judge who tries him.

In refutation of assertions (with regard to the revelation of genius by the eye) we assert that there is no expression whatever in the human eyeball consisting of a transparent cornea, a coloured iris, with the pupil in its centre, and the white sclerotic coat. You may as hopelessly search for expression in a watch-glass as in the cornea; as hopefully in a coloured wafer with a hole in the centre as in the iris; and as well in a piece of white kid leather as in the sclerotic coat.

Such is a brief notice of the new science which is to maintain the waning excitement of more dangerous and offensive speculations. The talents and eloquence of its German and English expositors may obtain for it a temporary popularity; and philosophers, male and female, will doubtless study and apply its symbols.

Among the more remarkable characteristics of the age in which we live, is the predominance of the military spirit in every civilised nation, whether it be at peace or at war.

This triumph of ambition, or revenge, over the holiest of man's affections and the sternest of his obligations, admits but of one explanation: nations have no faith. War is their master-crime, for which no atonement has been provided; and its issue is in national disaster, and in those stern retributions which conquest, and pestilence, and famine, often reserve for the third and the fourth generation. But it is on its bearing upon civilised life, more than in its sanguinary phase, that I wish you to acquire just notions on the subject of war. The great duty of nations—the great duty of man—is to promote the

moral and physical amelioration of his race. Humanity enjoins it, religion enjoins it, and even national policy, not always the safest of counsellors, adds her sternest injunctions. When war is in the ascendant, all the springs of society are shaken loose. On the property of the nation, whether fixed or moveable, war makes its first inroad. The financial pulse beats in feverish excitement. The plough ceases to travel over the heath and the morass; and the rich cargoes floating on the ocean become the prey of the pirates of civilisation. Art and science are summoned from their peaceful labours, to fabricate new weapons of destruction. The institutions of charity and philanthropy are paralysed in their labours of love; and the missionary and the schoolmaster carry on their blessed work with more limited means, and within a narrower range; and thrice happy is the nation that has weathered the storm of war without agrarian or political convulsions. If this be a true description of the civil consequences of war, how deep is the obligation upon each of us to teach the lessons of peace in our families, and to propagate them throughout the sphere over which our influence extends. On you who are to be the teachers of youth in the school or in the sanctuary lies heavily the duty of enforcing the great Christian precept—"to live at peace" with all men—of checking that love of military adventure and dispelling that *ignis fatuus* of national glory, which has so often accelerated the fall of the mightiest of empires. In thus pleading for universal peace, you will not suppose that I disapprove, or am callous to, that great national movement in which many of you have taken so noble a part, and which cannot fail to avert from our beloved shores the very calamities I have been deploring. Before this century began, I have myself trodden the pavement of our old university in the garb of a volunteer; and could it, as it cannot, avail, I would proffer in the same cause the feeble arm and the tottering limb that have been spared.

The Books of Moses.

OUR LORD'S TESTIMONY TO THE PENTATEUCH.

THE following selection of quotations from the four Gospels exhibits our Lord's testimony to the Pentateuch.

I. Quotations from or references to the book of Genesis, namely:—

1. To the institution and law of Marriage.

2. To the Flood.

3. To the wickedness and destruction of the Cities of the Plain.

4. To the institution of Circumcision.

II. Quotations from and references to the book of Exodus, namely:—

1. To the revelation at the Burning Bush.

2. To the Passover.

3. To the law of the Ten Commandments.

4. To the Mosaic law in general.

III. References to the book of Leviticus, namely, to the law of leprosy and the law of purification.

IV. Reference to the book of Numbers.

V. Quotations from the book of Deuteronomy.

THE INSTITUTION AND LAW OF MARRIAGE.— GENESIS II. 24.

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, *that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.* They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.—Matt. xix. 3—8.

In the parallel passage in Mark x., our Lord puts the question, "What did Moses command you?"

THE FLOOD.—GEN. VI. TO VIII.

But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.—Matt. xxiv. 37—39.

And as it was in the days of Noe, so shall it be also in the days of the Son of man. They

did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.—Luke xvii. 26, 27.

THE WICKEDNESS AND DESTRUCTION OF THE CITIES OF THE PLAIN.—GEN. XIX.

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife.—Luke xvii. 28—32.

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—Matt. x. 14, 15.

Parallel passage, St. Mark vi. 11:—

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.—Matt. xi. 23, 24.

THE INSTITUTION OF CIRCUMCISION.— GEN. XVII. 10—14.

Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the Sabbath-day circumcise a man.—John vii. 22.

THE REVELATION AT THE BURNING BUSH.— EXODUS III.

Jesus answered and said unto them, Ye do err, *not knowing the Scriptures*, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read *that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?* God is not the God of the dead, but of the living.—Matt. xxii. 29—32.

And as touching the dead, that they rise: *have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not the God of the dead, but the God of the living: ye therefore do greatly err.—Mark xii. 26, 27.

Now that the dead are raised even *Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac,*

and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.—Luke xx. 37, 38.

THE PASSOVER.—EXODUS XII.

And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve.—Matt. xxvi. 18—20.

For these things were done that the Scripture should be fulfilled. A bone of him shall not be broken.—John xix. 36. See Ex. xii. 46.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.—John i. 29.

THE LAW OF THE TEN COMMANDMENTS.—EXODUS XX.

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, *keep the commandments*. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother; and Thou shalt love thy neighbour as thyself.—Matt. xix. 16, 19. Parallel passage, Luke xviii. 18—20.

But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? *For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.* But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.—Matt. xv. 3—6.

See also Mark vii. 10—13.

Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.—Matt. xxii. 35—40.

See parallel passage, Mark xii. 29, 30.

And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. *For Moses says, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death; but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.* And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have

delivered: and many such like things do ye.—Mark vii. 9—13.

THE MOSAIC LAW IN GENERAL.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.....(32) And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?.....(44) And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Luke xxiv. 25—47.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.—Matt. v. 17—19.

If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.—Luke xvi. 31.

Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings how shall ye believe my words?—John v. 45—47.

Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?—John vii. 19.

LEVITICUS XIV. AND XII.

And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.—Matt. viii. 2—4; Mark i. 44.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall

be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves or two young pigeons.—Luke ii. 21—24.

THE BRAZEN SERPENT.—NUMBERS XXV.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.—John iii. 14, 15.

DEUTERONOMY VIII. 3; VI. 16; AND X. 20.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. iv. 4.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.—Matt. iv. 7.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matt. iv. 10.

Correspondence.

CHINA.

MARRIAGE CUSTOMS AMONG THE CHINESE.

THERE are many customs connected with marriage among the Chinese at Fuh Chau, which are of a superstitious and sinful nature. A brief description of some of these will be given below. An explanation—that is, an explanation which shall appear reasonable and satisfactory to the western reader, will not be attempted. For in regard to some customs, the Chinese have no such explanation to offer. They account for them, and justify their practice of them simply by saying, "They are the established customs of our people: our fathers did thus and so, and we imitate their example,"—which seems to be a sufficient reason to a Chinaman why he should conform to any custom, however irrational, expensive, or useless.

The pious reader will note how contrary these customs are to the spirit and principles of the Bible. The writer would regard his labour in preparing this letter as lost, if Christians at the west who may read it are not led to infer some of the numerous obstacles to the rapid spread of the Gospel in China which are connected with the *established social life and manners* of this people. May they be incited to a deeper and more intelligent sympathy with the native converts who encounter many similar impediments to a consistent Christian life, and may they offer up more ardent and frequent prayer for their divine guidance and support.

1. *Selection of lucky days by the fortune-teller.* Usually a few months, or at least a few weeks before the marriage, a fortune-teller is consulted in order to select some fortunate or lucky days for the commencement of the necessary or customary preparations. He decides the month, day, and hour, when the families of the bride and the bridegroom shall begin the cutting out of the wedding garments; when the bridal bedstead shall be placed in the spot where it is to stand; when the family of the bride shall commence the bed-curtains and the "longevity" pillows; and when the bride shall enter the bridal sedan-chair to set out for the residence of her intended husband. These very important and highly interesting particulars are ascertained by the fortune-tellers after comparing the dates of birth of

the parents (if living) of the bride and of the bride herself, as regards year, month, day, and hour, with the dates of the birth of the parents (if living) of the bridegroom and of the bridegroom himself, in regard to the same items. The result is attained in accordance with the established rules of fortune-telling, having regard to supposed propitious coincidences between the dates of birth of all the parties and the exact times selected. These times are written out on a sheet of red paper and carefully preserved for reference. Unless this mutual comparison of birth-days should be made by the fortune-teller, and corresponding dates selected for the commencement of the particulars above referred to, each party would decline lest there should be an unlucky month, day, or hour, fixed upon. In that case success could not be expected to attend the married pair.

2. *Placing the bridal bedstead in position.* When the appointed day for this ceremony arrives, which is usually only a few days, sometimes ten or more, before the wedding, the bedstead is put in the place where it is expected to stand, and then it must on no account be moved for an indefinite period for fear of ill-luck. This placing of the bedstead is attended with other superstitious acts. Five coins belonging to the reign of five different emperors, one of each, are scattered around on the bottom of the bedstead, that is, under the matting with which every such bedstead is provided. Sometimes four sets of these coins are placed under the bedstead, one set being put near or under each post. Some five or six bunches of boiled rice, made in shape like a cone, from about four to six inches in length, and covered with a certain leaf, are hung up together from the middle of the frame provided for the bed-curtains. One of these is larger than the others, and is placed in the midst of them, being called their mother. A certain square wooden vessel, gaudily painted, smaller at the bottom than at the top, and holding more than a peck, is set on the bed near its centre. In the bottom of it is put a small quantity of uncooked rice. Over the rice is then spread a piece of red paper. On this paper are arranged in a

certain order a variety of articles, among which are ten chopsticks, a small brass mirror having a handle, a pair of shears, a foot measure, money scales, a small rudely carved wooden image from six to twelve or fifteen inches high representing a young child, and a certain kind of glass lamp containing oil already burning. This vessel thus prepared is left in the centre of the bed for half-a-day, or longer, when it is removed. The object or meaning of all the above nonsensical performances is to secure or promote the prosperity of the couple after their marriage, especially with regard to having children, who shall themselves have posterity in successive generations. The five cash of five emperors, the five bunches of rice, are supposed to be good omens or prognosticators of such fruitfulness in particular, as well as of temporal prosperity and success in general. The burning lamp, though in broad daylight, is regarded as peculiarly efficacious in keeping away evil spirits.

8. *Sifting four eyes.* This is a very singular ceremony, affirmed by the Chinese to be universally practised preparatory to the marriage of a girl at Fuh Chau. It is performed usually about a couple of days before the wedding, in the family of the intended bride, generally by two women who are hired to assist her on the wedding day, as well as a few days before and subsequent to it, if needed. A round sieve made of bamboo splints, in diameter about three or four feet, is provided. Also a brass vessel, two or three feet in diameter and one foot in height, which is placed on a pedestal or stand, raising it a short distance from the floor. After having put in this vessel a quantity of live coals, they take the bridal garments in convenient portions, and having laid them on the sieve they hold the sieve and its contents for a moment over the brazen vessel, with a slight sifting movement. They then remove the contents of the sieve, and go through the ceremonies in a similar manner with the remainder of her clothing, and with the trunks and small articles of household furniture which the bride is expecting to use in her new home. The bearers of the sieve and contents, while thus sifting them over the brass vessel, usually utter some sentences which are considered appropriate and propitious, such as "A thousand eyes, ten thousand eyes sifted out; gold and silver, wealth and precious things sifted in." On the sieve, during all these performances, is laid a set of chopsticks. The meaning of this part of the operation is said to be, that although so much clothing and furniture be given away with the girl and become the property of another family, still sufficient clothing and food will "remain" to the family of the bride's parents, the name for chopsticks being the same in this dialect as the word to "remain." The object of the above ceremonies is to prevent evil influences befalling the bride in her new relations and home. On the day subsequent to this "sifting," usually, the articles and furniture not needed for the personal use of the girl previous to her marriage are dispatched in procession to the house of her intended husband.

A superstitious ceremony similar to that above described as performed at the house

of the bride's parents with her bridal garments, is also performed at the house of the bridegroom's parents with the garments which are to be worn as his wedding suit. This takes place the evening before the wedding. They are sifted over the coals in a brass vessel in much the same manner and having the same general object.

4. *The worship of heaven and earth, and of each other.* This is considered a most essential ceremony. It is conducted in somewhat the following manner:—Two candles and some incense are lighted and placed on a table which stands in the front part of the room, or in a convenient spot near the open light of the heavens. This is called "placed before heaven." On the table are also put, among other things, two white cocks made of white sugar, five kinds of seed, a bundle of chopsticks, a foot measure, a mirror, a pair of shears, and a set of money scales. Two wooden goblets, partly filled with wine and honey, and fastened together by a red silk thread about two or three feet long, are also placed on the table. When everything is ready the bride is led out of her room and takes her place by the table, on the left hand of her husband. The faces of both parties are towards the table; that is, they are facing the light from the heavens. At certain signals from the female assistants of the bride, both parties kneel down three times, each time bowing their heads towards the earth once. They then change places, the bride standing on the right hand side of the groom, when they again kneel down three times and bow their heads as before. This is called "worshipping the heavens and earth." They then resume their former positions, the bride standing on the left side of the groom. Turning around so as to face each other, distant about five or six feet, they again kneel thrice and bow down their heads near the ground thrice, but *towards each other*. They now arise and exchange places, and perform the same number of kneelings and bowings towards each other; then they arise and remain standing near the table. The bride is closely veiled during all these genuflections and bowings so that she cannot see. She is aided by her attendants in all these exercises, which are performed in profound silence. One of the female attendants takes the two wooden goblets from the table and pours from one into the other, back and forth several times. She then hands one to the groom and the other to the bride, who continue to face each other, the goblets remaining fastened together by the red thread. Each tastes of the contents and then the goblets are exchanged; the bride sips out of the one just used by the groom, and the groom sips out of the one just used by the bride. One of the attendants breaks a bit of sugar from each of the sugar cocks and gives some of it to both the groom and the bride. Usually some of the five kinds of seeds which have been placed on the table are also given to the parties. The groom afterwards takes the bunch of chopsticks in one hand, and the slender box which contains the money scales in the other hand, and makes a pretence of raising up, by their means, the thick covering which conceals the head and the face of the bride. It is nothing but a form or pretence,

and he returns them to the table, or places them in a certain kind of vessel made of willow twigs, provided for the occasion. This usually concludes the ceremony under consideration.

5. *The burning of large candles during the night of the wedding.* It is affirmed that every family here, on the occasion of a son taking a wife, provides a pair of wax or tallow candles, about two feet high, more or less, and from one to two inches in diameter. The outside is coloured of a bright red. Sometimes on one is made in golden colour, either by the use of golden foil or a liquid preparation called "gold oil," the figure of a dragon, and on the other the figure of a phoenix. These candles are lighted some time during the evening of the wedding. They are allowed and desired to burn on during the whole night in the bridal bed-room, and as much longer as they will last.

Now there is, doubtless, no harm, or super-

stition, or sin, in the simple burning of these candles. The superstition and sin consist in the sentiments held in regard to them, and the importance which is attached to their appearance and condition on the following morning. It is eminently desirable that they should not be extinguished in any manner, but should burn on till entirely consumed. Should one or both become extinguished before consumed, it would indicate the untimely and premature death of one or both of the parties. The tallow or wax should not melt in burning too fast and run or trickle down the sides of the candles. This is regarded as a bad omen, the trickling down of the material being thought to resemble the flowing of tears down the cheeks, and indicates that there will be much sorrow in the family, or that husband and wife will not live happily together.

A MISSIONARY.

Fuh Chau, China.

The Bicentenary.

IN MEMORIAM.

"That day (Bartholomew Day, August 24th 1662), was fatal to our church and religion, in 'throwing out a very great number of worthy, learned, pious, and orthodox divines,'"—LOCKE.

If history is "philosophy teaching by examples," and if to "remember the days of old, the years of former times," is a duty inculcated by Scripture authority, then is it incumbent upon us to observe the lessons of the past, and to mark those events in the history of the church of God, or of our native land, which were fraught with momentous consequences at the time of their occurrence, and have perpetuated their influence on successive generations. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." To such a recollection are we called in the present year.

Ancient Greece had its Thermopylæ, at which three hundred heroic spirits resisted the overwhelming force of Persia, when her myriads came to rob the confederated states of their land and liberty; and by that courageous band were the hosts of Xerxes withstood and defeated. England, too, has had her moral Thermopylæ in the past, which witnessed a nobler struggle than that of Greece, equal endurance, and a more sublime defeat. It was when two thousand of her true-hearted sons and faithful ministers resisted arbitrary power, and refused to bow to a yoke of spiritual bondage which a capricious monarch and a haughty priesthood had prepared to impose upon them. Let us honour their memory. Theirs was the struggle of right against might—of freedom against tyranny—of truth and conscience against the inroads of error, and the usurpations of men. More was included, more was at stake, than in any conflict the world had yet seen; and in proportion to the superiority of the principles involved, the cause at issue, and the consequences that ensued, was the

moral heroism of the encounter, and the sublimity of the result. "I paint for eternity," replied the artist when asked why he bestowed so much pains on the canvas; and so might each one of those illustrious sufferers have said, to whose interesting and affecting history in our annals we now refer.

The alliance of power with ambition, priestcraft, falsehood, or despotism, must necessarily become a mighty engine for the oppression and wrong of mankind, and for effecting a large amount of desolation among the most precious interests of the people over whom it may be permitted, for however limited a period, to have sway. It matters not what restraining qualities there may be in the character, or what alleviating circumstances in the conduct, of the individual or individuals raised to such distinction amongst their fellows in the present world as to be invested with such power; the natural exercise of it, and its certain tendency, in all cases, is to evil, evil only, and that continually. The family, the community, the nation, the visible church of God, whichever happens to be the sphere of its influence and operations, is sure to be injured thereby, dislocated, divided, corrupted; and, if some antagonist force prevents not, destroyed. Its progress is sure to be from bad to worse; its doings always inflicting deeper and deeper injury on the oppressed. And were it not that the "only wise God," our adorable Creator and Ruler, has placed in human nature a barrier beyond which its impugners cannot pass—a point at which the spirit of resistance rises up with stern rebuke to say to that power, "Hitherto shalt thou go, but no further," universal devastation and ruin would ensue. It is the same, "whether it be done against a nation, or a man

only." Tyranny is contrary to nature. Wrong cannot always maintain its throne. Humanity will not be always oppressed and down-trodden. It will rise. It will vindicate itself. Perhaps it may avenge its injured rights; and if it be not sanctified and controlled by superior principle, it undoubtedly will. Sooner or later the day of reckoning and recompence will come. "Righteousness" alone "exalteth a nation." And till it be exercised, and till it gain the ascendancy, suffering may be great, and the sufferers many; but we may be assured of this, that in proportion to their integrity, their purity of conscience, their moral worth and religious feeling, will be their power of endurance, the firmness with which they oppose oppression, and the fervour and determination with which they throw it off at last.

These remarks would receive ample and abundant confirmation by a glance at that period of our history which intervened between the decease of the celebrated daughter of Henry the Eighth, and the consummation of that Act which has rendered the 24th of August, 1662, for ever memorable in our national and ecclesiastical affairs.

James the First, a weak and unprincipled monarch, held possession of the reins of power for about twenty-two years, as if on purpose to show to mankind how little honour a royal name could acquire, and how much evil the union of superstition, duplicity, and kingcraft could inflict on a nation unhappily subject to its sway. Charles ascended the throne with all the graces of person and the promises of youth on his side, but it was soon to throw these and all other advantages away by union with a Popish queen, a dissolute minister, and an ambitious ecclesiastic for his primate; and to prove to the world, that whatever other causes conspired, or whoever were the individuals employed to bring about his sad catastrophe and tragic end, for that dishonoured fate he had in reality none to blame so much as himself; nor to any cause can the philosophy of history so justly assign it, as to his own prevarication, obstinacy, and illegal impositions. The British people were not to be trifled with as Charles supposed. The human conscience is not to be fettered as he and his ambitious minister Laud imagined; nor are the spiritual rights of a whole people to be confiscated by one fell sweep of the pen of tyranny, like that which, in the reign of his son, signed, against protests the most reasonable and promise the most sacred, the celebrated "Act of Uniformity,"—the iron rule of the State-church Establishment within these realms.

The mighty Oliver was no more. The civil wars had passed away. That awful period of England's struggle against prerogative and misrule, with all the bitter feuds it engendered, the prevarication on the one hand, and the noble principles on the other which it displayed, had come to an end, and the nation had settled down to a state of comparative repose, as much so at least as reascended arbitrary power would permit it to do. Tired of bloodshed, strife, and woe, the great parties of the land were happy to be at peace, and so would gladly have continued, had not the unsubdued spirit of pride, tyranny, and

falsehood still prevailed in high places. A second Charles filled the throne, who, untaught by all his father's misfortunes, and unimpressed by all the mournful events which yet cast their shadows over him, indulged in every kind of lasciviousness and excess, and left the affairs of state to take care of themselves as best they might. With these predilections and tastes, he had brought, however, the insatiable love of power, and inherent regard to Popery, and an avowed determination to be revenged on all those who, by their principles or by their conduct, were supposed to have approved of the doings of the liberal party in the late reign, or suspected of an inclination towards a more spiritual religion than he and his courtiers preferred. Measures of the utmost severity were therefore concocted and proposed against the Dissenters and Puritans of the day; and however righteous and innocent they were, condemnation and confiscation shortly awaited them. Haughty ecclesiastics combined to harass them. The most rigorous statutes were enforced against them. The magistrates, for the most part men of a sycophant spirit, were but too eager to carry these statutes into effect. The gaols were consequently soon crowded with prisoners. And "among the prisoners," says Macaulay, "were some of whose genius and virtue any Christian society might well be proud."

A few steps more, and the consummation was attained! This was the construction of a Bill, and its introduction into parliament, at the instigation of the King, and the high Episcopalian party, to enforce uniformity in every punctilio of the worship and discipline of the church of England; so minute that none could evade it, and so stringent that no room was left for liberty of conscience or judgment in the matter. Its object was to narrow the door of entrance to ecclesiastical privileges, and to take care that none should come at the possession of them, or be permitted to exercise their ministry, who would not in all things acknowledge the divine right of the King to invade the boundaries of conscience, and prescribe in what terms, and by what rules, homage should be rendered to the Great Supreme. The most frivolous ceremonies were solemnly enacted by law.

The mode of divine worship was required to be as uniform as that in which the military shoulder or ground their arms on parade, or offer the appointed salute if royalty be passing by. Doctrines the most contradictory, and declarations the most heterogeneous, were affirmed to be equally true; and by solemn oath was every one required to avow that all and every thing contained in a book of human composition, written by various authors, compiled at different times, abbreviated from the Popish missal, or handed down by uncertain tradition from some of the fathers, was literally, strictly, and universally in conformity with the revealed will of God. All this, moreover, was imposed at the bidding of an earthly monarch, a fellow mortal, sitting in the temple of God, and acting as God; presiding over worship, regulating the offerings of broken and contrite hearts at the footstool of the Eternal, enacting in what terms the suppliants of His mercy should pour forth

their desires at His throne, and by what rules His messengers were to proclaim His word. The gifts and graces of Christ's servants were thus to be laid aside, or measured and gagged by human law: the worship of the sanctuary was thus to be hewn and shaped, not "according to the pattern shown in the mount," but to that proposed and enjoined in Pilate's hall; and the offers of the "great salvation" propounded to a guilty world, only in unison with the prescribed formulas and mandates of an intruding and unlawful power. Was it to be endured? Were the honour and glory of a heavenly sovereign, and His right to bestow upon His servants what qualifications He pleased for the exercises of His worship, and the edification of His people, thus to be laid at an earthly monarch's feet?

It was resisted. There were two thousand men in Israel who would not bow down to Baal, or worship the golden image which an earthly power had set up. Liberty of conscience and liberty of worship were too precious to be sacrificed at the shrine of expediency, or to be parted with for any compensation whatever which worldly patronage could secure. They were willing, therefore, to suffer the loss of all things, and resign the dearest comforts and enjoyments of the present life, rather than defile their conscience, or unworthily betray that sacred trust which "a greater than Solomon" had committed to their care. They honoured Him. They placed Him above all earthly sovereigns. They had studied the laws of His spiritual kingdom, and saw that these would be utterly violated and set at naught by compliance with the unrighteous demands now made upon them. They were men whose love for their country, whose knowledge of its constitution, whose obedience to its civil laws, whose regard to its interests, and whose prayers for its welfare were known and patent to all, admitted even by their adversaries, and questioned by none. In all things temporal and secular they were most willing to obey the Majesty of these realms, to comply with all that he and his parliament should impose, and to defend the rights of their king and country to the very utmost of their power. But when he intruded so far beyond his province, and claimed to be acknowledged as legislator and ruler in the house of God, by restraining, ordering, and regulating all parts of His worship, they could no longer forbear. The liberties of man were not to be trifled with; the rights of Jehovah were not to be postponed. Resistance was a duty; freedom a right; suffering, should it follow in such circumstances, an honour. And they nobly said,

"Let Caesar's due be ever paid
To Caesar and his throne;
But consciences and souls were made
To be the Lord's alone."

Deeply interesting and affecting were the consequences which now began, on and after the 24th of August, 1662, when the obnoxious decree took effect, everywhere to ensue. "That day," says the calm, philosophic Locke, "was fatal to our church and religion, in throwing out a very great number of learned, pious, and orthodox divines." Undoubtedly it was; and only one exception can

be taken to the language he employs. That it was fatal and injurious to the church of England, her subsequent history is more than sufficient to prove; but that it was so to the interests of "religion," of pure and vital godliness, may be questioned, nay, probably, will not be questioned by any, but the reverse admitted by all. In proof and illustration of which we might properly adduce, in connexion with Locke's testimony, the remarks of another sagacious writer of the same period. "Had all the ministers conformed, people would have thought there was nothing in religion; and that it was only a thing to be talked of in the pulpit, and serve a State design, while the ministers turned and changed any way with the State. But these men giving up their livings, and exposing themselves and their families to outward evils rather than conform to things imposed, not agreeable (as they apprehended) to the Gospel they preached, have convinced men that there is a reality in religion, and given a check to atheism." How could it be otherwise? Was anything ever more calculated to give to impiety a check in this, or in any land? Did the "reality of religion"—its deep, solemn, unutterable reality—ever receive greater confirmation by human hands, and human doings, than now? Two thousand true and noble-hearted men, probably, we might say, without partiality, and without fear of contradiction, of the very best sons of the Establishment in those days, renounced their status in society, their ecclesiastical privileges, their comfortable homes and pleasant vicarages, and lucrative livings, rather than retain them with a guilty conscience, and on terms dishonourable to Him who bought them with His blood. Amongst them were the Henries and Howes, the Owens and Charnocks, the Baxters and Mantons, the Flavels and Bateses of the day, men "of whom the world was not worthy," and who by their heroic decision at that time, their holy lives and character, their precious writings, and their bright example, have bequeathed a legacy to the church of God and the world ever since, in which both have reason to rejoice, and by which they "being dead yet speak" for the honour of Christ, for the spiritual interests of His kingdom, and for the good of the souls of men. Where shall their equals be found? When have they appeared? What church, what land has ever been blest with their superiors? Trained up in the universities, when great men were almost the order of the day, and illustrious among them, versed in "all the wisdom of Egypt" endowed with exalted genius and vast capacities, renewed and sanctified by the grace of Christ in an eminent degree; largely blest with gifts and graces "for the work of the ministry, for the edifying of the body of Christ," and the ingathering of souls unto Him; laborious "in season and out of season;" preachers in large spheres of usefulness in the city, in the town, and in the village; writers of ponderous volumes which contain the cream of British theology, and the most lucid illustrations of divine truth which ever came from uninspired pens; how can we but revere their memory, honour their names, and "glorify God in them?"

How numerous and affecting were their

sufferings, and how bitter the ingredients of that cup of which many of them were now called to drink! Husbands and wives, parents and children, ministers of the faithful word, and pastors of affectionate flocks, severed from each other, and forbidden to meet again in the same happy homes, or in the same loved sanctuaries in which they had often taken "sweet counsel," and met to worship their common God and Saviour! "Their hardships," says the candid historian of their wrongs, "were numerous and great." They were not only silenced, but had no room left for any sort of usefulness, and were in a manner buried alive. Not only were they excluded from preferments, but turned out into the wide world without any visible way of subsistence. Not so much as a poor vicarage, not a blind chapel, not a school was left for them." They wandered about, bereft, destitute, without a dwelling, without a home. Philip Henry was ejected from Worthenbury; Baxter from Kidderminster; Bates and others from the Metropolis; Flavel from Dartmouth; and in the circumstances of one who resided in Wiltshire we have an instance of the privations endured, and the remarkable providence displayed. "Not long after the year 1662," says the Nonconformist Memorial, "Mr. Grove, a gentleman of great opulence, whose seat was near Birdbush, upon his wife's lying dangerously ill, sent to his parish minister to come and pray with her. When the messenger arrived, he was just going out with the hounds, and sent word he would come when the hunt was over. At Mr. Grove's expressing much resentment against the minister for choosing rather to follow his diversions than attend his wife under the circumstances in which she then lay, one of the servants said, 'Sir, our shepherd, if you will send for him, can pray very well; we have often heard him at prayer in the field.' Upon this he was immediately sent for; and Mr. Grove asking him whether he ever did or could pray, the shepherd fixed his eyes upon him, and with peculiar seriousness replied, 'God forbid, Sir, I should live one day without prayer.' Hereupon he was desired to pray with the sick lady, which he did so pertinently to her case, with such fluency and fervour of devotion, as greatly to astonish the husband, and all the family, who were present. When they arose from their knees, the gentleman addressed him to this effect: 'Your language and manner discover you to be a very different person from what your present appearance indicates. I conjure you to inform me who and what you are, and what were your views and situation in life before you came into my service.' Whereupon he told him he was one of the ministers who had lately been ejected from the church, and that having nothing of his own left, he was content for a livelihood to submit to the honest and peaceful employment of tending sheep. On hearing this, Mr. Grove said, 'Then you shall be my shepherd,' and immediately erected a meeting-house on his own estate, in which Mr. Ince preached, and gathered a congregation of Dissenters, which continues to this day."

More to this brief narration we need not add. Time and space would fail to tell of all

the sufferings and wrongs, the privations and "deaths off," which these righteous men endured, and their families with them, during the remainder of their lives. The "Five-Mile Act," which was afterward passed, forbidding them to reside within that distance of any market town; and the "Conventicle Act," which prohibited their assembling together in any place for worship, added greatly to their loss of religious privileges and domestic comforts, and embittered almost all the little which their oppressors had left them. Many were the sighs and cries, which could find no vent in human ears, but ascended upward to the throne of the Omniscent, from pious hearts and weeping homes, because of the ruthless hand which had made them desolate, and of the Lord's sanctuary, which was now laid waste; and as the ejected ministers took their farewell of listening multitudes on the Sabbath preceding that on which the Act was to come into force, it was as when "the noise of the shouts could not be discerned from the noise of the weeping," or rather like that affecting scene which took place on the shore of Miletus, when "he kneeled down and prayed with them all; and they all wept sore, and fell on Paul's neck and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more."

With the parting address of one of them, and the last words of another, we conclude.

"And now, beloved hearers," said Mr. Galpine, in his sermon from Luke xii. 82, "give me leave to trespass a little more on your patience, seeing this is like to be the last opportunity I shall have to speak to you from this place, being prohibited to preach, unless upon such terms as I confess my conscience dares not submit to. Being, therefore, enforced to lay down my ministry, I thought good to let you know that it is neither out of singularity, nor stubbornness in opinion, which many, it may be, may conjecture; but because the things required are such as my conscience cannot close withal. Could I see a sufficient warrant from the word of God for these ceremonies, and other things that are enjoined, I should readily submit to them; for I can take the great God to witness with my conscience that nothing in this world grieveth me a hundredth part so much as to be hindered from the work of the ministry, and to be disabled from serving my great Master in that employment. But seeing I cannot find my warrant thence, I dare not go against my conscience, and so do evil that good may come thereby. Those strict prohibitions recorded in Deuteronomy iv. 2, and xii. 32, Proverbs xxx. vi., and in other Scriptures, wherein we are forbidden to make any additions to God's own institutions in His worship; and the terrible threatenings pronounced against those that shall transgress in this particular, have made such impression on my heart, that I dare not give my assent nor consent to any thing in God's worship which is not warranted by His word; but I think it the lesser evil of the two to expose myself to sufferings in this world, rather than to undergo the checks and reproaches of a wounded and grieved conscience."

Owen, a few years after, in the near

approach of death, on the 23rd of August, dictated a note to a beloved friend, in which he says, "I am going to Him whom my soul has loved, or rather who has loved me with an everlasting love, which is the sole ground of all my consolation. I am leaving the ship of the church in a storm; but while the great Pilot is in it, the loss of a poor underrower will be inconsiderable. Live, and pray, and hope, and wait patiently, and do not despond; the promise stands invincible, that He will never leave us nor forsake us." The morrow after was the anniversary of the rejection of his two thousand brethren. That morning a friend called to tell him that he had sent to the press his "Meditations on the Glory of Christ." There was a momentary gleam in his languid eye, and he answered, "I am glad to hear it. But, oh! Brother Prynn, the long wished-for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing in this world." A few hours of suffering followed, and then that glory was revealed.

Such were the men whom an earthly monarch rejected, but whom the King of heaven delighted to honour. M. C.

REVIEW OF THE YEAR.

To the Editor of the Christian Witness.

SIR,—Will you allow me a brief space in your magazine, to call the attention of your readers to the "Bicentenary celebration," which during the past year has been conducted?

On the 16th January, 1863, the first of the three years over which it was arranged subscriptions should extend, will have closed; and it is therefore appropriate, in prospect of that date, that a review should be taken of past action, in reference to future progress.

In taking such a retrospect many particulars occur. Let me notice a few of them.

No one, I think, can have marked the doings and sayings of the past year of celebration, without acknowledging that *a great amount of earnestness has been called forth in reference to the subjects under discussion.*

It may with some be a question how far that earnestness has been pure, high-minded, or wisely-directed, but of its existence none can doubt. On either side of the controversy, earnest minds have prompted earnest lips and pens; and the thoughtful part of the community, at least, has been stirred up to inquiry, both as to facts and principles, which otherwise would not have existed.

This in itself is no small benefit. Anything is better than stagnation; and though, in this age there may be little danger of it on some subjects, there is on others, and those the most vital and important.

Then, too, a noble tribute has been paid during this year to the memory of the sainted dead.

So long as their writings remained, indeed, they never could have been forgotten by us; but their history, and especially their noble conscientiousness, might have been partially so.

This, however, has been afresh rescued from oblivion, and forcibly presented as the great central fact of the period celebrated, the

great example we are called to imitate, we have felt more than ever that "our fathers were right-minded men, who nobly kept the faith;" and that, whatever their imperfections, they paid homage to the great regal power of the soul, and "reverenced their conscience as their king." It has been something to hold up this fact this year, and to illustrate it by such noble examples. Instances of the opposite spirit and conduct are rife among us, and seem multiplying. It is believed that on thousands of minds the demoralizing effect of these has been checked, and the spirit of conscientiousness braced, by the discussions and instructions of the year.

Instructions! and this suggests another result—the extent to which information has been diffused on our national and ecclesiastical history; of course, the leading facts of this history were known previously; but it is not too much to say that the minds of multitudes, both young and old, ministers and laymen, are better furnished on these subjects than almost ever before. Our "spiritual heroes," "the times of the Stuart dynasty," are more familiar to us now, than but for this year's teaching they would perhaps ever have been, and it will be our shame and loss if we again allow them to be forgotten.

It surely is a further valuable result of the year's celebration that the *great principles of our Nonconformity have been so ably expounded and vindicated.* It is true that in connexion with such vindication some irritation has been occasioned, and even animosity enkindled in the minds of those who differ from us. This we regret, nor does any one justify all that in the heat of controversy has been spoken or printed. Making allowance for all this, however, who but must rejoice that our principles as English Nonconformists—principles which we believe lie at the base of all national greatness, and which are every day becoming better understood—should have received so great an impulse during the past year, and been so forcibly illustrated. If those principles are worth anything, they are worth exposition and enforcement on all fitting occasions, and such an occasion the past year has most appropriately furnished.

Then we cannot overlook the *noble liberality which has been evoked.* The past year, as we all know, has been one of peculiar pressure—a pressure as magnanimously borne, as magnificently relieved; yet it has been during this year that £152,000 has been raised by the Congregational body as a thank-offering to God for the liberties they enjoy, and as an expression of their admiration of those through whose sufferings they were won.

This fund has been or will be appropriated to the erection of a Memorial Hall in London, Chapel Building, British Missions, Education, Pastoral Aid, the removal of Chapel Debts, Religious Publications, and other denominational objects selected by the donors. The contributions in all cases being reported to the committee as "special and extra."

It may be well to observe, however, that this sum has not passed through the hands of the committee; on the contrary, they have scarcely seen a fraction of it, and no fear need be entertained, therefore, of any centralized pecuniary power. They have simply been

the instrument in helping to raise it, and in suggesting its application, its appropriation in each case being left to individual donors.

It has, however, been raised, and it is surely a noble testimony alike to the power of the voluntary principle, and to the compatibility of independent action with systematic organization.

But I must not trespass longer on your space. Let me, in conclusion, say a word to those who have not contributed, and to those who have.

To those who, sympathizing with our celebration, have not yet given, the present affords a fitting opportunity to do so. The list for the first year closes on the 16th Jan. Before that time let all who intend to contribute send in their names and amounts. It is surely well that all should unite in the effort—that it should be practically seen we are as one with our brethren—that the reproach which some cast upon Congregationalism, that it lacks the power of united action, should be removed; and that a memorial should be raised bearing some adequate proportion to the spirit of self-denial and sacrifice which those we celebrate evinced.

If each will do something, the present amount might easily be augmented to at least £200,000. Why not a quarter of a million?

To those who have contributed, let an appeal be made for the exercise of great circumspection in the appropriation of their gifts.

To avoid occasion of suspicion, and to "provide things honest in the sight of all men," the committee will feel it their duty, to the utmost extent possible, to verify the payment of all promised donations. Such a desire on their part cannot fail to meet with general approval.

To accomplish it, however, will require vigilance and skill; care on the one hand not to offend by over-scrutiny, on the other not to yield to mere assumption and laxity. Some kind of receipt or certificate from each local treasurer or recipient is desirable, and would meet alike the difficulty and necessity.

One word for the committee itself. So thoroughly have donors kept control over their own contributions, that barely enough passes through its hands to defray current expenses; and it is a fact which should be known, that the larger proportion of these expenses (which, including printing, advertising, and agency, are not small) have been borne by members of the committee themselves.

I venture to suggest, that a proportion in each case of their respective contributions should be appropriated by donors to the "General Expenses Fund."

The committee has been and is the spring of the entire movement; and possessing as it does the confidence of all concerned, it is only for want of thought that more abundant means have not been placed at its disposal. A word to the wise is enough.

Apologising for this intrusion on your space, and thanking you for your valuable advocacy during the year,

I am, dear Sir,

Yours most truly,
JOSIAH VINEY.

Highgate, Dec. 15.

* * My esteemed friend, the Rev. John Corbin, the honorary and indefatigable Secretary of the Committee, will be glad to afford any information, or to receive any remittances.

Statistics.

THE LONDON CONGREGATIONAL ASSOCIATION.

It is now two years since the London Congregational Association was formed. During that short but eventful period, more than one hundred thousand souls have been added to our population, and there is reason to fear, without any corresponding increase in the supply of the means of grace. London, with its three millions of people, had not half a million in attendance on public worship on the census Sunday in 1851; and multitudes are still living amongst us, "without God and without hope in the world." For example, "in one district of Bethnal Green it has been ascertained by one of our agents that within a compass of half a mile square there are fifteen thousand souls without either church, or chapel, or mission agency, save what is provided by this Association. In another, in the parish of Shoreditch, containing about sixteen thousand souls, there are only one small interest and a church so high in sentiment and practice that its last anniversary was celebrated by a procession almost, if not altogether, as Romanistic as that of the host. In these and many other districts which might be named, "iniquity abounds," and the moral obligations of the Lord's day are wholly disregarded.

There are twenty thousand public-houses, beer, and tobacco shops, open for the sale of strong drink every Sunday, with but eight hundred churches and chapels open for the supply of the living waters of salvation.

But it is encouraging to know that with all this there never was a year in the history of London when there was a stronger desire to "overcome evil with good." Every section of the Christian church is bestirring itself. Christian union for practical objects is a prominent feature of our social and religious life. Denominational effort is now conducted with but few manifestations of sectarian bitterness; and it seems to be more than ever felt that if the walls of the New Jerusalem are to be built, it must be, as of old, *by every Christian family building the bit opposite to its own door.*

Impressed with such facts as these, and in the exercise of Christian faith and love, the committee of the London Congregational Association have conducted the affairs of the Society during the past year. At the commencement it was the will of our heavenly Father to remove by death two of its most influential and efficient founders—the Rev. Henry Townley and Mr. Edward Swaine—and

to call their late valued secretary, Mr. Sugden, to another sphere of labour; but their mantles have fallen on other shoulders, and the Society continues to prosper; not by central operations only, but through local unions affiliated with and represented in the parent institution.

The central operations have been partly of a direct, but chiefly of a stimulative character. The first direct effort of the committee was to recover Whitfield Chapel, Long Acre, and re-establish the cause there, in the midst of the dense population by which the chapel was surrounded. That chapel is now secured, and the cause self-supporting. The Association has assisted or sustained operations in Somers Town, St. Pancras; in Essex Street, Mile End; and in Albion Hall, where special services were held, and many open-air meetings were promoted during the summer. Another of the Society's agents has been labouring at Gascoigne Place, Bethnal Green, in a school-room hired for Sunday and week-day evening services. It will serve to give some idea of the moral condition of this district, if we state that in one small spot of four hundred houses, inhabited by about one thousand families, numbering over four thousand souls, nearly nine hundred were found to be scarcely able to read; one hundred and eighty-six did not know the letters of the alphabet, and seven hundred and thirty-nine children, between the ages of three and eight years, had never been to school! The mission here has been greatly blessed. There is a large attendance every Sunday; a prosperous and promising Sunday school, a temperance society, penny bank, and other social institutions, all "working together for good." Here there is now the nucleus of a district mission, and there is reason to hope that early in the year 1863 an iron chapel will be erected, and a central power established, which, by efficient local superintendence, may become an inestimable blessing to the neighbourhood.

The difficulty of superintending the operations of two such interests as these, one at the west and the other in the east of London, and about four miles apart, was soon felt, and this, with other circumstances, led the committee to promote a project for the formation of local unions, and the establishment of district missions under their fostering care. This modified scheme of operations not only does not interfere in any degree with the original constitution of the Society, but strengthens it; for while it leaves the constituency, as at first, to elect the general committee, it provides that each local union shall be represented by its secretary or treasurer, who are to be members *ex officio* of the general board. The Metropolis being thus divided into ten sections, with their postal or registrar districts, the work of evangelizing London does not appear so formidable or hopeless as when we look at it as dealing directly with THREE MILLIONS OF SOULS.

Through the kindness of Mr. Graham, the superintendent-registrar, the secretary was supplied with official returns, from which he has been enabled to construct the following table, showing the population of fourteen sub-districts, and which includes a population of nearly one million six hundred thousand, with their increase in each year from 1851 to 1861—

	Population, 1861.	Increase since 1851.
Kensington	186,463	66,459
St. George, Hanover Square..	87,747	14,517
Panaras	188,882	82,296
Islington	155,291	59,962
Hackney	83,295	24,866
Shoreditch	129,339	20,082
Bethnal Green	105,905	14,712
Mile End	73,064	16,462
Poplar	79,182	82,020
Lambeth.....	162,008	22,683
Wandsworth.....	70,381	19,617
Camberwell	71,489	16,822
Greenwich	127,662	28,297
Lewisham	65,752	30,917

Being an increase out of all proportion to the increase of the means of grace. We find by the returns, and from other authentic sources, that there were—

	1851.	1861.	Increase.
Churches registered.....	350	400	50
Chapels registered	311	400	89

calculated to afford accommodation for one hundred and twenty thousand persons. But the population has increased in these districts about four hundred thousand; so that we are not keeping pace with the new demands, and really come short of them by nearly one hundred thousand—the amount of accommodation desiderated by Mr. Horace Mann. The returns show that the Congregationalists provide the largest proportion of increase, except the Roman Catholics, who have increased from twenty-one chapels, with fifty priests, in 1851, to thirty-four chapels, with eighty priests, in 1862. In view of such facts, is not a conference of all our Nonconformist churches, in some central place, urgently called for, not only to support this and kindred institutions, but to grapple manfully with the moral evils they represent, and seek to stir the souls of believers to their utmost depths, that the churches may by God's blessing remove them?

As a first step in furtherance of localized effort, the Eastern Union has been formed. It comprises all our churches within the postal circuit, sixteen in number. The local committee commenced work under very hopeful circumstances, having opened the concert-room of the *Edinburgh Castle* for special services on Sunday evenings; introduced an evangelist to lecture in Shadwell, in connexion with Ebenezer Chapel, Rate Highway; and arranged for a special meeting of pastors and delegates, to receive a statistical report from a committee of inquiry on the moral condition of the locality, from which one or two extracts may be here given. "In Shadwell there is now a population of thirteen thousand souls. Regarding this locality the city missionary says, 'Of all the east end parishes, this is the lowest so far as morality and religion are concerned.' In one district there are two hundred and thirty houses, one hundred and fifty of which are of bad repute, most of them being either connected with, or are the property of publicans, who consider the unhappy females residing in them as entirely under their control. From thirty streets and courts selected for special inquiry, we select a few. No. 1 is a square of sixteen

houses, thirteen of which are occupied by disreputable families, and only three are decently inhabited. All the square belongs to a publican. No. 2 contains twenty-six houses, five of which are disreputable. No. 3 is a street of thirty-five houses, seventeen of which are the dwellings of fallen females. No. 4 is a large court, with the houses all bad; one-third of them tenanted by Irish. No. 5 is a court with eighteen houses, fourteen of which are bad; with many others which answer to the same description." One can hardly think on these appalling facts without feeling the need of other agencies than either the *evangelist* or *city missionary*; for what *man* can be expected to become so familiar with the poor unfortunate girls who occupy such haunts of sin and crime as to be able to do them good? Happily for us, we have not to put the question, what *woman* could go amongst her fallen sisters, to seek their present and eternal welfare? for female missionaries are already at work, one of them in connexion with Ebenezer Chapel. And it is indeed wonderful what these female missionaries and Bible women will do. For instance, a short time since, a Bible woman, in the course of her visits in the east of London, called on a very wicked and very rough man, and was received with imprecations, and ordered never to set foot in his house again. She left; but returning in a few days, knocked at his door, and received a similar reception: "Didn't I tell you never to annoy me with your Bibles and your prayers?" "You did," quietly and kindly replied the woman; "but I am not come to read to *you*. I am come to read to another man upstairs; but he is so rough that I am afraid of him, and have come to ask you to protect me. Will you do it?" "Won't I?" he replied, his sense of honour being moved; and then going before the Bible woman, he knocked at Bill's door, saying, "Now, Bill, here's a good woman come to read the Bible to you, and I am come to protect her; so none of your nonsense, now, but hear what she has got to say," or words to that effect. And he did hear; ay, they both heard. God blessed His own word, and now those men are members of a Christian church in the east of London. If we can multiply agencies of this description, as well as other agencies, and especially call forth all the available talent of our churches for present duty, and reinvigorate our *Christian Instruction Societies* in each of the ten unions when formed, who can estimate the amount of good that would be done in London? Let us, then—

"Gather them in from the lanes and streets;
Gather them in from the dark retreats;
From the haunts of folly, the dens of crime;
Gather them in 'the accepted time.'
Gather them in with a burning zeal;
Gather them in for their country's weal;
Gather them in with abundant store,
To be garnered in glory for evermore."

The spiritually destitute condition of Lambeth and Southwark next engaged the attention of the committee, and through the kindness of the minister and elders of Surrey Chapel, a preliminary meeting was recently held in the library, the Rev. Newman Hall in the chair.

The project of a local union was cordially entertained, and a committee appointed to institute a careful inquiry into the moral statistics of the population within its bounds; the means employed by every denomination with a view to evangelize it; and then to invite a conference meeting, representative of all the churches in the district, for the adoption of such practical agencies as may be required. Preliminary measures are also in progress in most of the other postal districts; and from the kind and cordial spirit in which the scheme has been received whenever it has been considered, there is abundant reason to believe that it will be ultimately realised.

To meet these and other obligations, the committee are now greatly in need of funds. Although the Association does not undertake the building of mission chapels nor the erection of iron rooms, the committee have to report that their chairman, Mr. Samuel Morley, has purchased a site for a model mission in one district, and offered to be at half the expense of an iron room in another; and it is expected that the Chapel-building Society, with whose secretaries and committee the Association cordially unites, will in some way come to our aid. Mr. H. O. Wills of Bristol has offered to build a mission chapel in Bermondsey, if means can be found to sustain an agent; and other friends have expressed themselves as willing to do something more in this direction; but how are the agents to be at first sustained? It is the desire of the committee to raise a special fund of £5,000 for this and the other purposes of their general operations; and with money at command, they feel that just as the committee of the Home Missionary Society is stimulating local effort, and developing local resources for the support of evangelists, by offering a third of the salary wheresoever a competent man can be set to work, the committee of the Congregational Association would seek to stimulate the friends of home evangelization in each locality thus to provide for the evangelization of London. The committee appeal, therefore, to the wealthier churches in the suburbs for help to enable them to aid the poorer classes in the crowded centres of population—to brethren who find in the city a mine of wealth, and in the country happy homes, away from the din and clang of sin and sorrow, to help by their donations and annual subscriptions; to all who love the Lord Jesus Christ in sincerity and truth, for their prayers and their sympathy, that the Divine blessing may rest on the undertaking; for it is "not by might, nor by power, but by my Spirit, saith the Lord," that London can be evangelized:—

"We live for those who love,
For those who know Him true;
For the heaven that smiles above,
And waits our coming too;
For the cause that lacks assistance;
For the wrongs that need resistance;
For the future in the distance;
For the good that we can do."

JAMES H. WILSON.

CONGREGATIONAL LIBRARY,
December 15, 1862.

NEW CHAPELS, CHAPEL ENLARGEMENTS, ALTERATIONS AND IMPROVEMENTS, SCHOOL BUILDINGS, MINISTERS' HOUSES, AND ORGANS,

Completed and opened during 1861, in Great Britain and Ireland, and the Channel Islands, by Congregational Independents, with the Cost of each Erection, &c.

Such is the title of a deeply interesting pamphlet, lately issued by Mr. Harrison, Eccles, Manchester, which we very earnestly recommend. The following is a summary:—

EXPENDITURE IN EACH COUNTY, 1861.

County.	New Chapels.	Enlargements.	Alta. Imps., & Organs.	New Schools.	Minist. Houses.	Cost.
Bedfordshire	1	...	...	...	...	£320
Berkshire	1	4	1	...	...	1,504
Buckinghamshire	...	...	1	...	...	90
Cambridgeshire	...	1	...	...	...	350
Cheshire	1	1	8	...	...	6,340
Cornwall	...	...	1	...	...	100
Cumberland	1	4	1	1	...	3,333
Derbyshire	3	1	...	1	...	13,388
Devonshire	1	8	2	2	...	9,333
Dorsetshire	2	...	2	...	...	1,575
Durham	1	2	...	...	...	890
Essex	...	1	1	3	...	1,950
Gloucestershire	2	2	...	3	...	9,710
Hampshire	3	2	3	3	2	6,890
Herefordshire	...	...	2	...	...	180
Hertfordshire	1	...	...	...	...	400
Kent	5	1	1	3	...	16,860
Lancashire	8	5	4	9	4	37,650
Leicestershire	2	...	...	...	...	325
Lincolnshire	1	...	1	1	...	460
Middlesex	2	2	5	1	...	10,290
Norfolk	...	...	2	1	...	1,480
Northamptonshire	1	...	...	...	...	225
Nottinghamshire	...	...	2	...	...	560
Oxfordshire	...	1	...	...	...	100
Rutlandshire	1	...	1	...	...	1,410
Shropshire	1	...	8	...	...	913
Somersetshire	3	1	2	...	...	2,894
Staffordshire	1	...	1	...	...	800
Suffolk	2	1	1	1	...	6,418
Surrey	1	...	...	3	...	4,220
Sussex	5	...	...	...	...	3,150
Warwickshire	...	...	1	...	...	980
Wiltshire	1	...	2	3	...	1,285
Worcestershire	1	...	...	...	...	750
Yorkshire	5	2	3	6	...	15,323
Anglesea	1	1	1	...	...	1,800
Carnarvonshire	6	3	...	...	...	5,810
Denbighshire	4	...	1	...	...	1,810
Flintshire	1	...	2	1	...	1,120
Merionethshire	1	...	...	...	...	400
Montgomeryshire	4	...	...	...	...	1,520
Brecknockshire	3	3	1	...	...	2,122
Cardiganshire	3	1	1	...	...	2,270
Caermarthenshire	1	1	3	...	1	1,960
Glamorganshire	6	3	...	1	...	4,970
Monmouthshire	4	1	2	1	...	4,157
Pembrokeshire	2	...	...	...	...	1,400
Scotland	2	2	1	...	...	17,810
Ireland	2	2	2	...	1	3,440
Jersey	1	...	...	1	...	3,080
Guernsey	...	...	1	...	...	20
	96	88	72	54	11	£215,035

SUMMARY.

County.	New Chapels,	Enlargements,	Alts. Imps., & Organs.	New Schools.	Minist. Houses.	Cost.
England	56	21	57	51	9	£161,396
Wales	36	12	11	3	1	29,339
Scotland	2	2	1	...	...	17,810
Ireland	2	2	2	...	1	3,440
Channel Islands ...	1	...	1	1	...	3,050
	96	38	73	54	11	£215,035

* 1 College.

BRIEF SUMMARY.

96 New Chapels, including 84 Schools built at the same time, and in the same Contract	£184,727
38 Chapels enlarged	19,536
73 Chapels altered, improved, or Organs erected in them	10,771
45 New Schools	84,864
9 Schools enlarged or altered	2,580
1 College	7,000
11 Ministers' Houses	5,557
	£215,035

FURTHER SUMMARY.

96 New Chapels, not including 84 Schools built with them	£121,467
38 Chapels enlarged	19,536
73 Chapels altered, improved, &c.	10,771
207 Chapels, new, enlarged, altered, and improved	£151,774
79 New Schools, including those built with Chapels	£48,124
9 Schools enlarged	2,580
188 Schools, new or enlarged	50,704
1 College	7,000
11 Ministers' Houses	5,557
	£215,035

ADDITIONAL ACCOMMODATION.

134 Chapels, new or enlarged	36,880	Sittings.
88 Schools, new or enlarged	23,200	"
Total additional accommodation in Chapels and Schools	60,080	"

The Colonies.

THE COLONIES, ESPECIALLY THOSE OF AUSTRALIA, A HOME FOR BRITISH CONGREGATIONALISTS.

BY THE REV. THOMAS JAMES, SECRETARY OF THE COLONIAL MISSIONARY SOCIETY.

THE fearful and wide-spread calamity which has come upon our countrymen in the cotton manufacturing districts is so absorbing a subject, that it seems almost impracticable to direct our thoughts to any other topic. How most effectually to feed the hungry and clothe the naked, is the one duty that humanity, and especially Christianity, devolves upon all. That out of this sore evil God, in His great mercy and all-wise providence, will ultimately educe lasting good, there cannot be a doubt. In the mean time, no effort should be wanting that can possibly be put forth to save from utter and irreparable ruin the tens of thousands of operatives in the cotton districts who are enduring their terrible sufferings with un murmuring patience. Such a spectacle the world has never before witnessed. Clearly and unmistakably may it be traced to the influence which Christian teaching, by our Sabbath schools and faithful Gospel preaching, has diffused.

But, whilst faithfully discharging this present duty, we must not lose sight of others to which, by the circumstances of the age in which we live, we are called. We therefore wish to direct the serious consideration of our readers to the subject indicated by the heading of this paper. We cannot shut our eyes to the fact that there are thousands of families in this land who find it difficult "to provide things honest in the sight of all men." Even in those occupations where comparatively high wages are obtained, it requires more prudence and care than are usually exercised to guard against adverse circumstances to which all are liable, and to provide for sickness and death, which are the lot of all. It is but seldom we find that forecast which makes provision for "a rainy day." But, passing by these, what is the condition of the large class of agricultural labourers whose earnings may be rated at from seven or eight shillings per week to ten or twelve? With what difficulties have such to struggle, to provide the hardest fare on which themselves and families can subsist? With a somewhat extensive acquaintance with our agricultural counties, we have often been agreeably surprised to observe the really decent and even respectable appearance that especially the religious portion of our rustic population present. The annals of our Home Missionary Society and County Associations furnish indubitable evidence of the provident habits which characterise many of the poor in the villages and hamlets of our country. It is gratifying to find in many a "New Year's Card," the humble penny of the poor, given with a cheerfulness and in a spirit which, doubtless, secure the approbation of Him who blessed the poor widow who cast her two mites into the treasury of the Lord. Did our well-to-do tradesmen, and our rich men, con-

tribute in their proportion in a like spirit, our various charitable and missionary organizations would never lack support. All this being admitted, it will still be found that the battle of life is a hard struggle for our labouring population. Why then should they not be prepared, in greater numbers than they ever yet have been, to emigrate to other lands, where, with incomparably less labour, and with far greater probability of success, they may not only secure the necessaries and comforts, but what to them would be the luxuries of life? We refer not to the idle and dissolute. They are a burden and curse to society *here*, and would be a plague and a mischief *there*. Everywhere, and in a special degree in a new settlement, if a man will not labour he must starve; if he will not be honest and sober, he must perish.

We ask our readers calmly to look at the prospect which the colonies present for the comfort and worldly prosperity of all—yes! of all who can be induced to go thither with a determination by honest industry to provide for themselves and their families. Are they mechanics? The wages they can easily obtain, and now the low price of the necessaries of life, will enable them to secure everything they can desire, and lay by a provision for their children when they require to be started in life; or, should they themselves be called to descend to an early grave, to leave an ample provision for their survivors. Are they agriculturists? Then let such, and we desire specially to appeal to such, consider the vast territories that are waiting for the cultivation which they would be able to bestow. In Canada, in Port Natal, and emphatically in all the Australias, there are literally millions of acres of the most fertile land under the wide heavens, that require only the spade and the plough to bring forth an abundance sufficient to reward the most enlarged desires of the most sanguine husbandman that ever tilled the ground. As an illustration of this, we may state a case that occurred a very few years ago. There was a number of agricultural labourers earning a miserable pittance of eight shillings a week in the county of Oxford. They were induced and assisted to emigrate to the colony of Victoria. They found their way to a place called Muddy Creek, so designated because of the richness of the soil. In the year 1859, they were visited by the Rev. J. L. Poore in one of his missionary tours. "On his arrival," he states, "they were engaged in their fourth harvest, and in the enjoyment of rude luxury and abundance; and, best of all, enjoying independence of thought and action. They have a chapel of their own building, and though many of them are not Congregational in theory, they are so in fact, for no man has cared for them. They have managed their

own affairs—they edify one another—they teach the young, and have established among themselves all the ordinary engagements of the Sabbath, and *I was the first minister that ever preached in their chapel.* In the early days of their settlement, they worshipped under the shade of the beautiful light-wood tree; then they put up a shed, and have now a stone chapel that will hold 100 persons. I preached to them a harvest sermon, and although they had been in the fields from five in the morning to seven in the evening, yet, at eight o'clock, I had a congregation of ninety souls, and the word of God seemed precious to them." What a contrast does this scene present to the previous history of these thriving settlers! Then, they were almost starving upon eight shillings a week, and exposed to the neglect, if not the persecution, of the squierarchy of the parish in which they resided, and to the oppression of a dominant church. Now, every want was abundantly supplied, and in every sense of the word they were free as the air they breathed. As an interesting sequel, Mr. Poore adds, "that one of the Muddy Creek people had gone down to a place called Belfast, about sixty miles distant, with his team to fetch up stores. On his way back, having encamped for the night, early in the morning, before he yoked up his cattle, he read the word of God, and, according to his custom, knelt down and prayed. He was observed whilst thus engaged by a man passing near, who, attracted by the unusual spectacle of a bullock-driver on his knees before God, drew near and joined himself to him. He was from Mount Rouse, about twenty miles from Muddy Creek. The result was that the praying man and another of the people walked over the next Sunday morning to Mount Rouse, and there began public worship, which is carried on till now, and the people are building a chapel." Such is a simple, unvarnished account of the state of things on the other side of the globe. The wonder is, that multitudes of our starving operatives and agricultural labourers are not more willing to leave the troubles and difficulties that now all but overwhelm them, and go at once to a region so inviting. The Rev. Mr. Cutlbertson, during his sojourn in this country, has in many of his addresses at public meetings made most striking representations confirmatory of the views here set forth.

It is a remarkable fact, that amongst the thousands of emigrants that annually leave our shores, very few Congregationalists are found. We feel a difficulty to account for this. Are the members of our churches and the attendants at our chapels in better circumstances than others, and therefore need not seek a new and improved home? Or, have they less of a spirit of enterprise than other denominations? Or, which we fear is sometimes the case, do they on leaving their native country forget their principles, and join other sections of the Christian church; or, abandoning even the profession of religion, join no church at all? We would press these inquiries on our readers, and implore them to lay the whole matter seriously to heart, and conscientiously inquire whether it is not a duty they owe to their families, by so essen-

tially improving their worldly circumstances, and to the cause of God, by carrying to these young and rapidly rising communities those living principles of evangelical truth and ecclesiastical church polity which we believe are taught in the inspired records of the New Testament. Without even seeming to undervalue the labours of other evangelical denominations, we can conceive of no greater blessing that could be conferred on these infant nations, than a large accession to the number of Congregational churches. The distinctive principles professed by them affect the vitality of the kingdom of Christ. The most perfect unrestrained freedom of thought and action in religious matters—the purity of the fellowship of the church—and the utter abnegation of State-aid in support of any one of all denominations of professing Christians. These are the great and fundamental principles for which we witness, in connexion with the essential doctrinal truths which we hold in common with all evangelical Protestants.

The history of all our colonies demonstrates beyond a doubt that these principles are pre-eminently suited to the colonial mind. It was the boast of the Apostle Paul, when writing to the Philippians, that he was "set for the defence of the Gospel." So our churches planted in the midst of these incipient nations are "set for the defence" of these great principles of truth and liberty. It is the mission entrusted to us by Him who is Lord of all, fidelity to whom constrains us to "contend earnestly" for them, notwithstanding the difficulties by which we are beset. They are the essential characteristics of the kingdom of Christ, the nature of which, it has been well observed, "mankind are slow to learn and quick to forget."

One of the difficulties with which our churches have to contend, are the State-grants in money or lands, or both, still made in some of the colonies. The Episcopalians, the Roman Catholics, the Presbyterians of the old school, and the Wesleyan Methodists unhesitatingly receive these in a *pro rata* proportion to their numbers. Their places of worship are consequently built, and their ministers are partially supported, before our brethren have had time, or possessed the pecuniary resources to enable them to purchase the land and erect their church-buildings. It may be easily seen that this gives an immense advantage to those denominations over such as depend exclusively on the voluntary principle to sustain their operations. Even members of our own churches, arriving at a settlement where they find a chapel raised by Government money, and a minister partially sustained by State-aid, are tempted to unite themselves with such, and are thereby lost to the cause of freedom. We are happy, however, to know that whilst our churches labour under this disadvantage, the press is to a great extent in their favour. By a wise and judicious and withal vigorous use of a free press, they have sometimes been enabled to defeat measures proposed in their legislatures, which it was thought would prove prejudicial to the cause of education and religion. By the same medium, too, they have advocated the abolition of State-aid to religion with so much power and effect, that there is good reason to

hope the time is now at hand when all the Australian colonies will efface from their statute-book every vestige of laws which we believe to be in opposition to His will who alone has authority in His church.

That withholding State-grants in support of religion is no hindrance to its progress, yea, that it greatly promotes its growth, is demonstrated by the history of South Australia. From the very commencement of that colony, chiefly by the energetic efforts of the late Rev. T. Q. Stow and the few friends that rallied round him, no law was ever enacted for the support of the religious views of any party, by grants either of money from the public purse, or of sites for church-buildings from what are called the waste-lands of the colony. This state of perfect freedom has so manifestly proved advantageous to the cause of religion, that even the episcopal bishop of Adelaide has publicly avowed his opinion that for the colonies he believes the voluntary principle to be right. As a further evidence of the effect of the *free* in opposition to the *compulsory* support of religion, we would cite the testimony of the *South Australian Register*, which in the year 1858 published an authenticated statistical statement of the provision made the previous year for public worship in the colony. "The increase in the population of the colony during the year was at the rate of 5 per cent., while the increase of the number of places of worship was 84 per cent., in church accommodation 86 per cent., and in the average attendance of 80 per cent. Church extension, it will be seen, has outstripped the demand for church accommodation, but still the ratio of increase of attendance on religious ordinances has exceeded the ratio of increase of population in the proportion of 6 to 1." If this is not *demonstration* in favour of the voluntary principle, then we must despair of the sufficiency of any argument that fact or reason can furnish to produce conviction. We have reason to believe, if we could obtain more recent statistics, the same result would be found.

There is another important principle firmly held by our churches, which has sometimes proved a hindrance to their progress. We refer to the purity of fellowship. We dare not, either at home or in the colonies, admit to the fellowship of the church any whom we have not satisfactory reason to believe Christ will own as His genuine disciples. The church must not consist of "wood, hay, stubble," but only, as far as we are able to judge, of "gold, silver, precious stones." While some other denominations are lax in their views of communion, our churches with their pastors are thought by such to be too strict. We are content to suffer whatever disadvantage this might occasion, and to be witnesses for God and Christ in this particular. If it was proper, we could adduce evidence to prove that the silent force of our example, in thus maintaining the purity of communion, has had a beneficial influence on other denominations, whose views on this important subject have undergone considerable modifications, and whose churches have consequently been augmented in the power which true piety only can impart.

In bringing this paper, perhaps already too long, to a close, we would affectionately but

very earnestly ask our readers to ponder very seriously the statements we have laid before them. We are deeply concerned for the colonies themselves. They are rapidly growing into mighty nations. They must soon or late become independent communities. What they will then be in freedom, righteousness, religion, depends on what we do for them now. In this, as in every thing, we work for futurity. Even the husbandman tills and sows his ground in hope of a *future* harvest. The statesman assists in concocting schemes and framing laws for the *future* benefit of the nation. The merchant risks his property when he sends his merchandise to the ends of the earth, expecting a *future* return. In like manner all our missionary schemes are devised and supported for the *future* benefit of the tribes for whose conversion we labour and pray. It would be childish folly or sheer fanaticism to expect the heathen would at once cast away their idols the moment the missionary relates to them the "story of the cross." He cheerfully labours day by day, and year after year, anticipating the *future*, when the bright vision of Scripture prophecy on which his faith steadfastly gazes shall become a reality, when the glory of God shall be seen throughout every region, and the songs of salvation float in every breeze. In like manner, in all our colonies, the efforts put forth for the diffusion of the principles of truth and holiness as taught in the Scriptures, are intended not only for the present benefit of those who sincerely imbibe them, but are equally designed by their Divine Author for the permanent good of the nations whose character is moulded, and whose laws are impregnated by them, even as good seed is cast into the ground in the believing anticipation of a future and abundant harvest. The history of colonisation furnishes the most striking illustration and demonstrative evidence that what society is in its beginning, that it will be in its subsequent development. In confirmation of this remark, we need only refer to the New England States of America, which were founded by men of enlightened minds and earnest piety. Notwithstanding the mighty obstacles with which they had long to struggle, they continued to increase in numbers and intelligence until the memorable contest by which they became an independent and powerful nation. The Pilgrim Fathers carried with them the high and holy principles of the Christian faith, implanting them as in virgin soil, where they continue to this day to produce a rich and glorious harvest. True and sad it is that a blight has come over those fair and gladsome regions. A terrific war-cry has mingled even with the songs of Zion, converting their harmony into discord. But we cannot relinquish the hope that even yet the better principles of the Gospel of peace will triumph, and He who "rides upon the storm" will overrule these truly appalling evils for permanent and lasting good.

It was under the influence of convictions like these, the Colonial Missionary Society was formed twenty-six years ago. The following extract from its second Annual Report describes the views entertained by its founders. "It labours to spread the Gospel among expatriated Britons, a portion of our

people not the least intelligent, enterprising, and energetic, and placed in circumstances to render the consolations, the restraints, the repose, the influences of Christian ordinances and Sabbaths peculiarly needful. It seeks to spread among our countrymen who have gone to cultivate wide and fertile regions of the globe, which they find a wilderness, and convert into scenes of smiling industry and plenty, the pure Gospel of salvation, the unsearchable riches of Christ. It labours to establish churches on those free principles, which will both preserve in them the truth and purity of the Gospel, and at the same time harmonise with those liberal institutions which colonies obtain and cherish. It aims to plant religion and virtue amidst the rudiments and beginnings of communities of mankind, of which there is a moral certainty that they will grow to be great, free, commercial, and enlightened nations." It is under the influence of sentiments like these the operations of the Society have now been conducted for more than a quarter of a century. The success that has been realized, great as it is, is not more than might have

been anticipated by those who commenced their labours with such views as are expressed in this extract. On these identical principles its affairs are still conducted. What, then, may be reasonably expected will be the state of society in those attractive regions at the end of the next quarter of a century? Let us be willing to part with some of the members of our churches to aid in forming new settlements in the vast territories of Australia, which only need the presence and labour of such to constitute for them a happy and prosperous home. Let some of our younger and enterprising ministers go forth in the spirit of their Divine Master, willing to spend and be spent in His service; and let our British churches, the stronger with their abundance, and the feebler in their measure, so replenish the funds of the Society, that the necessary cost may be satisfactorily met; and finally, let all be accompanied with fervent believing prayer. We may then confidently expect the fulfilment of the prediction that the "Spirit shall be poured from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."

Literature.

Freedom and Happiness. By the Rev. JAMES STRATTEN. Nisbet and Co.

THERE are great numbers of Christian people who will be glad to hear that a volume of discourses has been published by the Rev. James Stratten, for many years one of the best and most successful preachers in or around this great Metropolis. Mr. Stratten is one of those gentlemen who have never done justice to themselves. While potent beyond most men in the pulpit, and equal to great things from the press, he yet eschewed it. The cause of this, we believe, was a natural shrinking from publicity, and an entireness of consecration to the work of the study and the pulpit. At last, however, he has been constrained to give the churches this volume, comprising twenty discourses, all on topics of the highest moment. We gather from the preface, that they appertain to a ministry of nearly fifty years, and the preacher is unwilling to leave this world for another, and a brighter, without some memorial of the truth and doctrine which he has endeavoured for so long a period honestly and faithfully to dispense and deliver.

The True and Beautiful. By the Rev. HENRY GILL. Ward and Co.

THE volume consists of a multitude of beautiful paragraphs on important points. The notion of the work is novel. We remember nothing corresponding with it, but the excellent publication of Dr. Parker, of Manchester, comprising a multitude of passages from sermons. It forms excellent reading, and a capital companion for travelling.

Realities. By E. R. William Yapp.

THIS work comprises a very wide scope, and presents consequently a multitude of objects arranged on no systematic principles, but their multifariousness is no objection to them. The work commences with Creation, and is constructed on a somewhat peculiar plan, which is indicated as follows:—It is printed in four coloured inks. The RED type denotes the sin of man; the BLUE, the Judgments of the Lord; the PURPLE, His dealings in Mercy; the BLACK, some connecting links of History and Prophecy, with occasional remarks. Its object is to elucidate the dealings of God with man from the earliest ages; and this is done so truly and simply, that it cannot fail to afford help to teachers of Scripture classes, Bible women, city missionaries and their superintendents, or to Christians engaged in public or private instruction to all classes. It is also calculated to interest the unconverted, and may, in God's mercy, lead some to a better understanding of His wondrous grace as revealed in His holy Word.

Of such a volume very little need be said; it is clearly a book which may be read by all classes and conditions of Christian society with interest and benefit. It is very ingeniously constructed and elegantly put together, and the employment of the various inks, black, blue, and red, renders it striking and attractive. It is a volume which, wherever it appears, can scarcely fail of obtaining at least one perusal, and they who have read it once will be very likely to read it again. It indicates very considerable talents, and careful study. The matter is solid, and the style popular.

From the Cradle to the Crown. By the Rev. JOHN HUNTER. Nisbet and Co.

THE theme of this work is good, and it is stamped with an air of originality. We have here the baby—boyhood—the friend of every day—the worker—the sympathising kins-

man—alone and lonely—and the judge. Although these points indicate only a few of the footsteps of the march from the cradle to the crown, yet, so far as they go, they are excellent, and the lessons conveyed by the several chapters are much calculated to make a lasting and a beneficial impression on the mind.

Intelligence.

CONGREGATIONAL RECORD.

AXMINSTER, DEVON.—On Wednesday, December 10th, the Rev. S. J. Le Blond was publicly recognised as the pastor of the Congregational church assembling in [this town]. The Rev. R. Penman, of Seaton, commenced the service by reading the Scriptures and prayer. The Rev. D. Hewitt, of Exeter, delivered an introductory discourse, founded on Acts xxiv. 14, showing the reasons why Congregationalists dissent from the Established Church. The Rev. J. Hoxley, of Honiton, asked the newly-elected pastor how in the providence of God he had been led to accept the pastoral charge of the Congregational church at Axminster? To which question the Rev. S. J. Le Blond replied, and gave a brief statement of the doctrinal views usually held by Congregationalists. After which the Rev. J. Hoxley addressed words of brotherly counsel and encouragement to the pastor. The Rev. J. Guennett, of Point-in-view, near Lympstone, offered up a recognition prayer. The Rev. W. Densham, of Chard, in addressing the people, offered some very valuable and useful suggestions touching the relation and duties of the church towards their pastor. Hymns were given out by the Revs. E. Aulton, of Lyme; R. Hutchings, of Ottery; W. Major, of Colyton; W. Wells, of Musberry, and J. Collier, Wesleyan minister of Axminster.

BEVERLEY.—The Independent chapel here has been closed for about six weeks, during which time the Rev. G. Richards has preached to large congregations in the Mechanics' Hall. It was re-opened Nov. 30th, when the Rev. G. Richards preached two sermons appropriate to the occasion. On Monday evening the Rev. H. Ollerenshaw, of Hull, preached a most interesting sermon. On Tuesday evening the recognition services took place. The Rev. R. A. Redford, M.A., LL.B., of Hull, gave the introductory discourse. Mr. Sibree offered the recognition prayer. The Rev. E. Jukes, of Hull, preached the sermon to the church and people.

BROMSGROVE.—On Wednesday, Dec. 8d, very interesting services were held, in connexion with the ordination of the Rev. Robert Tuck, B.A., as minister of the Congregational church in this town. The Rev. J. Marsden, B.A., of Kidderminster, gave a clear and earnest exposition of Congregational principles, and the usual questions were proposed by the Rev. J. Richards, of Stourbridge; after which the ordination prayer was offered by the Rev. W. H. Dyer, of Argyle Chapel, Bath; and a charge delivered to the pastor by

his late tutor, the Rev. T. R. Barker, Principal of Spring-hill College.

HAMMERSMITH.—The Rev. J. E. Richards at Christmas resigned the pastorate of the church at Coverdale Chapel, Limehouse, which he has held for fourteen years, and last Sabbath entered on the pastorate of the church at Ebenezer Chapel, Albion-road, Hammersmith.

HEYWOOD.—**RECOGNITION SERVICE.**—The services in connexion with the public recognition of the Rev. Slade Jones, late of Leamington, the newly appointed minister to the Independent church, York-street, Heywood, have been held recently. On Sunday, Nov. 26, preparatory sermons were preached in the morning and evening by the Rev. J. Falding, D.D., Principal of Rotherham College. On Monday afternoon the recognition service took place. The Rev. W. H. Parkinson, of Rochdale, delivered the introductory address. The Rev. Professor C. C. Tyte, of Rotherham College, having offered the recognition prayer, Mr. T. Knight, the senior deacon of the church, made the statement customary on such occasions, of the cause of the appointment of a new pastor by the congregation. The Rev. T. S. Jones then stated the reasons which induced him to settle at Heywood, and explained his views of church polity. The Rev. Dr. Falding then delivered the charge to the minister. The afternoon service was then brought to a close. At five o'clock a tea party was held in the school-room, to which about 300 sat down. At half-past six a public meeting was held in the chapel, which was well attended. The Rev. T. S. Jones presided, and the communion space under the pulpit was filled with ministers who had come to do honour to the occasion. The Rev. J. H. Ouston, of Bury, the Rev. J. R. Thomson, the Rev. G. Snashall, B.A., of Rochdale, the Rev. Dr. Falding, the Rev. W. H. Parkinson, the Rev. R. Dawson, B.A., late of China, and E. Dawson, Esq., J. P., of Lancaster, addressed the meeting, bearing high testimony to Mr. Jones's character and talents. The concluding prayer was offered by the Rev. G. Shaw, of Patricroft, and the meeting separated after singing the doxology.

PETERSFIELD, HANTS.—The Rev. James Duthie, pastor of the Congregational church at this place, having accepted a cordial invitation from the Congregational church at Beaconsfield, Bucks, was entertained at a farewell tea-meeting held in the British school-room, Petersfield, on Monday the 1st ult. The

entire proceedings were deeply interesting both to the retiring minister and to the people lately under his charge.

POLESWORTH AND BADDESLEY.—Mr. Thomas Vine, of Blandford, Dorset, has accepted a cordial invitation to the pastorate of Polesworth and Baddesley, Warwickshire.

ST. ALBAN'S.—The recognition of the Rev. William Braden, late of Cheshunt College, as pastor of the Congregational Chapel, St. Alban's, took place on Thursday, Dec. 11th, 1862. After singing, the first portion of the afternoon service was conducted by the Rev. H. A. New, of Bushey, who read the Scriptures and offered prayer. The Rev. H. B. Ingram, of Paddington Chapel, London, then gave an able address upon "The constitution of a Christian church." After which a statement was made by Mr. George Allen, secretary of the church, of the circumstances which resulted in the cordial and unanimous invitation to the present pastor. This was followed by the Rev. W. Braden reading a paper stating his reasons for its acceptance. The Rev. Thomas Hill, of Cheshunt, then offered the recognition prayer. The charge to the pastor was delivered by the Rev. A. M. Henderson, of Claremont Chapel, London, from 2 Tim. ii. 15. At five o'clock many persons adjourned to the vestry for tea, where various addresses were delivered by some of the ministers and friends present. At half-past six o'clock, the evening service was begun by the Rev. W. Griffiths, of Hitchin, reading the Scriptures and offering prayer. The Rev. Thomas Jones, of Bedford Chapel, London, then preached to the people. These interesting services were brought to a close by the Rev. S. Davies, of Barnet, offering prayer.

ULLESTHORPE, LEICESTERSHIRE.—On Tuesday, December 2, interesting services were held at Ullesthorpe in connexion with the settlement of the Rev. William Harbutt as pastor over the Independent church and congregation of that place.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The Committee have accepted a cordial and unanimous invitation from the pastors and deacons of the churches in Liverpool to hold the autumnal meetings in that town in October next.

LONDON CONGREGATIONAL ASSOCIATION.—On the evening of Wednesday week a preliminary meeting of ministers and deacons of Congregational churches in Lambeth and Southwark was held in the library of Surrey

Chapel, to consider the question of forming a local union in affiliation with the London Congregational Association. The Rev. Newman Hall was in the chair, and expressed his cordial approval of the object of the meeting, and his hope that this movement of forming local unions for the evangelization of London in connexion with the parent association, would not only be a great good in itself, but tend to stir up every other evangelical denomination to do more than had yet been done in that blessed work. The meeting was only preliminary to a more general meeting. The Rev. J. H. Wilson, as a deputation from the general society, went fully into the whole question of working by means of local unions, the central society being satisfied that localised efforts, independent of, and yet affiliated with, a central power, was the most practical way of promoting, in as far as a denomination they could promote, the evangelization of London. He stated that the Eastern Union had already been formed, and was in working order, and that other district unions were in progress. After a full and free conversation, in which the Rev. Robert Robertson, Rev. Dr. Waddington, Rev. Mr. Herschell, Rev. Mr. Nimmo, Mr. Hunt, Mr. Murphy, and others, took part, the project was cordially approved, and a committee appointed to collect statistics of the spiritual destitution of the Borough, and report to a meeting, to be called on an early day, representative of all the churches, to take what further measures may appear necessary to give it full effect.

THE LATE REV. G. CLAYTON.—A handsome tablet has been placed in Upminster Chapel, to commemorate this eminent servant of God, by his mourning widow, containing the following inscription:—"Sacred to the memory of the Rev. George Clayton, of Gaines-park, who for more than fifty years honourably sustained the office of pastor over the Independent church in York-street, Walworth, discharging his duties with an untiring fidelity and Christian courtesy which secured the warmest affection of a numerous congregation, while at the same time every effort to spread the kingdom of Christ received the benefit of his eloquent and earnest advocacy. The latter years of his life were employed in promoting the work of God in this village, and were honoured by many tokens of Divine favour. He was born the 9th of April, 1783, and peacefully closed a life of holy devotedness on the 14th of July, 1862, aged 79 years. 'Where I am, there shall also my servant be.'—John xii. 26."

REVIEW OF THE MONTH.

CONSIDERING the season of the year and the state of trade, the distress in London has not been great, but crimes of a certain class have abounded to an alarming extent. As the result, the question of returning to transportation begins again to be seriously agitated. The prison discipline, it is asserted, is by much too lax. Culprits fare much better in gaol than multitudes of honest labourers in their cottages.—The annual meeting of the Society for the Evangelisation of London has

been held, and the very interesting report read will be found in our present number. It is there shown, that only about half a million of the population attend on the ordinances of religion; that is, only a sixth part of the present population, which now amounts to about three millions; and that a full million, who might attend, pay no regard whatever to the Sabbath or the sanctuary. The increase of population during the last ten years amounts to nearly half-a-million of souls.—

The presidents, tutors, and students of the New College, Cheshunt College, and Hackney Theological Institution were invited by the Rev. Samuel Martin, Chairman of the Congregational Union, and his friends to a *soirée* at Willis's Rooms, where they met in large numbers, and spent a very pleasant evening. The chairmanship of Mr. Martin is quite an era in the history of the Union in the Metropolis; both the spring and the autumnal gatherings were invited to Westminster to a sumptuous breakfast, which was followed by very profitable intercourse, and interchanges of opinion on divers important subjects.—The Liberation Society, in the course of the month, has held several large and enthusiastic meetings in furtherance of its object in various parts of the country.—Nothing of a religious importance has occurred in Wales, or Scotland; and in Ireland there has been a cessation of those violent crimes which lately prevailed.—Some feeble attempts have been made to get up a cry in favour of the recognition of the Southern States of America, but without success. Some hold that such recognition is only a question of time, but men of higher principle contend, that no time can ever render it proper. Mr. John Bright, at a meeting of his constituents in Birmingham, bore noble testimony on this point. He said:—"Slavery has been the huge foul blot upon its fame; it is a hideous outrage against human right and divine law; the pride and passion of man will not permit its peaceable extinction; the slaveowners of our colonies, if they had been strong enough, would have revolted too. I believe there was no mode short of a miracle more stupendous than any recorded in the Holy Writ which would in our time, or in a century, have wrought the abolition of slavery in America, but the suicide which the South has committed, and the war they are now waging. Is there a man here who doubts that the object of the war, on the part of the South, is to maintain the bondage of 4,000,000 of human beings? That is only a small part of it, because their further object is to perpetuate for ever that bondage over countless millions. I could quote documents till 12 o'clock in proof of what I say, if I found any man who denied it. The object of this war is that white men on that continent may lord it over countless millions of blacks, made black by the very hand that made us white. Their object is that they should have a power to breed negroes, to work negroes, to lash negroes, to sell negroes, to deny them the commonest ties of families, to break their hearts by separating them at their pleasure, and to close their mental eyes from a glimpse of that knowledge which separates us from the brutes (for by their law it is criminal and penal to teach negroes to read), to seal from their hearts the book of our religion, to make chattels and things of men, women, and children. I wish to ask whether this is to be the foundation of a new slave empire, and whether it is intended on this audacious and infernal basis that England's new ally is to be built up?"—Russia is still making slow advances towards a state of modified liberty; the sacred Scriptures are now suffered to be circulated, and are being diffused to a con-

siderable extent.—The throne of Greece, while we write, is still vacant, but the interests of true liberty are not suffering. On the contrary, they are advancing, and the Minister of Instruction has ordered the introduction of the New Testament into all the national schools—a most important step in the right direction.—Prussia is still in trouble from the perverseness of the King, and a desire has been shown to gag the press, which renders formidable opposition to his reactionary proceedings. The people, however, are resolute, and the attempts, accordingly, are hopeless.—The cause of freedom is rapidly advancing in Austria. The Emperor shows a strong desire to meet the wishes of his people. Religion has been a great gainer by the recent changes.—France is tranquil, and several things have occurred showing somewhat of a disposition to favour Protestantism.—Italy is still very unsettled, owing to the conduct of France in continuing to occupy Rome with her troops, but the cause of constitutional government is proceeding, and the interests of religion are gaining ground.—Things are quiet in South Africa; but the Bishop of Natal, Dr. Colenso, has perpetrated an unheard-of enormity, by the publication of a book, in which he labours to subvert the authority of the sacred Scriptures! The subject is being taken up with spirit in church circles at home, and it is to be hoped the Bishop will not be allowed to return to his see to sow the seeds of his pestilent heresy.—Dr. Williams and Mr. Wilson have just been suspended by the Court of Arches from office and emoluments for heresies less pernicious than those of Colenso, and even-handed justice requires that the bishop shall be weighed in the same balances as the presbyter, and have the same measure meted out to him.—The King of Madagascar has been crowned, and the Popish clergy have endeavoured to turn the matter to account for the glory and the honour of their own false church. The Rev. William Ellis, who is on the spot, will clear all up in due season.—Nothing material has occurred in India. The work of missions is proceeding satisfactorily.—In China there is trouble from the rebellion; the Western Powers are taking side with the Government against the Taepings, which may lead in the end to serious consequences.—The intelligence from Australia is satisfactory, both as to politics and religion.—The grand object of interest just now on our globe is the Northern and Southern States of America. There is no prospect of the war coming to a speedy end. The wisest man among us can form no augury as to the issue. The North has upwards of 800,000 men in arms, with fleets which command 13,000 miles of coast, and which are sufficient to traverse all the rivers, and to crush everything before them. With such a force it seems at least within the limits of possibility that they may prostrate the South, deprive them for the present of their State rights, and convert them into territories, till the spirit of the millions be prepared for restoration to the Federal Union. Be this as it may, it seems probable that slavery will be uprooted, which appears to be the predestined purpose of the Most High in promoting this tremendous convulsion.

Continental Europe.

THE ENGLISH IN PARIS; AND WHAT CAN CONGREGATIONALISTS DO FOR THEM?

BY THE REV. ROBERT ASHTON.

THE English are very numerous in Paris. Twenty thousand, including visitors, may be a low estimate.

The resident population consists chiefly of the upper classes of English society, with their dependents; merchants, manufacturers, tradesmen, clerks, artisans, shopmen, servants, students in colleges, pupils in schools, with teachers and adventurers, are found in considerable numbers scattered through the city.

The visitors are tourists on their way to Switzerland, Italy, and other places on the Continent; commercial travellers; sojourners in quest of change, variety, and pleasure; and persons whom health, business, and vocations compel to leave home for awhile. The abolition of passports, the commercial treaty between England and France, and the increased facilities of travelling, have largely augmented the number both of residents and visitors; and as commerce develops itself more fully, they will be indefinitely increased.

1. What is the moral condition of the English in Paris, is a question both of interest and importance.

Judging of the English people as a whole, they cannot be pronounced religious. There is a goodly band of the pious and God-fearing; but their numbers are comparatively small. The world and not the church are the majority. Business absorbs the attention of many, while sight-seeing and pleasure-hunting blind the perceptions of multitudes to things spiritual and divine. Parisian life is not favourable to moral culture. Gaiety and frivolity incessantly tempt the young and the undecided. Superstition and infidelity, wine-drinking, profligacy, and gambling are so rife that contamination is almost inevitable where moral and religious principles are wanting.

Sabbath desecration is awfully obtrusive, and that not only in the forms prevalent in England, but also by theatricals, fêtes, races, voluptuous entertainments, demoralizing gardens, by pomps and shows of all kinds, together with the general transaction of business, and all the appliances of handicraft; so that it is difficult, on a Sabbath in Paris, to realize the idea that it is the day of rest, or to acquire that unworldly and holy state of mind, which its proper observance demands. Add to this, the ever-present, all-permeating and seductive influence of Romanism and Jesuitry, with their scenic worship, entrancing music, and ready pardons for vice and crime, render Paris a place by no means favourable to religious life, and require, on the part of all who reside or even visit there, perpetual watchfulness, lest they should be ensnared, or, at least, have their moral and spiritual sensibilities blunted and impaired.

2. It may be interesting to inquire, what has been done to provide for the religious necessities of the English in Paris?

The English embassy has always had its chaplain and its English worship; but this has been rather for the few than the many; and any attempt to crowd the ambassador's chapel with the commonalty, or the poor, would be resented as an indignity.

Two English churches have been in existence some years—the Marbeuf, and the Rue d'Agessau, and evangelical truth has generally been proclaimed therein. The latter church is now under the auspices of the "Colonial Church and School Society," in England, which has supplied it with a faithful and devoted minister of Christ. Another Episcopalian place has been recently opened under Anglo-Catholic

or Puseyite administration. These churches are well attended.

The Wesleyans have had English services in Paris many years: they occupied a hired building in Rue Royale. The congregations have never been very numerous, except at the height of the season. The building will hold scarcely more than 200 persons comfortably; but here they have maintained a steadfast testimony for truth, preaching the Gospel of Christ with simplicity and earnestness to many whom they could not collect into fellowship, as they were for the most part only way-farers, or only temporary visitors. They have now erected a commodious chapel in the Rue Roquette, costing £16,000, and are hoping and praying that many of their thoughtless countrymen may be attracted thither, and hear words "whereby they may be saved."

Within a few years past the Americans, under the direction of the "Christian Union" in the United States, have erected a church in Rue Berri, at an expense of £13,000. This church is well attended on Sabbath mid-day: and there is also a smaller American congregation of the Episcopal order meeting in another part of the city, at which only a few are present.

The Scotch Kirk occupies a small room in a part of the Oratoire Church, near the Louvre; but the attendance is not good. There are, it is believed, some smaller companies of Christians which meet for worship and mutual edification on the Lord's day.

But what have the Congregationalists done for their countrymen in respect to the means of grace?

Some thirty years since the late Rev. Mark Wilks resided in Paris, and conducted English worship occasionally, if not stately, under the auspices of the American embassy. Subsequently, when he had obtained from England and elsewhere means to erect the Taitbout Chapel for French and English Independent worship, English service was conducted on some parts of the

Lord's day. In this work he was assisted by the Rev. G. R. Birch, now Secretary of the Turkish Aid Missions, but, from a variety of causes, the English preaching was discontinued in 1842, and was not resumed till 1855.

A new era for Congregationalism, we trust, then dawned on Paris. The Congregational Union deputed the writer, one of its secretaries, with the Rev. J. Shedlock, then resident in Boulogne, to visit Paris and ascertain the practicability of having English Congregational worship in the city. The report was favourable; and, under the sanction of the Union, but on his own responsibility, the Rev. Mr. Shedlock engaged the room, 180, Rue du Faubourg St. Honoré, occupied by the French Independents, in which to hold religious services in the morning and afternoon, at hours not required by the French brethren. English Congregational worship has been carried on in this small and not very accessible place, from that period till the present day. Mr. Shedlock left Paris in 1860; but the services have been continued, under the direction of the Rev. R. Ashton, by the kind aid of ministers visiting Paris, and by the contributions of friends in England and in France.

These various places of worship supply but a very inadequate provision for the spiritual wants of the English. The accommodation for worship is sufficient only for about 2,500 persons.

3. What more, then, can Congregationalists do towards supplying this deficiency of accommodation, and promoting the spiritual welfare of their countrymen in Paris?

The conviction has been growing, that more ought to be done by our denomination; and that a new chapel should be erected in a prominent position, so as to attract passers-by, and be convenient of access to all parties. This subject was discussed at the Congregational Union, held at Birmingham in October, 1861; and the Rev. J. B. Paton, M.A., of Sheffield, who has taken a deep interest

in the affair, was urged to adopt measures to secure ground for a chapel, if possible, during the Bicentenary year. This, however, will be a work of time; and must be kept steadily in view till it be realized. But what is to be done in the meantime? Is the little chapel still to be occupied, and is the responsibility of securing the services of brethren still to be devolved on one alone—as has been the case for the last two years? The Committee of the Congregational Union judged that it was time for them to bestir themselves, and to assume the responsibility of providing, if possible, a better place for worship, and a more permanent ministry. They resolved, therefore, in July last, to take action, and make inquiries for a place as a temporary chapel, in a more eligible situation, till the new edifice shall be reared.

At this conjuncture, the Wesleyans were about to remove to their new church. Negotiations were immediately opened with the Rev. Dr. Hoole, secretary of the Wesleyan Missionary Society, for the occupation of their old chapel during the remainder of their lease.

The place was kindly offered to the Union for four months, when their lease will expire; arrangements were entered into, at the same time, with the proprietors of the building, before it should be offered in the market, when a lease was obtained by Mr. Ashton, on behalf of the Union, for three, six, or nine years, at the option of the lessees, on the same terms as those paid by the Wesleyans.

The chapel came into actual possession, December 1st, 1862, and has been undergoing some needful reparations, and is to be re-opened for divine worship in the course of the present month. The expense of this movement will be considerable. The rent of the chapel alone is £200 per annum. The alterations and re-fittings will cost nearly £200; £100 of which have been already provided in Paris. The chapel, situated at 23, Rue

Royale, close to the Madeleine, is in the very heart of the city, and in the most eligible position, both for visitors and residents. So far, all appears favourable. Two things are now indispensable: money to meet all charges, and a settled minister to conduct the worship, and to gather the English into the House of Prayer. Above and beyond all, the sanction and benediction of the Most High are needed. It is an effort undertaken with a view to the glory of Christ, and the welfare of immortal spirits. Faith, and prayer, and zeal, will assuredly be crowned with success.

This effort is designed only to be temporary on the part of the Congregational Union, as its present constitution does not contemplate such undertakings. But acting on admirable precedents in the history of the Union, it has resolved to meet preliminary charges so far as necessary, till a specific organization be established, both to carry on the Paris Congregational Mission in its present form, and when it shall have assumed a more prominent position in the projected chapel.

4. Apart from the religious necessities of the English, there are some special reasons which render this new effort desirable.

(1.) The earnest desire, on the part of the few residents and of the occasional visitors, to have a better place, should not be despised. True it is, they have found their way to the chapel in the Faubourg St. Honoré, and have enjoyed the divine presence in that little sanctuary. It has been to them an oasis in the desert, and the means of grace have proved "wells of salvation;" but the position is, nevertheless, bad, and the hours of worship are inconvenient, and both combined, have been unfavourable to progress, and must be changed.

Many persons in Paris have never heard of the chapel; many have not been able to find it; and some have despised it when found. It is out of the way—necessarily shut out from public view; the hours of worship, being 11

o'clock a.m., and 8:30 p.m., are not adapted to Parisian habits; 12 a.m. and 7.30 or 8 p.m., are more suitable, while the afternoon can be devoted to class and school.

In the new place all this will be obviated. The position is admirable—public yet retired, easy of access, readily found, and secured for possession. The times of service, both on the Lord's day and on week-nights, can be adjusted according to circumstances, and a Sabbath school and class may be easily arranged for. The advantages to the religious and casual worshippers will be great. They will now be able to meet with their Christian friends in greater numbers, and enjoy a peaceful retirement from the giddy and working multitudes who surround them in that gay and voluptuous city, on the day of the Lord. None, who desire the pure and simple worship of our churches, will now be able to plead excuse for non-attendance. The place, the time, the accommodation, and the service are every way adapted to the end designed. None need go now to the Catholic churches, or even French Protestant and other churches and chapels, on the plea of not knowing where to find their own sanctuary. Many visitors, alas! do go to Mass from curiosity, certainly not for benefit. The music, the incense, the gorgeous ceremonial, the crowding worshippers may captivate, but cannot edify; and it is sad to think how many Protestants and nonconforming visitors do thus violate the Sabbath, and lend the force of their example to superstition and the worship of the crucifix.

We fear that partial, if not total desecration of the Sabbath is practised largely by many English visitors, of whom better things might have been expected, in rambles in the environs, or promenades in the public walks and gardens. There is, we trust, a growing desire on the part of both French and English residents to respect and remember the Sabbath day to keep it holy; and the more chapels are multiplied, or placed in positions to draw the

attention of passers-by, the greater will be the attendance, and the better the observance of the holy day.

Paris has a world-wide reputation. If London be the centre of commerce, Paris is the centre of fashion. Few English-speaking people from foreign lands visit Europe, without seeing Paris. Many have come from India, China, America, Australia, and other places to this city of gaiety, who have turned aside into the little sanctuary, and heard words of comfort or salvation, and have carried back to their homes blessed recollections of Sabbath days spent in Paris, in the worship of Almighty God.

Mr. Shedlock testifies that, among the most pleasant reminiscences of his six years' labours in Paris, are those of labours blessed to such far-off strangers. To multiply such opportunities of usefulness, as well as to afford a more comfortable Sabbath home for a portion of Christ's friends and disciples, is the design of this movement.

(2.) There is freedom of action now, which it is desirable should be improved. There are, it is true, some restrictions; all public meetings and services are under the surveillance of the police; still, there is perfect liberty for foreigners to worship God in their own languages, without fear of interruption from the authorities or the people. Strangers are, indeed, more favoured, in some respects, than natives. The French Independents, and others, unless their chapels are duly authorised, which, in many cases, through the influence of the priests, cannot be done, are liable to be visited by the gendarmes, and closed at the will of the authorities. The English are not, indeed, allowed to conduct French services. If an English or any other foreign pastor desire to preach in French, and become a minister in France, he must be naturalised, or he would be prohibited. An English clergyman in Paris lately instituted a service in French, for the benefit of the poor, servants, and others, but his church

was closed altogether by the police; nor was it re-opened but through the influence of the British ambassador, and with the distinct assurance that French worship would not be attempted in future. When the American church was opened for worship, about three years ago, the stipulation was that no French worship should ever be attempted there.

But English worship is freely allowed to Englishmen, and may be carried on, with open doors, at all reasonable hours. Catholics may scorn the heretics, and the priests may denounce them, but the law allows the liberty we desire. The past history of France does not assure us as to the permanence of her institutions and government, and religious liberty for strangers may not always be so unrestricted as at present; advantage, therefore, should be taken of this golden opportunity to preach the Gospel of Christ to our fellow-countrymen, and gather into the fold of Christ as many as "through grace believe."

(3.) An English pastor would be a blessing to the city, not only for the great purposes specified, but as a co-operator with the Independent pastors and ministers in Paris, in such works of faith and love as may demand the sympathy and attention of both. Rev. Mark Wilks was a signal benefactor to the French. He worked silently but effectively, and some of the French evangelical institutions, as schools and missions, were founded or fostered by him. Few in England knew what he was doing, and how the money contributed was disbursed; publicity would have been perilous; but in the city, and throughout France and elsewhere, his influence was constantly exerted—agency after agency arose, or was strengthened, through his instrumentality, and by the aid of friends abroad. Such a representative we cannot now have, nor is such needed. The French brethren can work their own institutions, and are earnest and constant in their benevolent labours; they are restricted in their efforts only by want of

funds. But they greatly desire a brother minister from England, to be the representative of our churches, and one with whom they can cordially co-operate. He would be, in some cases, the adviser of the brethren, and the expounder of the customs and ways of our English Congregational churches. He would be the medium of communication with the friends of piety and liberty at home, and by his correspondence might extend and perpetuate the interest of the churches in Evangelical labours, both in Paris and throughout the Continent.

The great principle of the Independence of the Church on the State, as maintained by ourselves, is nobly and strenuously advocated by the brethren in France. It is also proclaimed aloud from professors' chairs, as also by the religious and secular press. There appears to be a growing dissatisfaction, too, on the part of many, with Catholicism, infidelity, and all the pretended religions which have prevailed, and do still prevail, in France. There is a yearning after the Gospel, and that without any very definite idea what it really is. Wherever, it is said on good authority, a room is opened for the simple exposition of Christ's precious word, it is soon filled with eager listeners among the illiterate and the poor. Nor is this craving after something better than religion of man's devising, confined to the ignorant and uninstructed. How forcible are the words of the Professor of modern history in the Sorbonne:—

"If religious wants which Catholicism cannot satisfy really exist in our country, if it wishes to possess, not the appearance or the shadow of religion, but its reality and substance, then the time has come for us to speak, for we shall be heard. To all those, then, in whom this cry of their heart rises wider and higher than the prejudices of birth and of custom, we repeat what St. Peter said to his Lord, 'To whom shall we go but to thee? Thou hast the words of eternal life.' Beaten by so many storms,

shattered on so many rocks, our poor France has only one haven where she may shelter herself, and that haven is the Gospel. But the Gospel, they will say, is it anything new? Has it not been known for long? No; France knows it not—for she loves it not. They have forbidden her to read it, or they have exhibited it by altar candle-light, disfigured and maimed—a travesty of itself. No; France does not know the Gospel. She has not felt her conscience pierced by that double-edged sword that pierceth even to the joints and the marrow; she has not bowed herself, humbled and penitent, under the sorrow of her sin; she has not heard the call of that pitying voice, the voice of the Saviour, who cries to her—‘Come unto me, weary and heavy laden, and I will give you rest.’”

“Poor France!” She needs the prayers of British Christians; and especially of such as reside in the midst of her capital. They see her folly and her weakness, and know how best

to adapt their prayers and sympathies to her circumstances. If this new effort shall be the means of multiplying the number of the faithful among the British people; it will, as a natural result, be a blessing to the Parisians themselves. They could not cease to pray for “the peace of the city.” They would importunately entreat the downpouring of the divine Spirit for the awakening and conversion of the people. Popery then would be shaken in one of its strongholds; infidelity would flee abashed before the presence of truth and holiness; and the frailties and the vanities of Parisian life would be exchanged for the realities and glories of the life to come.

Progress in this movement will lead to still further efforts; nor should the British Congregational churches be satisfied till they see a “temple of the Lord,” regulated on New Testament principles, side by side with one of the splendid edifices devoted to *Sto. Madeleine*, or the “Blessed Virgin.”

Rationalism.

THE SOJOURN OF ISRAEL IN EGYPT.

BISHOP COLenso, in his recent book on the Pentateuch, has adduced as an argument against its divine authorship the alleged incredibility of the statement concerning the increase of the Israelites in Egypt during the period of their sojourn there, as recorded by Moses. He declares it to be incredible that Jacob and his descendants, in the space of 215 years after their entrance into Egypt, should have increased to the multitude which Moses states came out of Egypt at the time of the Exodus. Two at least of his reviewers have attempted to refute the arithmetical bishop on his own grounds; with what success others must judge.

But are the premises, upon which both the bishop and his reviewers proceed,

themselves true? Was the period of the sojourn limited to 215 years? They unhesitatingly so state. One of the reviewers declares distinctly, “We freely admit that 215 years was the length of their stay.” And subsequently he speaks of the monstrous absurdities involved in any other supposition.

Nevertheless, the question again returns, is this statement correct? If a reasonable doubt exists on this point, it is fatal to the bishop’s argument. Let us, then, examine with a carefulness commensurate with the interests involved, the Mosaic and Apostolic statements in regard to this preliminary question.

God declared to Abraham, “Thy seed shall be a stranger in a land that

is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation, whom they shall serve, will I judge; and afterwards shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again."—Gen. xv. 13—16. Two things here require attention:—When this afflictive four hundred years began; and the estimated length of a generation in the days of Abraham. Archbishop Usher, and those who follow him, date the beginning of the four hundred years from the birth of Isaac; which event, according to calculations based upon the supposed meaning of St. Paul in Gal. iii. 17, took place 405 years before the Exodus. This is deemed sufficiently exact to meet the requirements of the prediction. But could his descendants, during the next 190 years (at the end of which time Jacob went down into Egypt), could they, in any true sense, be said to have been afflicted by Egypt, or to have served the Egyptians? If the statements of Moses are to be our guide, the answer to both of these questions must be in the negative. The earliest time at which their afflictions could begin, was after Jacob's entrance into Egypt; for not until then did Egypt possess any power over them. If, then, they were to be afflicted four hundred years, that affliction could not date from the birth of Isaac; but must have its beginning at some time subsequent to the going down of Jacob and his family into Egypt.

In regard to the length of a generation in the days of Abraham, which is the second point of inquiry suggested by the passage already cited, we have the following data. Abraham died at the age of 175 years. Isaac, probably, about 165. Jacob, 147. Levi, 137. The mean of these four consecutive generations is one hundred and fifty-six years. It will be remarked that here each succeeding generation is shorter

than that which preceded it. The average, therefore, in Abraham's time, would be above the mean just stated. But taking this mean as our guide, the fourth generation would reach to the 624th year from the utterance of the prediction. If we subtract from this the 190 years which intervened before Jacob went into Egypt, we have left 434 years; within which time Abraham's descendants should "come hither again." We shall see, hereafter, how nearly this corresponds with other statements of the inspired records.

In Exodus xii. 40, 41, we read:—"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Here is an express statement of the length of the sojourn. The *terminus ad quem*, or end of the period, is the night of the Exodus. The *terminus a quo*, or beginning of the period, would appear to be the last night which Jacob spent in Beersheba, before crossing the border of Egypt. If the writer had this in mind, his statement is clear, definite, explicit, and pertinent to the subject-matter of his pen. And were there no difficulties involved in the acceptance of this view, no one would think of proposing any other. While it is admitted there are apparent, if not real, difficulties in the way of receiving this *terminus a quo*, they are fewer and more easily surmounted than those which attend any other. That these are more apparent than real, we shall see as we proceed.

The Septuagint version of Exodus xii. 40, reads thus:—"The sojourning of the children of Israel who dwelt in Egypt and in Canaan was 430 years." The Samaritan Pentateuch renders the passage as follows:—"The sojourning of the children of Israel and their fathers in Egypt and in Canaan was 430 years." In reference to each of these it

may be said that no Hebrew manuscript of any authority among scholars gives the slightest grounds for any such additions. They bear on the very face of them the evidence of their spurious character. The writer of the passage, as it stands in the Hebrew and in our authorised version, evidently meant to express with great precision some definite period of time which he had in his mind, and which was brought to a full termination both at and by the Exodus. Neither the Septuagint nor the Samaritan copy do this with reference to any event. And the introduction of the statement is out of place in the narrative, unless it had specific reference to the length of the period of sojourn which terminated with the Exodus, and of which the writer was treating. When to this is added, that neither the Septuagint nor the Samaritan copy can be relied upon as authoritative, on any point, against the Hebrew, enough will have been said to enable us to dismiss these glosses as really worthless.

The idea already advanced, that the sojourn extended to 430 years, and not merely to 215, is corroborated by other passages of holy writ. From Genesis xli. 46, we learn that Joseph was thirty years old at his marriage; and from chapter l. 26, that he died at the age of 110. As both Manasseh and Ephraim were born during the seven years of plenty, we may suppose the birth of the latter took place when Joseph was about thirty-five; consequently, Joseph lived about seventy-five years after the birth of Ephraim. In the same chapter (Gen. l. 23), it is also stated that he lived to see Ephraim's grandchildren, as well as those of Manasseh. This gives three descents in seventy-five years; or something less than twenty-five for each, since the children of Ephraim are mentioned, and not merely his first-born. But 1 Chron. vii. 20-27, contains the list of *eighteen* descents of this same family of Ephraim, to the time of Joshua, who was himself above twenty years old at the period of the Exodus. (Compare Numbers xiv.

29, 30.) This, at the same average time of a descent for all which is indicated in the first three, would give from 400 to 450 years, from Ephraim to Joshua; according as we estimate the average limits of a descent as being above twenty-two, and under twenty-five years. But upon the assumption of the Bishop and his reviewers, that the sojourn extended to only 215 years, it is necessary that the last fifteen descents should be at the rate of one every eight years! For Joseph died about the seventieth year of the sojourn; and Joshua was born *before* the twentieth from the end of the sojourn. These two sums added together, give more than ninety years out of the 215, leaving less than 125 for the remaining fifteen descents; or one in about every eight years! Fifteen generations of children in succession, each of which became a parent to the succeeding one at the age of eight years, involves a greater difficulty than any Dr. Colenso has suggested; and goes far to overthrow all the arguments he has based upon the assumed shorter period of the sojourn.

It has been already admitted that there are apparent difficulties in the way of the adoption of this longer term. But none equal to that which, as we have just seen, attaches to the shorter. These apparent difficulties must now be considered, and shown to be difficulties in appearance only. They are mainly two. The first grows out of the passage in Gal. iii. 17. "The covenant, that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect." It has been asserted that here "the apostle tells us that the law came 430 years after the covenant with Abraham." But is this so? Does Paul's language bear out this statement? The covenant was first made with Abraham, and renewed in identical terms with Isaac and Jacob, on each occasion, at Beersheba. The renewal to Jacob, the night before he went down into

Egypt, was its last repetition. The apostle is particular in stating that the covenant was not made with Abraham simply, but with him and his seed, which, he goes on to show, was Christ. "The covenant, which was confirmed before of God in Christ, (*εἰς χριστόν* = *unto Christ*,) the law, which was 430 years after, cannot disannul," &c.

When and how was this covenant "confirmed?" Was it not by its repetition to Isaac and Jacob? It was a covenant with Christ that in Him all the nations of the earth should be blessed. Its form is identical, whether first uttered to Abraham, or confirmed to Isaac and Jacob. The law was 430 years after; but after what? After the first announcement of the covenant to Abraham, or after its final confirmation to Jacob? The language of the apostle is indecisive. But if the foregoing view be correct, it is more natural to refer the beginning of the 430 years to the last confirmation, rather than to the first utterance. At least, it will appear that the passage is susceptible of an explanation, which, without doing violence to any of the laws of correct exegesis, fairly removes it from the category of opposing passages; and that the difficulty based upon it is apparent rather than real.

The other apparent difficulty alluded to, grows out of the passage in Num. xvi. 59. "And the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt; and she bare unto Amram Aaron and Moses, and Miriam their sister." The following, from a recent writer, in opposition to the foregoing views, will set the difficulty before us in the strongest light. "Moses was the son of Jochebed, 'whom her mother bare unto Levi in Egypt.' He was eighty years old on leaving Egypt. Levi was about forty-three on coming to Egypt, and lived 137 years (Exodus vi. 16). Supposing Jochebed to be born in the last year of her father's life, when he was ninety-four years in Egypt, she must have been 256 years of

age when Moses was born, according to this reckoning ($94 + 80 + 256 = 430$); which would, of course, be greatly increased if she was born any number of years before her father's death, as she certainly must have been."

The writer of this paragraph appears to overlook two fundamental principles in Scripture genealogies; viz., the loose sense in which the terms to indicate relationship are used by the Hebrews; and that where a tracing of the *line of descent* only is required, omissions of insignificant names are frequently made. In Luke, the third chapter, we are told that Jesus was the son of every one of the persons therein named (see the Greek). This will illustrate the customary usage. The passage before us (Num. xxvi. 59), on which the objection is founded, means no more, according to Hebrew usage, than that Jochebed was born in the family or tribe of Levi; the head of the tribe being put for the tribe itself, than which nothing is more common throughout the Old and New Testament writings. The four descents named (Levi, Kohath, Amram, Moses), no more imply that these were *all* the descents from Levi to Moses, than the three sets of fourteen each, in the first chapter of Matthew, imply that they were all the descents between the first and last-named persons in each group. Omissions thus were frequent, when the chain of ancestry only was required, and not each individual link. Hence the difference between the abridged account of the ancestry of Moses in the passage under consideration, and the more extended one of the ancestry of Joshua in the passage already referred to in 1. Chron. vii. 20-27.

The conclusion to which this investigation brings us is, that the argument of Bishop Colenso on the incredible increase of the Israelites during the sojourn in Egypt is based upon a fundamental error; and is, consequently, worthless. We may well thank him for drawing attention to a point of chro-

nology which has been long and almost universally conceded; but which now appears to be without proper foundation. His attack will only serve to

strengthen the bulwarks of truth, and shew truth itself to be impregnable.

W.

January 15th, 1863.

Essays.

THE LOGIC OF IDOLATRY.

It is a bright, balmy morning in January, and the air fans your cheek with a soft, refreshing coolness as you leave your compound. Women, with their robes thrown lightly about them, are passing, bearing baskets of vegetables to the market; and men are going to their ablutions on the shore, or to their business. The funeral-pile, where last night a body was burned, now smoulders, and sends up a thin cloud of smoke, while a solitary female watches the spot where some brother or son is returning to ashes. Brahmins, elegant and dainty, pass with their brazen pots to the well, for they cannot use water drawn by any of lower caste; and the buffaloes saunter lazily along to the tank to bathe their ungainly slate-coloured forms. You reach a favourable spot, and take your stand on some slight elevation,—a house-top, a plank, or a block of wood or stone. The passing throng stops to hear what the *padre* has to say. Some rude fellows try to make sport; but the respectable old gentleman with the big turban and white robe bids them be silent, or go about their business. The coolie with a load on his head, and the drops of perspiration standing on his brow, and the scholar with his books under his arm, the shopkeeper, the mechanic, and even a Brahmin or two, stop to listen to your discourse. Your theme is the folly of idolatry; you expose its absurdity and impiety, you deride the senseless block in the temple just before you, and ask them why immortal, soul-possession men should bow down to a soulless, senseless, tongueless

idol. The coolie grins; the carpenter nods approbation.

"Why, indeed!" says the bazaar-man; "this is the iron age."

"It is our folly," exclaims the scholar.

"But," asks the stout, oily Brahmin at your right, "do you not believe that God is everywhere?"

"Certainly."

"Then, if He is everywhere, is He not in the idol? and if He is in the idol, shall we not worship Him as in the idol? It is not the idol, but God in the idol, that we worship."

The poor coolie did not before know how philosophic a thing idolatry was, and nods his approbation: so do others. This logic, however, does not satisfy you. You remark that if, because God is everywhere, He is to be worshipped as in the idol, for the same reason they must worship every stone in the street, every tree in the *tope* (grove), every dog in the street, and even the polluted leather shoes which they would not touch with a finger. Moreover, if God be everywhere, and hence in the idol, why is it that you, my lord Brahmin, must be called, after the image has been made, to bring the god into it with your *prana prathishta*?* Truly it is a waste of money to pay you for thus getting the god in, when he is already there.

The coolie and his fellows smile again at this cut at the Brahmin. He, however, is in nowise disconcerted. "Ah!" says he, "you are labouring under the

* Prayer by which the divine beings are brought into the images.

mistaken idea that we worship the stone. Are we fools? Do we not know that stone is stone, and God is God? Idiots may worship blocks—we do not. But where is God? Will you show Him to us? Who can see Him? How, then, shall the unthinking mob, the untaught, grovelling mass, worship Him whom they see not? The idea of an unseen, intangible God is too abstract for them; they cannot grasp it. Devotion will die unless we give the vulgar mind something actual on which to rest. Therefore we give them idols. The mind is concentrated on this, and thence ascends to God."

"And how, pray, is the worshipper to get an idea of God by staring at such a thing as that?" you rejoin, pointing to Ganesha, with his gross body, and head black with oily libations. "Will you fill your eyes with dirt, that you may see the glorious sun? Has God, the Creator of all worlds, the Eternal and Infinite One, an elephant's head and such a misshapen body as that? Who has ascended on high, and studied His untold glories, to paint His picture or carve His likeness? Hear a tale. In a city of the south lived a kummarlen (artisan), a man of wonderful skill in carving images; whether it were wood or silver, stone or brass, he cared not. The land was filled with the fame of his skill. One day a missionary sent for the image-maker. He came. Said the *padre* to the kummarlen, 'I have a job for you. I want you to grave me an image.' 'Let the gentleman give his order, and it shall be done,' said the kummarlen. 'Not now,' replied the *padre*; 'I will call you when I am ready.' The next time the missionary met him, he asked, 'Can you carve me the image of which I spoke?' 'Only let master tell what is to be carved, and it shall be done,' answered the man. 'But,' said the *padre*, 'it must be like the original; if it is, you shall be well paid; you shall have a hundred rupees if you wish it.

'Never fear!' cried the kummarlen, 'it shall be done.' 'Very good!' answered the missionary, 'just carve for me an image of my immortal soul, and bring it to me.' 'Arda-appah!' exclaimed the man, clapping his hand upon his mouth in astonishment; 'Arda-appah! your soul! how can I do that?' and turning, he was soon out of sight.

"And now," you continue, casting a searching glance around the attentive crowd, "if you cannot make a likeness of the soul of a poor pitiful worm, yesterday born, to-morrow gone, how, how will you make a likeness of the infinitely glorious, the eternally omnipotent Lord God, the Creator of all things, whom no man can see and live?"

"True, true; this is the iron age. But thus our fathers did before us. It is custom. Your religion is good for you; ours is good for us. There are many roads leading to one city; there are many paths to the heavenly shore."

The Hindu now is in his stronghold; *custom*, the custom of their fathers, is to them immutable law; but from this you drive him, and force him to acknowledge that the example of his ancestors is no excuse for wrong-doing; and then you seek to make him feel the weight of sin that he may turn to Christ as a Saviour of sinners. But this is of all things the most unpalatable to the depraved heart of man. Ridicule their idols, and they will laugh with you; lash the Brahmins, and they are delighted; tell them that there is but one true God, and they agree with you; but bid them receive the Lord Jesus Christ as their Saviour King, and they turn from Him with anger and blasphemy. Salvation, not by good works, but by the confession of vileness, with faith in Christ, is offensive to the carnal heart. By the Spirit of God only can depraved men in India be brought to submit themselves to the righteousness of Christ, that they may become new creatures.

Biography.

THE REV. SAMUEL HAYWOOD.

SAMUEL HAYWOOD was born at Gopsall Farm, Twycross, Leicestershire, on October 13th, 1806. He was one of a numerous family. Eleven brothers and sisters lived to grow up to man's estate, but three only survived him. In his young days he attended the ministry of the Established church with his parents; except occasionally, when he accompanied his mother to a small Wesleyan chapel in the neighbourhood, on Sabbath evenings. As they lived at a distance from the chapel, he was required to go with his mother for company. This was not always congenial to his feelings. He used to think, as they trudged along the road in the dark, that both he and his mother would be better at home by the cheerful fireside. His attendance upon these means, and his pious mother's counsels and prayers, were not lost upon him, for in early life he became the subject of religious impressions. One apparently trifling circumstance connected with his boyhood may be mentioned. Persons who came to visit his mother would frequently converse upon the sad condition of the poor slaves in the West Indies, as this subject was now beginning to agitate the public mind. These conversations were overheard by young Samuel, and such was the influence they had upon his mind, that he was obliged—on one occasion, if not more—to steal out of the house, and away from all company, that he might give vent to his feelings in tears and prayers. Seeds were now sown in his heart, which produced fruit in after years.

While quite a youth he was sent from home, as an apprentice, to Market Bosworth. Here he began to attend the Independent Chapel, though at first only as an occasional hearer. The Rev. Mr. Barrows was then the minister at the chapel. About this time he was wanting some young people to labour

in the Sunday school as teachers, and he fixed his eye upon young Haywood as a likely youth for such work. At the first opportunity, he personally invited him to come and help. This invitation caused the young man some surprise. He wondered what could have induced the minister to ask him to become a teacher; and he asked himself how he could teach that to others of which he knew so little. After some consideration he acceded to the request. This engagement brought him more regularly and frequently under the preaching of the Gospel, and soon its effects became apparent, for the heart of the hearer began to open up under the divine word, and to realise its preciousness. His conversion he dates from a sermon preached by Mr. Barrow from Ezekiel xxxvi. 26, "A new heart will I give you," &c., which promise was fulfilled in the experience of the hearer. From this time he began to follow the Lord fully, and eventually he joined the church at Bosworth, on the 30th of May, 1827, the Rev. G. Swan being the pastor then. While there, it was known that he had great sympathies for the slaves. Nicknames are sometimes significant, but not always of good. In his case it was so, for he was popularly known as Sambo.

When he had completed the term of his apprenticeship, he left Bosworth, and went into a situation at Tottenham as journeyman. His Christian principles were now put to the test. His master required him to attend to the shop on Sundays, as it was his usual plan to sell on that day as well as others. This Mr. H. could not do; he feared God, and could not disregard His day. To escape waiting upon the customers, he would go out early in the morning, and not return all day, leaving the person in the house to do the best she could. His master tried

to induce him to sell on Sunday, but he would not, and was therefore obliged to leave. Now he was cast upon the world, not knowing whither to go, or what to do. Providence directed his steps to London, and fixed the bounds of his habitation for a time at Clapham. He obtained a situation there, and his Sabbaths became his own. While there he attended the ministry of the Rev. G. Brown, at Old Town Chapel. The Sabbaths he now enjoyed: he sat under a preached Gospel with delight, and the fruit was sweet unto his taste. It was at this time that great thoughts and good began to revive in his soul. The embers which had long lain dormant were quickened into life; and he felt that he must give his life more entirely to the service of Christ, and of souls. His boyish yearnings after the poor slaves returned. He saw them perishing for lack of knowledge, and he would fain go to the rescue. As he mused upon this subject the fire burned, and he could not rest until he made known his thoughts and feelings to some Christian friends. He was encouraged to entertain the idea of becoming a missionary to the heathen; and for the purpose of securing some preparatory training prior to entering college, he returned to Bosworth, where he received instruction from the Rev. G. Swan. At the expiration of his studies there, he was admitted as a student into Hackney College in 1831.

After spending the usual term in this college with credit to himself, and to the satisfaction of his tutors and friends, he was publicly set apart for missionary work at the Old Town Chapel, Clapham. This was a day to be remembered, on account of the deep interest manifested by crowds in the young missionary, and the Society's operations generally. Several valued and honoured men took part in the services, among whom the Rev. Richard Knill, of beloved memory, may be mentioned. Soon after he set sail with his beloved partner for the future scene of his labours. His heart was filled with love

and hope; and many another heart said to him, "May God prosper thee." The Rev. J. Ross sailed in the same vessel with him.

He arrived at Berbice on the 2nd of June, 1834. The scene around him, and the work before him, deeply affected his heart. He felt his need of divine aid, and many prayers did he now offer up that strength and grace might be given him to "make full proof of his ministry." In earnestness and faith he began to sow the seed of divine truth among the people, and he was permitted to see much of it grow up, and produce fruit. A large chapel, called Parge Chapel, was built for him, in which he preached Christ, and gathered souls into His fold. For about fourteen years, under a variety of experiences, he laboured on in the good cause, and the work of the Lord prospered in his hands. As a man, he was greatly esteemed by all among whom he lived. In 1840, he was elected a vice-president of the Paris African Institution. As a missionary, he was laborious, pains-taking, loving. The testimony of the Rev. J. J. Freeman, who visited the stations in Berbice while Mr. H. was there, is to this effect: that as a missionary, Mr. H. was second to none.

In this world, nothing is immutable—the loveliest scenes change, the most pleasing objects become loathsome. Benevolent and Christian operations are liable to hindrance; and adversity and perplexity sometimes follow on the heels of the day of prosperity. It will not do to say too confidently, "My mountain stands strong." Christian missions in particular places have received checks, from unavoidable circumstances, and the harvest, which seemed to be so nicely ripening, has become a heap. It was so, to some extent, with the station where Mr. H. was located. Untoward events rendered it difficult to keep on the work there. The surrounding plantations sunk in value, and changed hands; the country became inundated by an encroaching tide—t

country was deluged with water, so that at times a boat was required to enable them to get home from chapel. The health of the missionary also began to fail, and the finger upon the dial of Providence pointed homewards. When it was known to the people that a separation became necessary between them and their pastor, they were filled with grief. They sorrowed, because they thought they should see his face no more. A letter was sent by the people to the Directors of the London Missionary Society, expressing their regret at parting with their minister, and their desire of continued help in their time of difficulty.

Mr. H. arrived in England on the 11th of June, 1850, with a shattered constitution—a missionary's legacy. It was painful to him to be obliged to quit the field of labour which God had put it into his heart to choose, and where he had seen so many tokens of His favour; but he had learned to say, "Thy will be done."

As soon as his health was partially recruited, he began to look around him for a sphere in which he might proclaim Christ to his fellow-countrymen. He preached for a time at Twickenham, in a chapel built by Lady Shore. From that place he went to Newport, in Essex, where he laboured with pleasure and success for about two years. His last place of labour and residence was Enderby, a village in his native county, and not far from the town of Leicester. Here, often in great feebleness of body, but always in love and anxiety of mind, he worked in the Lord's vineyard for the space of six years. His ministry was interrupted at times by attacks of illness; yet, as long as he had strength to preach, and sometimes when it was thought he had not, he would be in his pulpit. The people were greatly attached to him, and many of them owe much to him as the instrument God used for their conversion. To the small church there, about fifty souls were added during his pastorate. In this village he was seized with what proved to be

his last illness. From the first, no hopes of recovery were held out. When the medical man told him he must soon die, he seemed a little troubled, and agitated in mind, but after a few moments he became cheerful and calm, and resigned wholly to the will of God. He bore his illness with patience, and made his dying bed the pulpit from which he preached Christ to all who came to see him. As he continued alive longer than was expected, a great many had opportunity of seeing him, and to them all he gave parting counsels, such as a minister of Christ can give. A little while previous to the departure of his spirit, he called his wife to his bedside, and said, "It is all over now. All is right, all is right." He then shut his eyes, and peacefully fell asleep in Jesus, on Saturday morning, July 26th, 1862.

The funeral took place on the Wednesday following, when the services were conducted by the Rev. Charles Haddon, of Market Bosworth. Most of the members of the church met in the chapel, where a short service was held; then all followed the corpse to its last resting-place. Groups of people stood about the village, silently watching the procession move on, and at the graveyard hundreds were collected together, to catch a last glimpse of all that was mortal of one whom they revered.

The Sabbath-school children were there, and just as the coffin was lowered into the grave they sung the hymn,

"Here we suffer grief and pain," &c.,

in a subdued tone. The minister then addressed the crowd—the mourners looked into the grave, the children sang again, and all now began to move away from the scene with the feeling that a man and a Christian had gone from their midst.

On the following Sunday a funeral sermon was preached to a large and sympathising congregation by Mr. Haddon, and repeated on the next Sunday at Market Bosworth Independent Chapel, where he was well known and

much respected. "The memory of the just is blessed."

The chief characteristic in Mr. H. was his ardent desire of usefulness. He wanted to win souls to Christ. He was anxious about this, both in the pulpit and out of it. He often said that it was his wish, if it were God's will, that he might be the means of the conversion of 1000 souls. It had come to his knowledge that God had honoured him as the instrument of conversion to 800 souls and upwards. Some must also have got good from his teachings, who could not make it known to him. His desire of being useful led him to choose the missionary field as the scene of his first labours. Wherever he went he had seals to his ministry, and souls for his hire. God caused him largely to realise his devout wish. His style of preaching was adapted for usefulness among a simple and unlettered people. Matters of speculation, deep things, he left for others to discuss and explore; and was content to give his charge the simple Gospel. He spake plain things in plain words, that all might see what he desired to show them. His heart was in his sermons, and evidently they were more the production of a sensitive heart than of an acute intellect. He chose that they should be so. One of his last texts proves this. "The secret things belong unto the Lord our God," &c. Deut. xxix. 26.

He was also a man of a tender spirit. He knew how to sympathise with his people under all phases of their experience. He could "weep with those that wept, and rejoice with those that rejoiced." He was a father to the young, brother to those of his own age, and a friend to all. None sought his advice in vain. He had an open heart to receive every one in need of sympathy. This tenderness was apparent in his public ministrations. Often he became so affected while preaching, that his emotions choked his utterance, and at such seasons it was not uncommon to see both minister and people bathed in

tears. This gave him power and favour with those who like to be moved under the preaching of the word; and thus he found his way to human hearts, and secured an opening for the message he delivered. "Night and day, with tears," he warned poor sinners to flee from the wrath to come. His last visit to Bosworth, and his sermon in the chapel where he was converted, will not soon be forgotten. He was so impressed with the presentiment that he was speaking to them for the last time, and so desirous they should all turn unto the Lord, that he wept again; and such was the effect produced, that there was scarcely a dry eye in the place. Happy the minister who can thus water the seed with his tears as he sows it.

He was also characterised by a simple trust in Christ. If his biography were to be written in one sentence, it would be this:—"He trusted in God." He had a firm reliance upon Christ as his Saviour, and a childlike faith in God as his Father in Christ. He was not much troubled with doubts, and missed many a storm from which others suffer, because of his simple confidence in God. In every trying time he seemed to look as naturally up to heaven for help as a child in difficulty would to its parent. In every dark passage through which he was called to pass, he leaned upon God to lead him safely, and in every time of affliction, he sought God as his support and stay. He could say, "It is the Lord," &c.

The hymn he oft repeated was that beginning with

"Just as I am, without one plea," &c.

As a sinner he trusted to the mercy of God in Christ for salvation. He died firmly relying upon that Saviour he had preached to others, supported by that religion he had spent his life to recommend. He believed it to be true in youth and health; he found it to be so in sickness and death. His memorial is, "He trusted in God and was never ashamed."

C. H.

Church Matters.

RELIGION AT THE REFORMATION.

As Rome was the natural mistress of the whole world, and as the prince who had so long resided at Rome was the head of the empire, it was evident that the bishop of Rome ought also to be the head of the church. By machinations, and plans skilfully formed, and steadily pursued, this primacy of the Roman pontiff was by degrees, but not without difficulties and trouble, established. Afterwards, when Rome came to be without an emperor, the dignity of the pontiff only increased. He was now the principal figure in Rome, where he had formerly been only the second. And when the princes at the head of the Franks and Romans became inspired with the singular ambition of being crowned emperors in the city of the Cæsars, it was the popes who performed the honours of the empire, and who appeared to confer it by crowning its new rulers. As soon as the pope was invested with the office of crowning the emperors, Europe, besotted, no longer regarded as such any but those who received the crown from the papal hands; hence the flatteries, the submissions, the concessions of the princes who aspired to the imperial dignity, to obtain the favour of the pontiff. Disposing of the first of crowns, this important personage thence concluded that the rest were in the same manner at his disposal. The sovereign of a numerous clergy, rich, active, and spread over all the nations,—reigning by this means over all men's consciences,—it was easy to establish himself in the general opinion, as the depository of the power of God upon earth, the vicar of Jesus Christ, the ruler of kings. If any prince dared attempt to escape from this authority, proceeding from heaven, the pontiff anathematized him, threw him out of the communion of the faithful; and his miserable subjects abandoned him as

one infected with the pestilence. He generally went to beg pardon of the angry vice-god, to appease him by the meanest submissions, and by the acknowledgment of all the rights which the haughty pontiff assumed; after which the contrite prince was re-established in his authority and honours; and by every similar experiment, the power of the popes, sanctioned and enhanced, was established more firmly than ever.

Religious superstition, which had more or less tormented all the nations of Europe, began to abate in some places; and enlightened men everywhere appeared who successfully attacked it. The doctrine of the Waldenses and Albigenes was not forgotten in France. Wickliff had lifted up his voice in England, and had been heard.

The princes and kings all bore with more or less impatience the pride and pretensions of the Roman pontiff. Some of them ventured to oppose him openly; and the university of Paris more than once served as the instrument of the royal power in answering the menaces of Rome. The courage was even acquired of appealing to a future council, which thus was plainly set above the pope. Other princes, whether from conviction or policy, still bent the knee before Rome, and appeared to make common cause with the head of the church. Charles V., for example, could not avoid remaining connected with the Holy See. It was his interest to conciliate its support in Italy, where he wished to rule. His subjects in Spain, where the Inquisition had been lately introduced, and where the terror of the Moors, which they had so long endured, had confirmed the people in the most superstitious Catholicism, would have instantly revolted against him if he had appeared a less zealous Catholic than they.

The countries which enjoyed a republican constitution, and which maintained among them a bolder sentiment of liberty, were those too which showed themselves least timid with regard to Rome. It is well known with what noble firmness the senate of Venice opposed a constant barrier to her usurpations. Some cantons, essentially republican, as Holland, Holstein, and Lower Germany, were never entirely Popish, and the Reformation found them already reformed.

The eyes of men, moreover, began to open. The impolitic violence of some popes, the scandalous lives of others, the shameless profligacy of their court and capital, the bad morals of the clergy, the ignorance and impudence of several of the mendicant orders, those faithful satellites of the papal throne; the seventy years of captivity at Avignon; the schism of forty years which succeeded, when two popes, and even three were seen, all having their partisans, all reviling and excommunicating one another, loading each other with disgusting reproaches and imputations of the basest crimes, lively exposures, which covered with ignominy both rivals at once; the multiplied exactions of the church, particularly indulgences, the monstrous abuse of the most monstrous of powers; the intolerance and cruelties of the Inquisition; these are causes abundantly sufficient to explain that hatred and contempt of the Romish hierarchy which secretly lurked in every corner. But what was to become of a power founded entirely upon opinion, the moment opinion was withdrawn from it? To doubt of its rights was to annihilate them; to inspect its foundations was to undermine them; to examine was to destroy.

The popes, in the meantime, who knew better perhaps than any one else the deep wounds by which their authority suffered, allowed no appearance of this consciousness to escape, and affected that security which imposes upon opinion. They knew how to yield at times, and to bend when necessity

constrained them to it; but they changed their tone as little as possible, always hoping that a better time would return, a time of bigotry and of darkness, in which they might display, in all its magnificence, their obstinate system of Lamaism. The irascible Paul III., as audacious as Hildebrand, summoned the king of England to appear before him; and, on the refusal of the no less irascible Henry VIII., declared him to have forfeited his crown for himself and his descendants for ever. Pius IV. treated the king of Naples in the same manner; Alexander VI. pronounced a similar sentence against the high-minded Elizabeth of England; and on each of these occasions the vicar of Jesus Christ held forth with assurance his incontestable rights over all thrones and all the earth. He allotted America as fast as it was discovered, and even before it was discovered; and he had his legion of authors, of theologians, and of lawyers, who demonstrated with intrepidity all the sanctity and evidence of his rights. The grateful church has placed the names of several of them in the calendar.

This disastrous system, which subjected civil society to the iron sceptre of an exclusive church; a church, out of which there was no salvation; could not fail to alienate from her by degrees the superior order of minds. Remonstrances, complaints, arose on all sides. A thousand voices joined together to demand a Reformation of the church in the head and in the members, in faith and in morals; these are the consecrated terms. Three councils in rapid succession, at Pisa, Constance, and Basle, had disclosed the wounds of that aged body, and probed them to the bottom. The general constraint and dissatisfaction had become more visible than ever at the beginning of the sixteenth century; and in this state of affairs it was that the young and voluptuous Medicis ascended the pontifical throne. A friend to the fine arts, from which he expected only celebrity and

enjoyment, an artful, but presumptuous politician, prepossessed with contempt for the unpolished coarseness of Germany, under which he was unable to discern a penetration and manliness of character, the energy of which he was

soon to experience, Leo X. was not possessed of powers to contend with Luther; and the haughty weakness of the one prepared abundant success to the intrepid firmness of the other.

Ecclesiastical Affairs.

THE LORD'S TREASURY, AND HOW TO FILL IT.

BY REV. JOHN ROSS.

IN all matters of obligation towards God, duty and privilege are one. Whatever God enjoins on any creature, it is that creature's high privilege to perform. *Duty* is a powerful motive, and has accomplished noble deeds, but man reaches his highest performances when he merges duty in *privilege*. Duty is often mystified and evaded; its claims being silenced or but feebly met. The *sense of privilege* hastens to perform what *duty* has neglected, with joyful step and liberal hand. When a sovereign deigns to visit a subject, any reasonable outlay is deemed a *privilege*. Shall the maintenance of the divine institutions of the Gospel for man's own benefit, be deemed less an *honour and distinction*?

The cause of God in the world! The stupendous enterprise of man's eternal well-being undertaken by Christ, to save, bless, and dignify man! Can the Christian deem expenditure for this object, less than a *most exalted privilege*? It is sense of privilege, rather than duty, that will do what is needed. Israel's sense of privilege placed before God more than sufficed for the erection of the tabernacle. Subsequently, David's feeling of privilege accumulated vast treasures to rear a temple to the Lord; and again, it induced the cheerful forfeiture of personal interests, for the sustenance and honour of the early church. Privilege has ever performed the noblest deeds of time. Abraham would not bury his beloved Sarah in another's field, he would first make it his own by purchase. David

would not worship God on the ground, and at the cost of Araunah. He would first buy them at their fair value. *Ought not the privilege of living for the honour of Christ, to exercise the fullest dedication of the Christian's resources to his glory?*

1. *There is the privilege of being able to contribute to such an object.* Multitudes pine and perish without these advantages. Shall not those who have them so abundantly rejoice in the honour of extending them to the destitute? Myriads who prize them, can do little to extend them. Shall not those who prize and can extend them, delight so to do within the range of their power? Have we an education which enables us to appreciate rational existence? Are we blessed to know the joyful sound, and to possess the means of spiritual refreshment to our fullest desire? *And shall we not exult to be able in any degree to furnish the same to millions who are partially or entirely destitute of them?*

2. *The privilege of being entrusted with the Gospel, to promote the salvation of men.*

A position of trust implies confidence on the part of him who confers the trust in him on whom it is conferred. Not to every one will a man commit his treasures and interests. God condescends to put Christians in trust with the Gospel, as His agents to employ His instrument, by the teaching and power of the Holy Spirit, to renovate, heal, and save the world. He has handed them this treasure to enrich and bless mankind. He

has given them the talents of labour, property, and influence, to be increased by use for their own and others' eternal advantage. Shall the Christian prove faithless or indifferent to this trust? Can God confer on man a greater honour than this implies? Is not this giving man an affinity with himself—honouring him to become a dispenser of the highest good—making him a channel of infinite blessings? Is not this privilege adapted to raise to the loftiest degree the Christian's estimate of the worth of his own soul in the sight of God? Is it possible that untold millions of immortal beings are in need and ruin, while their fellows are in plenty and security—knowing of this condition—having the means of relief at hand, and being commissioned to apply them—and yet leave these millions to perish? Are there any bearing the hallowed name of Christian, who can, for gain or ease, perpetrate such heartless cruelty and base unfaithfulness? *Shall not a sense of privilege engage their whole heart and energies to this blessed work, as the noblest end in life, and as the best application of their resources?*

3. *The privilege of co-operating with God in the highest forms of beneficence, and of thereby preparing for the dignity and felicity of heaven.*

A law of imitation operates throughout existence. Inferior creatures imitate superiors; barbarians imitate the civilized; children, parents; persons of lowly, those of loftier station. God, the supreme, is alone worthy of universal imitation, for He only is perfect. His glorious perfection is disclosed to excite man's admiration and imitation. In His dignity and power He stands alone, above all imitation, glorious in majesty. *In His goodness and benignity, He allures man to imitate Him.* The cultivation of beneficence is essential to man's enjoyment of God now, and to His approval in eternity; in a word, to man's likeness to, and then his happiness in, God. God realizes boundless felicity, in incessant and unlimited giving. He, the unwanting one, cannot receive from any creature.

"Seeing He giveth to all life, and breath, and all things." Could He be prevented giving, His bliss would be contracted. The bliss imparted to creatures by His ceaseless bounty affords Him rich, complacent delight. "The Lord is good to all, and His tender mercies are over all His works." The Saviour taught the Samaritan woman to give to all who should ask, on the godlike plan, "If thou knewest the gift of God:" God's method of giving to His friends and foes alike bountifully. He then illustrated His lesson, by conferring on her blessings of infinite worth—pardon and salvation. To receive is creature-like. To give is godlike. Man can only be blessed and noble by recovery to similar dispositions and acts, in his degree, to those of the infinite God. For man to have, if it were possible, for himself alone, boundless wealth, were no true blessedness. He must be like God, in gracious dispositions and actions, to be truly happy. If Christians really believed the grand lesson of the Saviour's lips and life—"It is more blessed to give than to receive"—what a revolution would instantly follow in the measure of their gifts and the tone of their happiness! *This glorious maxim is rescued from oblivion, as if to engage Christians to cultivate and enjoy this divine blessedness of giving, rather than the creature pleasure of receiving.*

4. *The privilege of employing the treasures of earth for the glory of God, for the full satisfaction of Christ, and for the Christian's fullest enjoyment of heaven.*

The one commanding and sufficient object of divine action is the glory of God in the admiration and love of intelligent creatures. This, as secured by the salvation of man, was the grand object of the self-devotion of Christ, in His obedience and death for man. This obedience completed by Him on earth, where never man had performed it perfectly, He could say with complacent joy, "I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self,

with the glory which I had with thee before the world was." Next only to the Father's commendation, as a reward of the Saviour's agony and death for man, is the salvation of sanctified millions. "For the joy that was set before Him"—of rescuing them from woe, and of raising them to heaven through His love—"He endured the cross, despising the shame." In their eternal perfection and bliss, "He shall see of the travail of His soul, and shall be satisfied."

There is one object that a wise interest would realize from the treasures of time—some lasting issues of the fact of being, and some resulting advantage for everlasting enjoyment. There is one use of them having this issue: "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." The pursuit of this is the Christian's duty and privilege. If others could procure it for him, would he not wish they would? Shall he not then seek it for *himself*? These three objects are all concurrent, forming one grand, harmonious, enduring product of the possessions of time. No services of man so promote the glory of God, and the satisfaction of Christ, as those that tend to save souls. The measure of self-denying devotion of substance, and of loving labour to this object, will be the measure of the redeemed soul's reward of grace in the presence of the Lord. "Having sown to the spirit, he shall of the spirit reap life everlasting." For the gold of time, he shall receive ransomed souls; and the seed of earthly toil, prayer, tears, and sacrifices, shall furnish him an eternal harvest of triumph and bliss. *If such motives as the glory of God and the satisfaction of Christ fail to constrain devotion, what can be expected to secure it?*

5. *The privilege of thus expressing our grateful love to Christ for His infinite love to us.*

One principle operates among rational beings with far more power than either law, force, or obligation. That principle

is love. Love is at once the spring of noblest actions, and the motive of largest sacrifices. Love prompts to the task-work of life, cheering the heart under the burdens of daily toil. For the loved ones of his household, man holds on with courage and joy, amid otherwise exhausting fatigue and difficulties, the pressure only deepening the love towards those on whose behalf it is borne.

Love has had one manifestation, which puts every other into the shade—the love of God for man. Love for him, too, in perverseness, debasement, and infamy. Love of compassion for him in his guilt, and love of complacency in his recovery. Here is the grandest possible instance and manifestation of love: "Herein is love; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins!" The cost and expression of divine love was vast and unutterable. The Father spared not His own Son, but delivered Him up for us all. Loving Him immensely beyond every creature, and delighting in His satisfaction and joy, He nevertheless gave Him up to exile, ignominy, sorrow, and death. Yea, himself presented the bitter cup, and inflicted the heart-breaking stroke on His best beloved. Oh, what wondrous love of God to man was this! If Abraham's heart shrank from slaying Isaac, with what emotions must God have surrendered His well-beloved! What were a gift of treasure-stored and peopled worlds compared with this! The love of Christ to man is rich, infinite, divine. The most that any one can give for another is himself. Christ gave Himself for man; and exercised His own boundless merit and resources to reclaim and bless him. He surrendered joys, and endured agonies unutterable, to rescue mortals from sin and woe, and to confer on them life, dignity, and happiness. Was ever love like this? The Holy Spirit deigns to renew, purify, and prepare the guilty and stubborn heart of man for heavenly life and glory. What marvellous love of Deity is here displayed! What race of beings is so distinguished by the love of God as man?

Can man know of this love, and trust that he is personally its object, and not glow with grateful love in return! Can he hopefully say, "He loved me and gave Himself for me," and not joyfully, of conviction and hearty choice, avow, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth within me; and the life I now live in the flesh, I live by the faith of the Son of God."

Who does not admire his avowal by the apostle, and the proof of its sincerity furnished in his life? *Why should not every Christian rise to a similar devotedness?*

Love is ingenious, grateful, and self-sacrificing. It furnishes proofs of its presence proportioned to its ardour. The clearest proof of love to God is to live to glorify Him. God needs not our services or gifts, but He employs them to promote His honour. David said, "Lord, I have loved the habitation of thy house, the place where thy honour dwelleth." The vast treasures devoted by him to construct a temple of worship leave his sincerity unquestioned. *Shall not Christians prove their love to Christ by similar though lowlier acts?* The believer has already set apart from contrary objects, and devoted to God, himself and his all, as to a rightful Lord and loved Redeemer. His earlier life was devoted to self. Enlightened by the Holy Spirit, he mourned the wrong and dishonour done to God. He found mercy through Christ. He gave himself and his all to love and honour his Saviour evermore, only grieved for the smallness and poverty of the gift. Had worlds been his, what would he have withheld? Had the possibility of future unfaithfulness been hinted, would he not have spurned the thought of such baseness? His sense of duty was lost in the blessed privilege of living to herald his Redeemer's fame, and to devote every possession to his honour. How has he fulfilled this joyfully undertaken task? *Christ claims for His glory; the Church for her strength and extension; the world for her temporal and eternal wants; and his own consistency and honour—a large*

portion of his resources—before he can reach the dignity of this marvellous privilege.

Beneficence is the grand and palpable evidence of Christian life. There is need for some clear and conclusive test of man's character, both in the approving view of man now, as in the final judgment of Christ hereafter—one which all minds respect. *Such is Christian beneficence*, for the motives and sacrifices it involves, and the exalted principles and life which it develops. Beneficence may arise from natural generosity and tenderness of heart. But that which originates in love to Christ, preferring, as a privileged life, labour and cheerful giving, is estimated by Christ himself as the highest order of service, and the most valuable sacrifice.—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Ye who would feel *honoured* and delighted if ye could entertain the Saviour at your board, or do Him personal service, enjoy this privilege and bliss as your means will allow, *by serving His cause and relieving His friends*, till He welcomes both you and them to His glorious, eternal home!

The infinite Lord and Proprietor of all things allowed patriarchs the privilege to rear altars, and offer sacrifices to Him of *His own creatures*. He honoured Israel to erect a tabernacle, and to place in the temple treasury *His own silver, and gold*. The Lamb of God, to whom heavenly hosts ascribe eternal riches, *dignifies Christians by letting them employ property to advance the triumphs of His grace*. Not that he needs this, *but as condescending to permit them to share with Him in His glorious work and conquests; and as a process of exercising their loving thoughts and ingenious contrivance about his interests, and of employing their perishable treasures for glorious and eternal results.*

If the true dignity of "giving to God" were duly perceived, a complete revolution, both in the spirit and measure of offerings, would instantly follow. It

may be—it too frequently is—a mere bargaining between man and man concerning God's work—with which God has nothing to do, except to observe *how meanly men prize it*, and how often *they rob it, by non-payment of engagements!* It may be a sublime and glorious act, in which the Lord and Father of all accepts the love-offering of a grateful child for His glory. Which shall be the character of the reader's future offerings?

Children of God, pay for earthly good; but in regard to the grand interest of souls and the glory of Christ, aspire to the blessed privilege of imitating, as you can, the unasked and infinite bounty of your divine Parent!

A HINT TO DEACONS.

NEVER in this world will be fully known the extent of evil to which the neglect of Christ's golden rule has led. The struggling, hard-wrought pastor has gone for weeks and months without receiving his due. The poor widow has shed many a tear and heaved many a sigh as rent-time has come and passed away without the expected aid of her brethren coming in sufficient time to pay her debt. And all this in many cases arising from a thoughtless want of punctuality on the treasurer's part. Let deacons, then, see to it that to the very day, if possible, their pastor be paid, and also that aid towards the poor be given in time, and not when too late. In this way can they look for activity in the pulpit, and cause the widow's heart to sing for joy. Such demands as these should be considered as sacred duties, and dealt with as bills due at bank; and when this much is said, any ordinary treasurer will understand the value of being "duly honoured on the appointed day." A regular monthly audit on the part of the deacons, combining an examination of receipts *pro* and *con*, inquiries as to liabilities due and unpaid, would cure many evils at the time unknown, and also place them in a position to appeal at once to the church should funds at their disposal not suffice to pay

all demands. Before passing from this point, let deacons make it their endeavour to pay the pastor in advance, so that he may be without carefulness in the midst of them.—*Scottish Congregational Magazine.*

SOCIAL WORSHIP.

THE excellent sketch of the late eminent Robert Hall, in the last number of your Magazine, reminded me of a sentence which I had lately read in Mr. Green's "Reminiscences" of that good and great man, and which I request you to give to your readers as an appendix to the above sketch.

I think you will agree with me in the opinion that the sentence to which I refer is seasonable, on account of the growing tendency now observable in Nonconformist congregations to take as their models in psalmody the musical performances which are exhibited in concert-rooms and cathedrals, rather than what corresponds with "the spirit and truth" which ought to characterise Christian worship.

"Robert Hall," says his biographer, "loved the good old tunes, such as are still sung in the church of England. He preferred congregational singing, unaccompanied by musical instruments, and mentioned his old place at Cambridge as a pattern of simplicity. 'Sir,' he would say, 'I have been quite delighted with it; everybody sings there, and the effect of so many voices joining in praise was quite inspiring to me.'"

I acknowledge that our psalmody, considered *as music*, is greatly preferable to that of our grandfathers: but I fear that *as worship*, it has sadly degenerated.

AN OLD NONCON.

EJECTED MINISTERS OF 1662 IN THE RURAL DISTRICTS.

NO. IV.—MR. THOMAS BROWNING.

THE Bicentenary year has closed, but we have not closed our reminiscences of the men to whose memory we dedi-

cated a large portion of the labours of that year.

- The volumes, and, pamphlets, and lectures of the year will still remain as memorials of the spirit in which we have reviewed their lives, explained their principles, recorded their sufferings, made known their works, and celebrated their virtues. But much yet remains in relation to them that deserves to be brought to light; and we think our periodical literature may yet be well employed in diffusing still more widely, among different classes of the community, a knowledge of these Nonconformist worthies.

Amongst these sufferers for conscience sake was Mr. Thomas Browning, who resigned the living of Desborough, in Northamptonshire, on the passing of the "Act of Uniformity," in 1662.

This worthy confessor appears to have been a native of Coggeshall in Essex, and to have been favoured with pious parents, who offered many fervent prayers on his behalf, and early dedicated him to the service of God in the ministry of the Gospel, being encouraged to this by the early impressions of religion he appeared to have received.

He was sent to Oxford about the 16th year of his age; but here the piety he showed at home gradually wore off; he became associated with the vain and thoughtless, despised the best instructions, and became greatly hardened. When he left the university, by some interest used on his behalf, he was received into Colonel Sydenham's family; but there was so much religion that he grew weary of it, and chose rather to embrace a vain uncertain course of life. Many rebukes came upon him in the course of Providence, but still he went on frowardly, though preserved from gross immoralities.

At length he married, and removed to London, where he was brought into a religious family, who attended the services that were held in Westminster Abbey, and Mr. Browning attended with them. The eminent Mr. Rowe was then pastor of the Independent church

that met for worship in the Abbey, during the days of the Commonwealth. An impressive sermon delivered by this excellent minister was blessed to awaken the conscience of Mr. B., which he considered as the beginning of God's work upon him. Returning with his wife to the place where his parents resided, to their great comfort, and to the rejoicing of many, after a time he related what God had done for his soul, and became united to the Congregational church at Coggeshall.

He was soon encouraged to enter on the Christian ministry, and was introduced to Desborough in 1657, where, after preaching in the church, the people gave him a unanimous call, which he accepted; being sent forth by fasting and prayer in the church to which he belonged. Here he preached five years faithfully and successfully, till 1662; when, as he could not conscientiously conform, he came out from the church, preaching his farewell sermon on 2 Cor. xiii. 14.

In the year 1654, an Independent church had been formed at Rowell, about two miles from Desborough, under the ministry of Mr. John Beverley, a devoted Puritan, who died about four years after the formation of the church. Most of the members, after this, attended under the ministry of Mr. Browning at Desborough. And now they all united in calling him to the pastoral office among them; his friends at Desborough, and those at Rowell, uniting in a church relation. Here he laboured above twenty years amidst many persecutions. Though it was a stormy day, and scenes of trial, opposition, and suffering were before them, yet this worthy minister undertook the charge, dwelt amongst them, preached the Gospel unto them, maintaining with great fervour and clearness the doctrines of divine grace, with the interests of holiness, and the purity of God's worship. His labours were successful in bringing many to the knowledge of the Saviour where he resided, and in the places adjacent.

Mr. Browning was a prisoner in Northampton Gaol for some time, under the Conventicle Act, for preaching the Gospel. Some of the letters that he wrote from his prison to the members of the church are still preserved. An extract or two will show the principles and the spirit of this persecuted minister of Christ.

Addressing them as his dear brethren and beloved, he says, "A suffering day is the trial of our love to Christ. When there is no opposition it is easy. Do not hypocrites do so? But this is the commendation of Christ's followers—they follow Him whithersoever He goeth." . . . Come, my brethren, you weep now, our tender Father has a handkerchief in His hand, to wipe away our tears ere long. 'Woman, why weepest thou?' was our Lord's inquiry. Tears of joy become the saints, and there is no danger in them; they will be sure to drop into His bosom, and draw out, it may be, the like in Him, for he rejoices over us with singing. He rests in His love. Oh! my brethren, methinks, I am with you, weeping with you, joying with you, praying with you, and hearing with you. It is true fellowship my soul has with you at a distance. I long after you much in the Lord; yet rejoicingly stay His good pleasure. I would not come out a moment before His time. I would not take a step without His direction. The cup of affliction for the Gospel is sweeter, the deeper—a stronger cordial, the nearer the bottom—I mean

death itself. Oh! the joy unspeakable and glorious the dying martyrs of Jesus have had! How full-freight have been their souls in their passage to their port! I tell you, if you knew what Christ's prisoners, some of them, enjoyed in their gaols, you would not fear their condition, but long for it; and I am persuaded, could their enemies conceive of their comfort, in mere vexation of heart they would stay their persecutions. . . . Blessed be God, blessed be God, let every one that hath breath praise the Lord. O love the Lord, ye His saints.

"My brethren, do not budge; keep your ground; the Scripture is your law, God is your King. Your principles are sober; your practices are peaceable; your obedience to superiors is known, in all those things wherein your obedience is required. If men have nothing against you but in the matters of your God, rejoice and triumph in all your persecutions."

The following entry is found in the records of the church concerning the death of Mr. Browning:—"Mr. Thomas Browning, pastor of this church, was gathered to his Father's house in peace, in an evil, persecuting day, May 9th, 1685, having served his Lord in this house, with much pains and many tears, with much presence and success, about twenty-three years."

T. C.

*Ashley, near Market Harborough,
January 13th, 1683.*

GOOD AND EVIL.—That may seem somewhat extreme which I will speak; therefore let every man judge of it, even as his own heart shall tell him and no otherwise; I will but only make a demand; if God should yield to us, not as unto Abraham, if fifty, forty, thirty, twenty, yea, if ten good persons could be found in a city, for their sakes that city should not be destroyed; but if God should make us an offer thus large, search all the generations of men since the fall of your father Adam, find one man that hath done any one action, which hath passed from him pure, without any stain or blemish at all; and for that one man's one only action, neither man nor angel shall feel the torments which are prepared for both; do you think that this ransom to deliver men and angels

would be found among the sons of men? The best things we do have somewhat in them to be pardoned. How, then, can we do anything meritorious, and worthy to be rewarded? Indeed, God doth liberally promise whatsoever appertaineth to a blessed life unto as many as keep His law, though they be not able exactly to keep it. Wherefore we acknowledge a dutiful necessity of doing well, but the meritorious dignity of well-doing we utterly renounce.—*Hooker*.

SAVING GRACE.—A blunt-spoken, off-handed old gentleman, one day previous to dinner, arose and delivered himself as follows: "For what we are about to receive, may the Lord make us truly thankful—what, wife! a plain hash again to-day!" It was all in the same breath, and the effect was inexpressibly ludicrous.

Scripture Readings.

THE RAISING OF THE WIDOW'S SON.

"And it came to pass the day after, that Jesus went into a city called Nain; and many of His disciples went with Him, and much people. Now, when He came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her."—LUKE vii. 11–16.

FROM the nineteenth verse of this chapter we learn that John the Baptist, in a spirit of impatience or unbelief, or for the satisfaction of the messengers themselves, sent two of his disciples to Jesus to propose the question, whether He were the Christ or not? And our Lord at once referred them to the evidence of His Messiahship afforded by the miracles which He wrought. "Go," says He, "and show John again these things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up." An example of this last kind of miracle we have in the passage before us; and in directing our attention to it we may notice,

I. *The mournful scene presented to our view.* Verses 11, 12. Our Lord had just left Capernaum, where He had healed the centurion's servant, as related in the preceding context, and had proceeded to Nain, a city of Galilee, about ten miles distant. Here a circumstance occurred that gave occasion to display His power and sympathy in a most striking and affecting manner. As He drew near the gate of the city, surrounded by His disciples and a multitude of people, a funeral procession appeared in sight, at which were present a great concourse of attendants, who thus manifested their sympathy and respect for the bereaved party. Alas! how frequent and familiar are such spectacles, especially in our more populous cities; and how little impression do they make on the minds of the multitude, as they pass heedlessly along, in the pursuit of business or of pleasure! Ever since sin entered into the world, death has reigned with irresistible sway over all ages and ranks. "There is no man that hath power over the spirit, to retain the spirit in the day of death, and there is no discharge in that war."—(Eccles. viii. 8.) "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?" (Psa. lxxxix. 48.) This dreaded foe separates the nearest and dearest friends, removes the most promising and useful characters, and cuts thousands down in the midst of their days, when (as it is expressed in Job xxi. 24) their breasts are full of milk, and their bones are moistened with marrow." Truly, "man that is born of a woman is of few days, and full of trouble; he cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not." "All flesh is grass, and all the goodness thereof as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the people is grass. When thou with rebukes doth correct man for iniquity, thou makest his beauty to consume away like a moth. Surely every man is vanity."—(Job xiv. 1, 2; Isa. xl. 6, 7; Psa. xxxix. 11.)

The circumstances of the case before us were of a very affecting nature; every word in the description is significant, and adds additional emphasis and interest to the narrative. It was the funeral, not of an aged person—that is according to the usual course of nature—but of a youth, of a young man, an only son, the only son of his mother, and she a widow! The situation of the poor woman, as she followed the remains of her child to the grave, was thus peculiarly distressing. She had already been deprived of the husband of her youth—the partner of her joys and sorrows, by whose industry she had been sustained—the head of the family—her protector and guide, and had been left a lonely widow, to fight the battle of life unaided, and to encounter the coldness and neglect of a selfish world. Still, she had a son remaining, who was grown up to manhood, and in some measure supplied the place of his father. To him she was naturally looking forward for comfort and support; and his promising talents and dutiful conduct probably filled her mind with the most lively and joyful anticipations—his society and conversation would cheer her solitary dwelling—his sympathy and attention would soothe her wounded spirit; and she was no doubt regarding him as the stay of her declining years—supported (it may be) by the labour of his hands, and depending on his filial care to smooth her dying pillow, to close her eyes in death, and to commit her body to the dust. Yet God had a further trial in reserve for her. This child of many prayers and anxieties must be removed—disease and pain bring down his strength, and waste his beauty like a moth; the colour fades from his cheek, and the lustre of his eye is dimmed. Every method within her reach would no doubt be tried to arrest the progress of the distemper; but maternal solicitude and medical skill are alike unavailing; when the hour is come, death seizes its victim, and lays low the desire of her eyes with a stroke. If she had had other children besides, though perhaps not so useful or beloved as he, her sorrow would have been alleviated; but he is "the only son of his mother;" and by his removal her home is now left desolate. She might be ready to say with the mother-in-law of Ruth, "Call me not Naomi (pleasant), call me Mara (bitter); for the Almighty hath dealt very bitterly with me." So the Scripture speaks of the bitterness of those who mourn for an only son as the acme of human grief. (Luke xii. 10.) We are ready to wonder why she did not apply at once to the great prophet of Galilee. She could scarcely fail to have heard the fame of our Lord's miracles. Why did she not, like the centurion, or the sisters of Lazarus, send to Him, that He would come and heal her son? It is possible, however,

that this might not have occurred to her mind—she was a stranger to Him, in humble circumstances, and her natural modesty might make her averse to trouble Him with her domestic trials; or she might have no one to send with the message, whose influence she might hope would induce Him to visit her humble abode; and it was so ordered, in the providence of God, to show that there could be no collusion in the case; for it is evident she was a stranger to our Saviour's person up to the moment of His addressing her. Alas! how prone are we to forget God in the hour of need, and to look for help to every other quarter, and from every object but Him. In the meantime, the gentle spirit of the youth was fled, and she prepares to "bury her dead out of her sight." The last offices must be performed; the body is laid out, and shrouded in the habiliments of death, and the preparations for interment proceed. A large company assemble at the house of mourning, drawn, it may be, by the affecting nature of the case, or from respect for the character of the mother. The remains of her son are placed, as was the custom of the Jews, not in a close coffin as with us, but on an open bier, or simple board, covered with a white sheet, to be deposited in the vaulted cave or family tomb; and the bearers, having lifted the body on their shoulders, it is carried from the house which to all appearance he was destined to enter no more. The sorrowful widowed mother takes her place immediately behind the body, as chief mourner, according to the custom of the country, and follows the loved remains to "the house appointed for all living," while the tears run down her furrowed cheeks, and she is ready to sink under the load of grief. The rest of the company fall into the procession, and walk in solemn silence, or mingling their tears with hers, bewail the loss of one so deservedly beloved. And let us, my friends, as we witness such spectacles passing along our streets, or accompany the bodies of our friends and neighbours to the grave, reflect that we too must die—that sooner or later we must go to our long home, that for us the mourners shall go about the streets, and that the place that now knows us shall know us no more. "Then shall the dust return to the earth as it was, and the spirit shall return to God that gave it."

II. Our attention is now directed to the act of divine benevolence and power here exhibited. Verses 13—15. Places of interment were generally situated in Palestine without the walls, as they are in all eastern cities at this day. As the company reached the gate of the city which led to the burying-ground, a stranger of mild and benevolent aspect comes up, followed by a multitude of people. He did not wait till His help was sought, but immediately directs His attention to the bereaved mother, and advancing towards her with a kindly look, bids her refrain from tears. "When the Lord saw her, He had compassion on her, and said unto her, Weep not." How strange and unreasonable would such a request at first appear! "Weep not!" when she had just lost her last remaining prop—when neither husband nor child was left to her! How could she but weep, when she thought on the treasure she had lost, and on the dreary

prospect that was now before her. Could she be expected to stifle her feelings as a parent, or to refrain her eyes from tears at such a time as this? Was there any hope that she should again taste the cup of earthly bliss, or return to the joys of former years? Yet there was a sympathy in our Lord's look, and a benignity in His manner which forbade her to think He was tampering with her sorrows. And she waits in silent expectation the result of this extraordinary and unexpected interview. He felt compassion in His breast as He contemplated the sad effects of sin, and the misery of fallen man. "In all our afflictions He was afflicted." He came to comfort all that mourn. He wept with those that wept, as He stood by the grave of Lazarus, and was touched with the feeling of our infirmities. Having awakened the hopes of the widow, He approached the bier, and touched it, as a signal to halt. It was so understood by the bearers, who immediately stood still; the procession is for the moment interrupted. A superior power attended the words and actions of our Saviour, which produced immediate compliance. In any other case, this act would have been viewed as an officious and unseasonable intrusion. All have their attention excited—are in suspense as to the cause of the delay, and direct their eyes to Jesus. And now, with a majesty and energy more than human, befitting the Prince of life, and bespeaking the presence of Him who "has the keys of death and of the grave," to the astonishment of the multitude, He addresses the dead body, and commands the youth to sit up. "Young man, I say unto thee, arise!" So, in the case of Lazarus, He uses the same language of conscious authority, "Lazarus, come forth!" and in restoring the daughter of Jairus to life, "Maid, arise!" Instantly the summons is obeyed; the departed spirit is recalled to its earthly tabernacle—the heart and lungs begin to play—the blood courses through the veins—the members of the body resume their vital heat and wonted energy, and without assistance the youth raises himself up, and begins to talk. "*He that was dead sat up, and began to speak.*" (v. 15.) We know not what words he used. Perhaps he simply expressed surprise at finding himself where he was, as we are apt to do, when suddenly roused from a deep sleep, or he may have called for his mother, or praised God for his wonderful deliverance, or possibly testified his regret at returning so soon again to this world of sin and sorrow.

Our Lord did not command the youth to follow Him as a disciple, or lead him about in triumph as a trophy of His power, as a pretender to miracles would have done, or as if ambitious of worldly honour, but knowing the warmth of affection subsisting between the mother and the son, with unaffected dignity and kind consideration, He "delivered him to his mother," and passed on, as if it had been an ordinary occurrence.

III. The impression produced by this miracle. Verse 16, 17. The parties present would be variously affected, according to circumstances. Who can describe the joy, surprise, and gratitude that would swell the bosoms of the parent and child, especially of the mother, on receiving "her dead son raised to life

again," as from the grave! When the feelings are most acute and overpowering, language fails, and silence is the most expressive symptom. So here, no remarks are made by the mother or son, and we are left to conceive what the feelings of the parties principally concerned would be. But we may easily imagine how joyfully they would retrace their steps and return to their home, extolling the kindness of their unknown benefactor; and how earnestly they would seek to devote the life restored, and the life prolonged, to the honour of the Redeemer and the glory of God. Thus the Saviour made the widow's heart to sing for joy: He gave "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

The rest of the company were struck with sudden fear, being overawed by the presence of such a glorious personage—they saw what they had never seen before—death conquered by a greater than he, and the grave disappointed of its prey. At last, their fear subsiding, they burst into the language of admiration and praise. "And there came a fear on all, and they glorified God, saying, that a great prophet is risen up among us, and that God hath visited His people." They acknowledged Jesus as a prophet, mighty in deed and in word, who had been raised up among them; if He were not indeed that "Great Prophet" who was to come into the world, and they glorified the faithfulness and love of God, who had again "visited His people," to perform the mercy promised to the fathers, and had raised up an horn of salvation for them in the house of His servant David. Such an astonishing miracle could not be hid; nor could the impression be confined to the neighbourhood of Galilee. The fame of it spread abroad throughout the whole country of Judea, and the surrounding region, and became the common topic of conversation, pointing out the prophet of Nazareth as the desire of all nations; who, by His coming, was to abolish death, and to bring life and immortality to light by the Gospel. "This rumour of Him went forth throughout all Judea, and throughout all the region round about."

The impression produced on the widow is well described by an English poet. After referring to the look of grace and love cast by our Saviour on the dying malefactor, he adds,

And she too felt, and owned its power,
To soothe in that despairing hour,
Her pulse beat quick, and to her heart
A ray of rapture seemed to dart:
The cloud that hung upon her brow
Wore off, and all was comfort now.
And why? she thought not on the dead,
Her sight on Him was riveted.
Short space He stood—His lifted eyes
To heaven a moment raised—He spoke—
These words the solemn silence broke—
"Young man, I say to thee arise!"—*Dale.*

REFLECTIONS.

1. As we have no reason to doubt the truth of the narrative, the reality of the miracle follows as a necessary consequence. The relations and friends of the young man would satisfy themselves as to the certainty of his death, before they proceeded to carry him to his burial; and the number of witnesses

present was so great as to preclude all pretence of collusion or contrivance. Our Lord had come from a distance, and, humanly speaking, had no previous knowledge of, or intercourse with the parties. There were two separate and independent companies present; those who were attending the funeral, and those who came with Jesus to Nain. It could not have been performed in a more public manner. "This thing was not done in a corner."

2. We have a striking proof of the immortality of the soul, and a lively illustration of the resurrection of the body. The spirit of the youth was recalled to its earthly mansion, and the same power that re-animated the body now hasting to corruption, can also quicken our mortal bodies, and reunite them to the glorified spirit, for "why should it be thought a thing incredible that God should raise the dead?" Curiosity might lead us to wish that something had been revealed of what those who were raised to life by our Lord and His apostles had seen or heard in the invisible world. But enough is recorded to establish the fact of a separate state, and, in the meantime, we must be content to walk by faith and not by sight, and be satisfied with the written word: for, if we believe not Moses and the prophets, Jesus and the apostles, neither would we be persuaded, though one rose from the dead.

3. We learn from this narrative, that Providence often delays expected relief till the time of greatest need, to exercise our faith and patience; and when our hopes seem to be lost, deliverance is sent. Christ no doubt knew of this young man's sickness, and He might have hastened sooner to the city, and prevented his death; but He purposely remained where He was, as in the case of Lazarus, till the last messenger had performed his office. Thus, His divine power was more conspicuously displayed than if He had merely raised him from a sick-bed, and the joy and gratitude of the parties were proportionally increased. "Man's extremity is God's opportunity."

4. We may learn the compassion and love of the Lord Jesus. Earthly friends may sympathize with us in our sorrows, but He can heal the broken-hearted, and triumph over death and the grave. The poor, the widow, and the fatherless are especially the objects of God's peculiar care. Elijah multiplied the widow's oil and meal, and raised her son to life; and Christ singled out this poor widow, from amidst the thousands of Israel, to be the recipient of His benefits. Let us seek to have the same mind in us that was in Him. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world."

5. We learn the value of a dutiful and obedient child. Had this youth not been dear to his mother, she would not have wept so for his loss; she would scarcely have desired him back; and the Saviour, we conceive, would not have restored him to life. What an encouragement to the young to fear God and honour their earthly parents! When such are removed by death, the loss is ours alone, the gain is theirs. In such a case Jesus says, as it were, to the surviving parents, "Weep

not!" We have no cause to sorrow for them as those without hope. We ought not, like Jacob, to speak of going down to the grave mourning; or, like Rachel, refuse to be comforted. Christ can impart such experience of His grace and love, as shall be sufficient to dry up our tears. We shall meet our departed children in heaven, and at the coming of our Lord, He will restore them to us from the grave.

6. Finally, we have an affecting proof of the uncertainty and brevity of human life. How often do we see young men and women "carried out," to be conveyed to their long home? Death comes at all periods of life, from infancy to age. Let the young lay this

seriously to heart, and learn to seek the Lord while He may be found, and to remember their Creator in the days of their youth. "Behold, now is the accepted time; behold, now is the day of salvation." Jesus has power to quicken dead souls to spiritual life, and to gladden the hearts of pious parents, by presenting converted children to their embrace, after they have long wept over them as for the dead. He did not wait till He was solicited by his mother, but anticipated her wishes; and He is ready now to present us with the blessings of His grace. "For it shall come to pass that before they call I will answer, and while they are yet speaking I will hear."

Edin., 19th Nov., 1862.

W. L.

Extracts from *New Works*.

THE POWER OF THE CROSS—MOORFIELDS "TABERNACLE"

"The cross once seen is death to every vice."—COWPER.

THE celebrated George Whitfield built several large places of worship in England: one in Bristol; one at Kingswood, in the centre of an extensive colliery district; and two in London,—Tottenham Court Chapel at the west end, and the Tabernacle situated in Moorfields, which, in his time, was a very profane and depraved neighbourhood. At his decease, the management of these places devolved on some pious gentlemen, nominated by himself; and they appointed their successors. The two in London, which were under the control of the same managers, had two resident pastors,—one for each congregation,—dividing half of the public religious services between them; the other half devolved on an assistant minister from the country, who usually tarried at the manse for six Sabbaths, and was designated by the cognomen of the "Tabernacle Supply." At the time when the somewhat extraordinary occurrence took place to which I am now going to call the attention of the reader, the Rev. Matthew Wilks and the Rev. John Hyatt were the pastors; and their memory is still held in grateful remembrance by many an old disciple. Mr. Wilks received his ministerial education at Trevecca College, in Wales, which was under the patronage of the justly celebrated Lady Huntingdon; and for upwards of half a century he was one of the most distinguished ministers of the age. Mr. Hyatt was a self-educated man, a preacher of extraordinary power, surpassing in his popular manner, and his very effective ministrations, most of his contemporaries: a star in the firmament of the church of great magnitude.

In the year 1815, I was spending my annual six weeks' visit at the Tabernacle. On the Sabbath morning, December 17, I preached at Tottenham Court Road Chapel, from Prov. xxii. 6; and in the evening, at the Tabernacle, from Gal. vi. 14, "*But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me,*

and I unto the world." The topic which I raised and illustrated was the following: "The cross displaying the glory of its power and its grace, in the subjects of its unanticipated triumphs." "Who that had seen Saul of Tarsus passing through the gates of Jerusalem, on his way to Damascus, could have supposed that by mid-day he would be seen bowing his knees in the presence of the crucified Nazarene—the rejected of Israel; and that, soon after that strange event, he would be heard giving utterance to the words of my text? Yes; the triumphs of the cross are often as unanticipated as they are glorious."

The congregation was unusually large; and there was one present whom I knew not. And as his history before he heard the sermon, and subsequently, wears an aspect of the romantic, I will give a brief sketch of it. I think it proper to premise that his name is *assumed*, and that some of the descriptive drapery is artificial; but the facts of the history are genuine, and it is a sketch of a real, not a fictitious, person.

Henry Cozens was born in London in 1801. His parents were respectable and pious; and he received a very good religious and secular education. At the age of fourteen he went as apprentice to ———, and was a smart, active, and shrewd lad, somewhat facetious, and of great resolution of purpose; but more remarkable than most youths for a grave, reflective turn of mind. He passed through the first half of the term of his apprenticeship with great *éclat*, getting ahead of all the other apprentices in the establishment in the scientific neatness with which he executed his work, and his extraordinary despatch; having the art of working what is technically called double time, within the same given number of hours. But his skill and his proficiency became a snare; as, by working task-work, according to the law of the establishment, he received a weekly income which very far exceeded his necessary expenditure. He was,

advised by his parents and others to set apart at least a portion of it for accumulation; but his sympathy for the poor, his desire to appear, when he put off his undress, as of equal rank with his superiors; and the generous abhorrence he cherished against a penurious habit which he had seen developed in some collateral branches of his own family, combined to neutralize the practical effect of such good advice. He was generous to others; but on himself he was extravagant, yet confining his profuse expenditure for upwards of a year simply to his external appearance. At length he began to gratify his taste for reading, for music, and recreative and sensual indulgences. Almost as soon as he tasted the forbidden fruit of evil, his entire moral nature seemed to undergo a sudden and extraordinary change. The sweet simplicity of his smile; his healthful bloom; his frank and open-hearted style of address; the regularity and order of his hours and his movements, were strangely revolutionized. The change was as conspicuous as it was unanticipated; a lovely virtuous character withering under some pestilential contagion. Alas! he had been lured by the prevailing spirits of evil from the theatre to the billiard table; there he played, night after night, with varying degrees of success, till he got so involved in debt, that he felt compelled to commit a crime to retrieve his honour. He broke into his master's counting-house and stole fifty pounds. As the numbers of the notes were not known they could not be traced, and therefore he had nothing to fear; yet he suffered intense remorse of conscience, which was not yet hardened into callous insensibility by the deceitfulness of sin. But having once crossed the line which keeps good and evil apart, he felt less reluctance to retread the fatal pathway to ruin; and being again involved in pecuniary difficulties, he committed a second robbery. A trivial circumstance awakened suspicion in one mind; he was watched—suspicion was soon confirmed; and on opening his writing desk, during his absence, the only note his master could identify was discovered. His father was sent for, and a friend who was known to feel a deep interest in the family; and they were in waiting, without knowing for what purpose, when, rather earlier than usual, Henry Cozens returned home, and was requested to step into the drawing-room. He had not been seated many minutes, before his writing desk was placed on the table, which his master had previously brought into the room. On seeing it, he arose, embarrassed, and yet collected, and said, "I at once, and with shame, acknowledge my guilt, and will submit to any arrangement which your generosity, Sir, may dictate; from your justice I can claim nothing." It was arranged that he should at once leave the establishment, his father engaging to repay to the full extent of his embezzlements.

This was a severe blow to his family, but it fell with comparatively little effect upon Henry, as he was too deeply plunged in habitual vice, and too closely allied with evil associates, to recover himself, and pursue a virtuous course. He refused to return to his father's, who now rarely saw him, and was kept entirely ignorant of the life he was living.

After leaving his situation, he obtained

employment in another establishment, which brought him into contact with some who were further advanced in the progress of vice and crime than his earlier companions. They concealed from him their real character till they had initiated him into some of their less hazardous enterprises; then he was easily induced to go with them to any extent of wickedness, and within the space of a few months he took rank as a professed thief. The gang of which he was now a member, soon after he joined them, concocted a burglary which was to be committed in the neighbourhood of Finsbury Square, when the family was at public worship; and they appointed the open space in the front of the Tabernacle as the place of rendezvous on the following Sabbath evening. As the success of their plot depended on exact time, Henry Cozens, when they were all assembled together, was sent into the Tabernacle to ascertain the hour. To do this he had to worm himself through the dense mass standing under the front gallery; and while doing it—which, to avoid exciting any suspicion, required great caution—his eye was necessarily directed towards the pulpit. He had nearly reached the point of vision, where he could see the face of the clock, when, as though struck by some invisible spirit, he could go no farther; he stood fixed to the spot, petrified with horror, yet listening with intense and absorbing interest to the appeal of the minister, who was preaching the glad tidings of salvation through the redemption of Christ, and urging his hearers to escape from the wrath to come. "He felt," as he afterwards said to a friend, "as though suspended in mid-air over some awful abyss, without hope of rescue."

He had now been absent so long, that his companions began to feel not only impatient, but somewhat alarmed; and one of them was sent to seek him, and to bring him out as soon as possible. This was a difficult matter, as Henry Cozens was rather diminutive in stature; but at length he saw him, and touching him on the shoulder, said in an undertone, "Come, or we shall be too late." His reply was laconic, but given in a firm tone, which precluded any parley, "No, the Cross NOW AND FOR EVER."

What this man said on rejoining his companions I never heard, but it might have been something like the following: "This Tabernacle is enchanted. It has spoiled many a brave spirit. Here John Williams was converted, and turned a missionary; and now Henry Cozens has cut us, and says he'll cling to the cross for ever. Come, let us be off; the very air is infectious. I'll never meet here again."

Henry Cozens himself remained to the close of the service; and then he walked away, and walked alone, under a novel and extraordinary excitement, and with emotions unlike any that had ever before agitated his soul; much of the same order as those which agitated the breast of the dying thief, after he found that the illustrious Sufferer who had promised him an entrance into the celestial paradise was now dead, leaving him to his own agonies and fearful apprehensions; a conflicting agitation, like that which prevails, between wave and wave, after the storm has ceased, the natural

subsidence into quiet stillness being prevented by the mighty upheaving from the tumultuous swellings of the lower parts of the great deep.

"How strange! I went into the Tabernacle to note the time for crime, and there felt the power of the cross. At six o'clock I expected that, by this hour, I should have been sharing with others the spoils of plunder; now our companionship is broken up, and from this hour I will be a disciple of Christ. 'Oh! to grace how great a debtor!' Yes! I know this is a real change of soul. It is not produced by man, though man is the agent of it. It is thy work, O Lord. It is real. No mockery; no illusion." He thus went musing till he came to the end of Goswell Street, and there he stopped some minutes; the right leading to his father's house, the left to his own lodgings. "Yes; if I go to my lodgings, some of my old companions may be in waiting for me. I think I could easily resist all their efforts to entice me back to evil; but resistance would bring on a contest, which would ruffle my spirits, and might drive out some of the grand thoughts of the sermon, and efface some of the impressions. No; I will keep out of their way. I will never again see my lodgings. I will never again go into any of the haunts of wickedness I have so often visited. I won't even tread along the loathsome pathway I have so often trodden, and at all hours of the night. Yes; I will imitate the example of the prodigal, and go home. There I shall be received, as he was, with gladness of heart; there I shall be safe. Ah! I need a hiding-place from the eye of justice."

The house of Mr. Cozens had long been the house of mourning. He hung down his head with shame when any reference was made to his son, and Mrs. Cozens' heart was sick with grief; and they often wept together, because their much-loved first-born was walking in the ways of sinners, and fitting himself for destruction. They had been in the habit some years of attending the Tabernacle, when its present Supply preached there; but Mrs. Cozens, feeling an unusual depression of spirit, said, "I will stay at home to-night; you can take Eliza with you." "Yes, father, I will go with you; I should like to hear Mr. ——" The servants also went.

All was now still. Not the voice or the foot-tread of any of the living was to be heard. The depressed mother seated herself on her arm-chair—took her Bible, that sweet soother of grief; and after a while she began reading the eighteenth chapter of Matthew. She sighed as she read, for her soul was in great trouble; and more than once the tear of sorrow fell from her eye. She read the parable of the twelfth, thirteenth, and fourteenth verses: "*How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety-and-nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety-and-nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.*" The words held her for some time spell-bound in an agony of fear; yet after a while its intensity was mitigated by hope:—"Yes, the Son of man, who came

to save that which is lost, knows where my child is; He knows what he is doing; and He can easily find him and restore him to the fold." She read on, but paused when she came to the nineteenth verse: "*Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.*" "This is a grand promise; but then it is given to united prayer. But I am now alone. There is no one who can come to an agreement with me, and no one who can pray with me, or we would kneel together and pray together for the conversion of my child." She put down her spectacles—reclined backwards in her chair—and gave herself up to the wild and agonizing thoughts of her soul. In a moment a new spirit came into her. She saw no shape. She heard no voice. But the word of the Bible, the precious Bible, came with great and soul-inspiring power, and sweeter to her taste than music to the ear of harmony, when pining in melancholy sadness. Ps. l. 15: "*And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.*" She knelt alone, but she felt that she was not alone; the Son of man, who came to save that which was lost, was with her; she prayed alone, but she prayed as Jacob prayed, and felt that her prayer was prevailing. "That night," she remarked to me when alluding to it, some years afterwards, "was a memorable night. It was Tabor by moonlight."

"I am sorry," said Mr. Cozens, on his return home, "that you were not with us to-night. We have had one of the best sermons I ever heard Mr. ——— preach. It was a grand subject: 'The cross subduing and triumphing over its enemies.' The congregation was, if possible, larger and more attentive than usual; and at times, as still as death. His Master was with him. I shall never forget his descriptive sketch of the conversion of the dying thief, to prove that the cross, in the hour of apparent weakness, was the mighty power of God. One expression had a thrilling effect on the entire mass. 'See, brethren, with what natural ease the thief, whose hands were stained with human blood, passes into a renovated being, fitted to take rank with celestial spirits, when touched by the more than magic power of the cross.' Then he repeated the lines of Cowper which we have so often admired. 'Yes, the cross!'

"There, and there only, is the power to save. There no delusive hope invites despair; No mockery meets you, no deception there; The spells and charms that blinded you before, All vanish there, and fascinate no more."

"And I hope," said Mrs. C., "that the Lord has been with me. I never felt more enlargement, or more fervour, in prayer for the conversion of our dear Henry than I felt to-night. I begin to hope that the good Shepherd will seek him, and restore him to us."

"That will be," said the father, "the consummation of my domestic happiness."

Just as they were preparing for family prayer, the bell of the front door rang. The mother started in her seat, and said, "That's my Henry's ring. Hark! he always rings twice." The bell rang again. "Yes, it is his

ring. The good Shepherd has been abroad to-night; and He is bringing home to us the lost sheep. I seem to hear the footsteps of His power." Henry entered the parlour. "I am glad to see you, my child," said his father, who embraced him. His sister sprang upon him, and threw her arms round his neck, exclaiming, "We are so glad to see you, dear Henry." His mother moved not—she spake not; but she wept. Henry, as soon as he could disengage himself from his sister, approached his mother, wiped away her tears, kissed her, and seated himself by her side. In a few moments his head was in her bosom, for he always loved his mother; but there was no speaking. No; as yet the thoughts and feelings of every heart were too big to make their escape through the ordinary channels and instruments of conveyance. The mother was the first to break silence.

"And where, my Henry, have you been spending your evening?"

"At the Tabernacle."

"At the Tabernacle! and is it true? at the Tabernacle, my child?"

"Yes, my mother. I had no intention of going there five minutes before I entered."

"And so it was," she said, "with that dear man of God, John Williams; but when he was there, the good Shepherd sought him, and found him, and brought him into His fold. My child, has the good Shepherd taken you into His fold to-night?"

"I felt, when listening to Mr. —, the subduing power of the cross."

"What's that, Henry?" said his mother, whose excess of excitement had impaired in a slight degree the delicacy of her hearing. "Oh! mother," said his sister, "he says that when listening to Mr. —, he felt the subduing power of the cross."

"Then the good Shepherd has been abroad to-night. I saw light in the heavens when the Lord bade me call upon Him. Bless the Lord, O my soul. What a night of mercies! It is the calm after the storm—like life from the dead." And she said, "*My soul doth magnify the Lord, and my spirit rejoices in God my Saviour. For He that is mighty hath done to me great things, and holy is His name.*"

"And I hope," said Henry, "He hath reclaimed me, and brought me home to tell you what great things He has done for me, and has had compassion on me."

'Who could believe such lips could praise,
Or think my dark and winding ways
Should ever lead to Him.'"

The old servant, who had been in the family many years, saw Henry Cozens in the Tabernacle; and while he was listening to the sermon, he was praying to the Lord Jesus to open his heart that he might feel what he heard. On entering the parlour, when the bell rang for family prayer, she said, "After seeing you at the Tabernacle, I am not surprised, Mr. Henry, by seeing you at home. The Lord be praised."—*Pastoral Recollections.*

CONFERENCE AT THE SAVOY, IN 1661.

THE rubric required that the minister should use such ornaments in the church as were in use in the second year of Edward VI. The

exception taken here was, that this language seemed to bring back the cope, the albe, and other popish vestments, condemned in the service book published by authority of parliament in the sixth year of that prince. It was said that, where there is singing, the Lessons, the Epistles, and the Gospels should be sung to a plain tune. The exception here was, that the Lessons, Epistles, and Gospels are neither psalms nor hymns, and that the distinct reading of them would conduce much better to edification. The rubric on the communion said, let those who "intend to be partakers signify the same to the curate over night." The change required here was, that longer notice should be given to the minister, and that he should have power to exclude the "notorious evil liver," until he shall repent, and make a credible profession of his faith. After the creed, it was said, "if there be no sermon, one of the homilies shall follow." We desire, said the ministers, that preaching here shall not be left so indifferent. In the communion, the communicant was required to kneel; and the old objection to that usage was again urged. It was also enjoined that every parishioner should communicate at least three times a year. Let it rather be enjoined, it was said, that the service shall be administered three times a year, if there be communicants, but let there not be any necessity of communion laid upon the people, as that would often be to impose a religious service on the irreligious.

Concerning baptism, it was urged that the minister should not be compelled to baptize indiscriminately, but be left to restrict that service to the children of parents who at least are not scandalous in their lives. To the usage concerning godfathers and godmothers it was objected, that the natural sponsors in such cases were the parents, and the weighty promises made by others on such occasions were known to be a mockery. The baptismal regeneration doctrine was rejected, because, say the Nonconformists, "We cannot in faith say, that every child that is baptized is 'regenerated by God's Holy Spirit'; at least it is a disputable point, and, therefore, we desire it may be otherwise expressed." The sign of the cross was, of course, a matter of exception. On the catechism it was urged that the reading should not be, "Wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." But rather as follows:—"Wherein I was visibly admitted into the number of the members of Christ, the children of God, and the heirs of the kingdom of heaven."

In respect to confirmation, the rubric enjoined that the pre-requisites to that service on the part of the young should be ability to repeat the Articles of the Belief, the Lord's Prayer, and the Ten Commandments, and to answer questions on the catechism. The ministers were not satisfied with such *memorial* qualifications, but required that the pastor should see to the more adequate instruction of the candidates, and that, according to his Majesty's declaration, "confirmation be rightly and solemnly performed, by the information, and with the consent of the minister of the place." The prayer before the imposition of hands reads, "Thou hast vouchsafed

to regenerate these thy servants by water and the Holy Ghost, and hast given unto them the forgiveness of all their sins." The divines here say, "This supposes that all the children who are brought to be confirmed have the Spirit of Christ and the forgiveness of all their sins; whereas a great number at that age have committed sins many since their baptism, and do show no evidence of serious repentance, or of any special saving grace; and, therefore, this confirmation, if administered to such, would be a perilous and gross abuse."

Exceptions no less grave were taken to the language of the rubric in the Visitation of the Sick. In this service, the Prayer Book says, "Here shall the sick person make a special confession; after which confession the priest shall absolve him after this sort: Our Lord Jesus Christ, &c., and by His authority committed to me, I absolve thee." Here it was pleaded, that the absolution should be left to be pronounced or not, as the minister should see occasion; and that the form of absolution should be declarative and conditional only—"I pronounce thee absolved, if thou dost truly repent and believe," instead of "I absolve thee." In regard to the Communion of the Sick, it was prayed that the minister should

not be obliged to administer the sacrament to such, except as he may judge it to be expedient and fitting so to do.

In the Burial Service were these words: "Forasmuch as it hath pleased Almighty God of His great mercy to take unto himself the soul of our dear brother here departed; we therefore commit his body to the ground in sure and certain hope of resurrection to eternal life;" words, say the Nonconformists, "which cannot in truth be said of persons living and dying in open and notorious sins. Here is what is called the first prayer in this service: 'We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world; that we, with this our brother, and all other departed in the true faith of thy holy Name, may have our perfect consummation and bliss.' Well might the ministers say, 'These words may harden the wicked, and are inconsistent with the largest rational charity.' So in the last prayer: 'That, when we depart this life, we may rest in Him, as our hope is this our brother doth.' The comment here is: 'These words cannot be used with respect to those persons who have not, by their actual repentance, given any ground for the hope of their blessed estate.'—*English Nonconformity.*

Correspondence.

RICHARD ALLEIN, M.A.

To the Editor of the "Christian Witness."

MY DEAR SIR,—Your correspondent, J. M. L., sent you a very interesting extract from the farewell sermon of one of the Ejected Ministers, which you inserted in Vol. XIX., p 402, of the CHRISTIAN WITNESS. He says, "I have before me an old book of sermons which were preached by 'R. A.' These initials, I presume, indicate Richard Adams." Your correspondent is mistaken. The extract is from a treatise entitled "The Godly Man's Portion and Sanctuary, being a second part of the 'Vindiciæ Pietatis,' by R. A." The first part of the "Vindiciæ Pietatis" was dedicated by R. A. "To his dearly beloved in Christ, the inhabitants of the parish of B., in the county of S." This work was written not by Richard Adams, but by Richard Allein, M.A., Rector of Batcomb, Somersetshire. An account of this good man is given in the second volume of the "Noncon-

formist's Memorial," p. 345, which closes thus: "His book called 'Vindiciæ Pietatis,' though tending manifestly to promote true piety, could not be licensed. They were greedily bought up and read by sober people. They were so saleable that the King's bookseller caused a great part of the impression to be seized, because unlicensed, and to be sent to the King's kitchen. From thence he bought them for a trifle, bound them up, and sold them in his own shop. This was at length complained of, and he was forced to beg pardon upon his knees at the Council-table, and send them back again to the King's kitchen to be bisk'd, i.e., rubbed over with an inky brush."

With best wishes, I am, my dear Sir,

Yours most truly,

EDWARD HILL.

Bendow Terrace, Shrewsbury,
September 2nd, 1862.

Lay Preaching.

A LECTURE TO YOUNG MEN.—No. II.

I AM happy to be informed that my last lecture has been approved amongst the lay brethren, and that a continuance of my remarks will be acceptable. I am much encouraged by this circumstance, and shall act accordingly. I deem it an honour in any way to contribute a mite towards so great an object. I say great, for I think very highly of this part of spiritual service. Lay preaching should, on various grounds, be zealously cultivated. I am fully convinced that by this means a rich crop of useful men might be raised in every section of the church of Christ. From the general body of such might be selected, from time to time, a number whose aptness to teach had thus been proved, and whom it might be desirable to give the benefit of academic training, while others might become good pastors, not merely of second and third, but of first-class churches. This has been often realised. But this is not all; the vast remainder, while continuing in the walks of secular life, might prove powerful agents in spreading the Gospel. If ever the world is to be turned to God, it can only be by such an arrangement, which is at once consonant with reason and with Scripture. A highly trained and adequately supported ministry, wholly set apart to the work, never can be procured or sustained in sufficient numbers to accomplish the object. So much for the principle; now for our practical observations.

With good sense, deep piety, moderate opportunities, and steady perseverance, great things in the way of qualification for usefulness may be realised. Thus the late Andrew Fuller became the most scriptural theologian of his age and country. Very few men of his day produced so much impression in the pulpit, and yet it would be almost difficult exactly to say how this impression was produced. You saw him ascending the pulpit, tall, robust, stout, awkward alike in his person and in his manners. His prayers were short and scriptural, but, excepting on some very remarkably exciting occasions, he did not manifest any extraordinary gift of prayer. He rises to preach with gloves on, and his hands placed in the pockets of his

pantaloon. His look is heavy but commanding, and you want much to hear what such a man has to say. He reads his text, generally a plain and important passage of the divine word, and commences with great simplicity and apparently with little or no emotion; at length one of his hands is drawn from its hiding-place, and in a few minutes the other is also released; a little while and a glove is drawn off, and the other shortly follows it to the pulpit floor. His feelings soon become earnest, as he places before you the exact views or feelings of the sacred writer; your attention is now fixed, the transparent simplicity of the preacher is wonderful; how is it you never saw the passage in that light before? Now comes, chiefly from the scriptural history, illustration after illustration, intermingled with touches of the imagination, and strokes of pathos which entirely command your attention, and do far more than call forth your admiration. If you can spare a moment to look at the preacher, you see he is twisting off a coat button, and unconsciously preparing a task for Mrs. Fuller on Monday morning. So much was this a habit, though always unconscious of it at the time, that, among his intimate friends, he would describe a season of great enjoyment in preaching by calling it "a button time."

His sermons were from fifty minutes to an hour in length, and no one ever complained of him as being tedious. The impression produced on the mind of the hearer, by any single sermon, would seldom be effaced. His arguments appeared irresistible; so that a pious lady, who heard him for the first time in his own church, asked whether it was possible that there could be any unconverted persons among his regular hearers.

How important soever preaching may be, it occupies only the second place; prayer the first, but let it be real prayer. Preaching prayers are bad, and soliloquies are not much better. Numbers seem not to know what true prayer is; were all that is irrelevant, rambling, and incoherent removed, many a long prayer would be reduced to *one-third*.

Our public prayers fail generally, we think, in two of the most essential attributes of a good prayer—*confession* and *intercession*. We do not mean by confession here the specific confessions of sins, so much as that humble, lowly posture of the soul in prayer which we usually express by the word confession, and which implies the most fitting frame of mind for profitable devotion. The mind is not prepared for any other part of prayer till it can bow itself in contrition at the mercy-seat. "I would rather feel compunction," said good Thomas à Kempis, "than know how to define it." This frame of mind is legitimate to the most advanced Christian experience. The sense of unworthiness, of contrition for his daily shortcomings, if not for positive sins, is indeed a feeling which grows with the growth of a devout soul; and, unquestionably, contrition is an habitual quality of a deep Christian temper. It is intimately related to most of the doctrines of grace; it implies dependence on the divine mercy, the necessity of faith in the appropriation of the mediation of Christ; it is closely connected with adoration by the sense of the necessary compassion and aid of the Spirit, and it is particularly compatible with religious comfort, for in itself it is congenial with religious tenderness and self-possession, and its sense of dependence is the very root of the sense of divine helpfulness and assurance. The praying man can never feel himself to be in the right attitude before his God, for any particular supplication, never prepared to receive an "answer of peace," till he has reached this blessed stage of meekness and contrition. If it is so with the individual suppliant, in secret, why is it not equally so with a public assembly of such suppliants? How important then is it that public prayer should lead the congregation primarily to this gracious frame!

Intercession is a trait of genuine prayer mentioned by all writers on the subject. It is not merely the "asking" for the blessings usually so mechanically enumerated in our public devotions, but it is that "seeking" and "knocking," that importunity and entreaty by which our Lord characterises the prevalent prayer. "The fervent prayer of the righteous man availeth much." What spectacle is more solemn, more sublime, than that of a public assembly bowed before God, and, led by the voice of

their teacher, interceding for the divine compassion and help? Interceding, we say—pleading, entreating for themselves, their families, their country, their fallen, suffering race! But how seldom is the scene witnessed, except as a lifeless form—in which the very form becomes contradictory of the supposed spirit. No conductor of public worship should deem that he has really led the congregation in effective prayer unless he has brought them to this point. Precisely here, if anywhere, should there be delay, persistence; and the preceding parts of the prayer should be concise enough to allow of this without impatience on the part of the people. Nothing, indeed, can more effectually prevent impatience in the audience than this "spirit of prayer." A man standing between the people and their God—laying hold upon "the horns of the altar," pleading for the bowed assembly with the urgency of "wrestling Jacob," need seldom or never apprehend that the people will fail to be in sympathy with his own earnestness. No eloquence can touch them like this. It is the best possible preparation of their minds for the discourse that is to follow. He gains a commanding vantage-ground for his sermon who has melted the eyes and hearts of his people at the foot of God before he demands their attention to himself.

We have dwelt the more particularly on this subject because we think it is the most neglected of all the concerns of our public worship, while unquestionably it is the most important, as it is that by which we most directly come into the presence of God in the sanctuary. How to render more effective the purely devotional part of public worship is one of the greatest desiderata of Protestantism. In breaking away from the ritualism of Popery, the Reformation has left us with a felt and a growing deficiency at this most momentous point. Preaching has too much taken the place of worship, at least of devotion, in our religious assemblies. The latter has degenerated into but little more than a preliminary to the former. The Protestant world acknowledges the fact, and has indulged in no small amount of discussion upon it. Ritualism has obtruded its claims as the only remedy; but there is a better corrective. It is to be found in more of "the spirit of prayer."

Jan. 20, 1863.

P. P.

Literature.

Notes on the Gospels, Critical and Explanatory.
By M. W. JACOBUS. London: Hamilton
and Co.

ALFRED BARNES has, at length, found a rival in one of his own countrymen, the professor of biblical literature in a western theological seminary, Pennsylvania. The Gospel of St. Matthew occupies the whole of the volume, of which no fewer than thirty-three editions have been issued in America. We see much in the book to praise, and nothing to censure. There may be differences as to the import of certain matters in the Gospel, but diversity in this respect consists with orthodoxy. The notes are very copious, well-digested, and much adapted to be of use to all students of the Bible, whether they be engaged in Sunday-school instruction or not. For public purposes we could not wish a better guide than our American; and we trust, with such encouragement as he has had, he will proceed with the rest of the Gospels, and, if life be spared, with the whole of the New Testament. His gifts clearly lie in that direction, and he will do well to obey the promptings of his own genius.

How it was Done at Stow School. London:
Hamilton and Co.

THIS is a book of real life, exhibiting such a picture of a public institution as has not often seen the light. It has unusual charms for both old and young, and is fraught with an interest which nothing but truth can impart. We have presented a sample under the head of "Domestic Economy."

Alfred and the Little Dove. By F. A. KRUM-
MACHER, D.D. London: Hamilton & Co.

DR. KRUMMACHER is a name that is very dear to multitudes in these islands. He is the Chalmers of Prussia—a great power, without either verse or rhyme. Every page presents a picture, and every picture is radiant with beauty. The little volume will be devoured by youth of both sexes.

Patriarchal Shadows of Christ and His Church. By OCTAVIUS WINSLOW. London:
Shaw and Co.

THIS is one of Dr. Winslow's best works; in none of them is there a greater freshness for the strong current of evangelical sentiment. It is a tree of which the fruit is alike excellent and abundant; it will comfort and strengthen generations yet unborn, for it is a book that will live.

Life of Francis Xavier. By H. VENN, B.D.
London: Longman and Co.

XAVIER was one of the most extraordinary men of his time, or of any time. His talents were great, and his zeal apostolic. This history of his life is a history of marvels. Although himself a Jesuit, his life and labours may be read by Protestants with no small advantage. Much will be found adapted to rebuke, and much to encourage. He had in him the elements of the greatest missionary that has lived since the time of Paul; all he wanted was the knowledge of the truth as it is in Jesus Christ. We greatly like the book, and rejoice in its appearance.

Our Companions in Glory; or, the Society in Heaven Contemplated. London: Hamilton
and Co.

THIS is strong meat for men, much fitted to make the weak strong, and the strong stronger. It is a book of thought, from the very nature of the case; it is the fruit of reflection on a few points of revelation which bear upon the subject; but, although necessarily of a highly speculative character, it wants not for substance as well as theory.

The Teacher's Pocket-Book and Diary for 1863.
Sunday School Union.

HERE is another of those invaluable pocket-books supplied to the teachers of the Sunday school. It is, of course, an exact transcript of its predecessors, supplying no room for censure, and demanding no praise; forasmuch as the praise of the series extends through all the land. The usual address to teachers is a good and business-like thing, explaining the object of the publication, and which is therefore adapted to the use of young teachers.

The "All in All" for every Day. By the
Rev. D. MARTIN. W. J. Johnson.

MR. MARTIN is the Congregational minister in Oxford, and most worthily is he representing the body. The Rev. Dr. Spence, the Rev. James Hill, and several others previously, decided men of mark, all found it a most discouraging situation. They seemed to plough on a rock. There was much toil and little for it. It was reserved for Mr. Martin, a very modest, unpretending man, to do what had not been done before. He may be said, speaking figuratively, to have sunk an Artesian well, from which the waters are flowing abundantly. His acceptance is very remarkable, and the good he is doing is unquestionably very great.

Not only is the attendance most cheering in his own church edifice, but also in the great hall, from one Sabbath afternoon to another, very large and attentive congregations assemble to hear the word of life. The present volume is an excellent *vade mecum*. The texts are well chosen, the matter severely condensed, and the expression terse, yet clear.

Boughton Grange; and some Passages in the History of its Owner. Religious Tract Society.

THE Tract Society, we observe, is in the humour of indulging more and more in fictitious narratives. Proceeding from their house, of course, the doctrine is sound, the spirit pure, and the publication every way safe. If anything could reconcile us to fiction, it would be the spirit which characterises such volumes as the present. Upon the whole, we are inclined to think that, up to a given point, fiction is allowable, since it may be rendered the vehicle of most precious matter, which, in its naked, abstract, dogmatic form, might be rejected.

Notes on the Scripture Lessons. Sunday School Union.

THE best book of the year on divinity is the "Notes on Scripture Lessons." They obtain no praise, and they realize but little pelf; but we vouch for it, one such volume as that before us is of more worth than all the popular trash with which the shelves of the circulating libraries are loaded. Yea, one such book as this is of more value than much which has emanated from celebrated pens. There is more worth in it than in a ship-load of the stupid and pernicious effusions of Bishop Colenso.

Morning: a Book for Mothers and Children. Hamilton and Co.

THIS is a little book of life, which little people will not fail to praise. "My Winter Babe," "Home in the Alps," "A Rainy Day," "Christmas," "The Thing with one Life," "Otsego Lake," "The Body and the Soul," are among the subjects discussed with great simplicity of language and directness of thought. The style is precisely such as is fitted to a book of this description.

The Child's Own Magazine for 1862. Sunday School Union.

INTENDED for children and adapted to children. Of its class, we cannot name a better companion for the child.

Ralph Saunders; or the School Boy's Friends. Book Society.

THIS is another of those beautiful books which are being issued by the Book Society.

It is finely printed, beautifully illustrated, and, altogether, a very workmanlike performance. For boys we cannot name a more interesting and captivating book. We should be glad to hear that twenty or thirty thousand copies were distributed as New Year's Gifts. The perusal of the work is well-fitted to awaken the youthful mind, and to foster a love of reading, which is so important in education.

Memoir of the Life and Gospel Labours of Stephen Grellet. Edited by BENJAMIN SEEBORN. Third Edition. Bennett.

MR. GRELLET was a member of the Society of Friends, and ran a long course of useful service. Few men of his time travelled more, or laboured more for the good of his fellow-creatures.

The Closer Walk; or, the Believer's Sanctification. By HENRY DARLING, D.D. Hamilton, Adams, & Co.

THE theme of this volume is the same as that of the once celebrated work of Scudder, prefaced by some of the best men of the time. The present volume, however, constitutes only about a sixth part of the great Puritan's publication, and, in point of matter and style, it is much more adapted to the day which is passing over us. Sanctification is here exhibited in divers scriptural lights. The connexion between holiness and usefulness is clearly pointed out, and earnestly enforced. The question of assurance is likewise discussed, but with brevity. The little volume is altogether a good thing.

The Sunday School Teacher's Class Register. Sunday School Union.

WHILE this pretty volume is exceedingly well adapted to its direct and avowed purpose, it might be a very useful note-book, even to those who do not sustain the honourable office of the Sunday-school teacher.

Glimpses of our Heavenly Home. By the Rev. EDWIN DAVIES. Alexander Heylin.

MR. DAVIES is one of our successful writers. The present volume is already in the fourth edition, which speaks well alike for its merits, and for the taste of the Christian church. It is correctly written, pervaded by a pathos, which has deservedly commanded popularity.

The Night Watches and other Poems. By ALFRED EWING FLETCHER. Ward & Co.

THIS publication, which is of very limited magnitude, yet comprises some variety: "The Voyage of Life," "The Savage," "The Despairing Lover," "The Sea Shore," "The Wrecked Sailor Boy," "Steam," and some other pieces constitute the minor portions.

"The Night Watches" is the principal piece, comprising three parts, well written and marked by a devout spirit.

The Baptist Hand-book for 1863. Heaton and Son.

THIS is the best publication of the kind that has yet been issued by the Baptist body; although it can hardly be said to be more than a very distant approach to the incomparable "Year Book" of the Independents. It is, however, an important step in that direction, and is, altogether, a valuable publication. If justice be done it, it will have a place in every family of the Baptist body, and it may add to the knowledge of the Independents, and promote the spirit of brotherhood, if it shall be extensively circulated among them.

Letters of William Cowper. Tract Society.

HAPPENING to possess, we believe, all the letters of Cowper that have yet been published, we are in a position to pronounce on the value of the volume before us. Let it suffice, then, to say, that they are matchless. We have had many fine epistolary writers, but not one to be compared with Cowper. He has been celebrated by our best penmen as a model. Even Southey himself proclaims Cowper one of the best of English letter-writers. Lord Jeffrey, the renowned editor of the *Edinburgh Review*, views them as incomparable and another writer, whose praise is famed, the late Robert Hall, declares, "That he considered the letters of Cowper as the finest specimens of the epistolary style in our language." With all this, it were an impertinence to say one word on the merits of the volume. We are shut up to a simple recommendation of it as a book that deserves to be circulated by the million.

Look and Live. By the Rev. JOHN CUMMING, D.D. John F. Shaw & Co.

DR. CUMMING has added another and very valuable book to the library which bears his respected name. As the soul of his preaching is overflowing evangelism; so with his books. In this consists their power upon the public mind, and a mighty hold they have taken on the heart of the churches. He stands alone, and above all his fellows, whether Churchmen or Dissenters, on either side of the Tweed, as at once the most popular preacher, and most popular author. He has supplied an irresistible demonstration, that oddity, whimsicality, heresy, and nonsense, are not necessary to popularity. In either walk, "the Gospel first, the Gospel midst, and the Gospel without end," is his motto, and hence the enduring character of his popularity. Short-sighted and narrow—perhaps, in some cases, it would

be no breach of charity to say malignant—men have complained of his fame, and foretold its decay. Time, however, has failed to ratify their ill-omened augury, for never was that hold of Dr. Cumming, as a speaker or writer, greater than at the present hour; and we ascribe its continuity to the golden matter with which his pages teem. Usefulness is the star by which he steers his way. Earnestly seeking it, he has largely found it. The world does not admire him, buy his works, and hang upon his lips for nothing; they have ample compensation for time and property. The present volume has no novelty about it; it exhibits simply old, but not hackneyed themes, in new forms and combinations, pervaded by a living power which carries everything before it. From the first page to the last, we have the Gospel, and nothing but the Gospel, presented with the author's characteristic ease, elegance, eloquence, and force. It presents much less, however, than his usual profusion of fact and anecdotes from history, biography, philosophy, and science, and the whole range of human knowledge. It is a pure, simple exhibition of evangelism. The volume admirably sustains its striking title. We do not say we recommend it, for it requires no recommendation at our hands.

Madagascar: its Mission and its Martyrs.

John Snow.

THE appearance of the present volume is most seasonable. All eyes throughout the Protestant church are directed to that interesting island. Christianity there has already a history, and a martyrology of no common character. The present volume will form an excellent introduction to the general question, and serve to familiarise both the young and the old with the alternately delightful and tragical facts of the narrative. Every page is fraught with the deepest interest. The illustrations, too, are striking and excellent, and will greatly add to the value of the book. The portraits of the King and Queen are worth the whole of the money. Their costume and air show what Christianity and civilization have already done for them. Nothing is wanted but white faces to render them worthy of an English Court. We commend this most charming volume to all our readers.

Pastoral Recollections and Sketches. By the Author of the "Evangelical Rambler." Hamilton and Co.

THE author of the "Evangelical Rambler" is well known to fame, and he required no man, whether south or north, presbyter or prelate, to introduce him to the British public. Among the many striking things is a chapter on the

conversion of the great missionary Williams, which will now be read with the deepest interest. Altogether, the volume has much to fascinate, instruct, and edify. It is entitled to a place in every family, and every congregational library.

Gulliver's Travels; a Voyage to Lilliput and Brobdingnag. By JONATHAN SWIFT. Longman and Co.

THIS is the most compact edition of the travels of the renowned Gulliver in the English language, while it is both elegantly printed and strikingly illustrated. In fact, the once wonderful volume has, like another phoenix, risen from its ashes, and is impressed with new beauty, as well as invigorated with new life. It is the strangest creation of the mighty brain of one of the strangest mortals the world ever saw.

Sunny Scenes: or Recollections of Continental Rambles among Men and Mountains. Book Society.

IN this dark and dismal season, the very word "sunshine" serves to gladden the heart. The present volume consists of recollections which appeared in separate essays in a monthly publication. Things thus produced are generally elaborated, and, when gathered into a volume, it almost always possesses a superior value. The sections or chapters of the work are those which speak of realizing, wondering, moralising, learning, climbing, and longing for home. From these topics it will be correctly inferred, that the volume is one of nature and one of life. It abounds with description calculated to seize upon the fancy, and is slightly interspersed with beautiful illustrations. It is quite a volume for young people, and cannot fail of popularity.

Self: Its Dangers, Doubts, and Duties. By the Rev. ROBERT MAGUIRE. John F. Shaw and Co.

THE rev. author of this pretty volume has performed an excellent service to genuine, spiritual, practical religion. The topics of "self-deception," "self-righteousness," "self-examination," "self-suspicion," "self-love," and "self-denial," are well worked out. Everything is concise, terse, and pointed. The doctrine is thoroughly evangelical, and the strain of the whole is eminently edifying. Mr. Maguire is a very efficient clergyman, and, if this be taken as a sample of his teaching, the reason is easily explained. We have no doubt it is the substance of some half-dozen discourses, and the preacher has done well in becoming an author, since the press will powerfully sustain the pulpit; and when he has finished his labours, this volume will

remain to tell the tale of his eminent ministration.

Laurie's Entertaining Library. Longman and Co.

THIS library consists of tales and stories which young persons will prize and admire. It will furnish abundant labour for sixteen winter evenings, for that is the number of the essays.

Prayer and the Divine Order. By THOMAS HUGHES. Hamilton, Adams, and Co.

MR. HUGHES has already a name well known in the republic of Christian literature. He presents the rare example of not beginning to write till he had completed the work of thinking, and the result is a closeness, a compactness, a force, and an efficiency in his writing, such as falls to the lot of very few. He has already won his spurs in arduous fields. "The Great Barrier," "Mental Furniture," and his minor publications, are all admirable, but the present volume will take rank far higher than any of them. While its theme is most exalted, it has been very zealously elaborated. We have not, for a long time, met with a more masterly development of the subject here set forth, or of any subject. The book overflows with thought. It will be a feast to thinking men, and it will induce the frivolous to seek for a united heart, that they may deal rationally with great subjects.

The Garden Oracle, and Floricultural Year-Book. By SHIRLEY HIBBERD, F.R.H.S. Groombridge and Sons.

THIS is a very interesting species of almanack, a book at once for ladies and for gentlemen, especially for the lovers of flowers and of beauty. Of its class it is the best publication we have met with, and it can scarcely fail to keep its high place in the library of the garden.

A Chat with the Boys on New Year's Eve. By OLD MERRY. Jackson, Walford, and Hodder.

MERRIMENT and old age are conjunctions of very rare occurrence. Johnson, in one of his meditative moods, remarks that young people are intent on pleasure, whilst old people are satisfied to be free from pain. Mirth and joviality become the teens, but men who have beheld twenty summers' suns, have seen and suffered sufficient to ballast them. When joy visits their weary hearts it is welcomed, but its voice is always subdued, and its tones are tender. There are, nevertheless, cases in which old age and merriment are united, and this remarkably interesting volume presents an illustration. It is beautifully written, and

is obviously the product of a man of a kindly spirit : happy himself, he is intent on diffusing happiness around him, and he succeeds. The book is, throughout, one of life and nature. Old Merry enters completely into the feelings of boyhood and youth ; he sees with their eyes, hears with their ears, and he writes as they would write if they had his experience and sagacity. The author has written so well, that we hope he will write again, and we are quite satisfied the young folks will join in the desire.

The London Quarterly Review.

WE always receive this work with special pleasure, never failing to find in it rich displays of excellent matter, set forth in a workmanlike manner. The present number, if somewhat dry, is erudite, elaborate, and it

presents considerable variety. The opening article deals with Dr. Davidson on the Old Testament, most ably expounding the unscriptural and dangerous character of his principles. We cannot desire a better antidote than is here furnished ; and, in reading the article, we find reason at every turn to rejoice in the fact of his resignation of the chair he occupied in Lancashire College. Several of the articles deal with passing subjects, such as "Ten Years of Imperialism in France," "The British Association," and "The Hand-Books of the International Exhibition." "The Mission and Extension of the Church at Home" is a serious and very able, and, we may add, very reasonable controversial essay, which both Churchmen and Dissenters may read with advantage.

The Colonies.

ON THE UTILITY OF COLONISATION.

BY HERMAN MERRIVALE, ESQ.

THE utility of colonisation, to a community circumstanced like that of England, is pretty generally admitted. It is generally considered to be the result of two main causes. First, and most important, the superior productiveness of capital and labour when applied to a new soil ; secondly, the relief which emigration affords to the pressure of population on subsistence. It is of course perfectly true, in the abstract, that under a system of free trade, a country would gain as much by directing her capital and her emigrants to a new soil under foreign dominion as under her own. But as, in the present state of the world, England is the only colonising country of Europe, this truth becomes of little practical importance. How far the retaining a colony under the dominion of the mother country contributes, first, to the facility of investing capital there ; secondly, to the facility of locating emigrants there, is quite another question. Put in a scientific shape, the question of the "economical advantage of colonies" might stand as follows :—How far is the profitable application of the accumulated knowledge, capital, and labour of an old country, to the production of wealth in a new country, aided by the circumstance that both are under the same government ? A question not so easily answered as is sometimes supposed, but of which the solution belongs to the politician, not the economist. Obviously, under a system of free trade, it would be immaterial how soon a colony shook off the dominion of the mother-country (or rather the mother-country would gain through a reduction of expenditure), if the emancipated colony remained equally prosperous and equally friendly. But if it did not, if its advance was checked by internal insecurity ;

if it became actuated by feelings of hostility ; if it fell under the dominion of, or into connexion with, foreign states ; if it adopted hostile tariffs, or opposed the admission of our emigrants ; then we should find that the loss of the colony was the loss of an economical advantage. And then we might perchance discover that "ships, colonies, and commerce" are a little more nearly connected than it is now the fashion in some quarters to suppose them. The greater branch of this subject, that, namely, which relates to the increase of wealth in new countries, and how far this may depend on political connexion, I intend to leave for the present untouched, and to confine myself to the minor but still very important inquiry, how far the advantage which we derive from emigration as an outlet for our people might be affected by any political change involving the loss of colonial empire ?

1. The beneficial effect of regular, sustained, and copious emigration on the social condition of the country from whence the emigrants proceed is scarcely, in my belief, appreciated as it should be by political thinkers. It is our habit rather to look on emigration as beneficial to the emigrants only ; or to the mother-country but indirectly, through increase of trade. But although this may be the more important side of the question, as it is clearly the most attractive, the other also merits very earnest attention. It is necessary that we should estimate at its right value the good we have hitherto enjoyed from unlimited facility of emigration, and the danger we now run of having that advantage very seriously curtailed. It is necessary to fix our eyes at the outset on the old Malthusian doctrine, which has been a little out of sight of late years, owing to the prosperity which has recently

prevailed, but which is as true now as it ever was, and is receiving some very remarkable confirmations, and expanding into some unsuspected corollaries. Population (in any country) has a tendency to increase more rapidly than the means of subsistence can increase. Population naturally doubles in twenty or twenty-five years. Subsistence (unless under very extraordinary circumstances) will not increase in anything like this ratio. The disproportion must be kept down, either by increase of deaths, or by a diminution of subsistence enjoyed by each individual (that is, a falling off in the general well-being); or by diminution of births through the "prudential check," that is, generally speaking, by fewer and later marriages; or, lastly, by emigration. Of course, any number of these causes may be found in combination. Now, ever since the commencement of the potatoe disease in 1845, if not a little earlier, there has been a very marked diminution in the rate at which population has advanced in western Europe. In France the rate of increase was estimated at 0.646 per annum from 1801 to 1836; at 0.445 from 1836 to 1856; and is now less. In western Germany there has been an extremely slow increase in most parts, an actual diminution in others (Electoral and Grand Ducal Hesse). In our own country, taking the United Kingdom together, the population since the census of 1841 has increased no faster than that of France. That of Ireland has greatly diminished. That of Scotland has scarcely increased at all. The whole increase is in England and Wales, and generally speaking in the towns and manufacturing districts. To take the case of England and Wales alone: these had eighteen millions of inhabitants in 1851, twenty millions in 1861. But it must be remembered that England draws constantly increasing supplies of people from other parts; the whole two million, therefore, cannot be set down as natural increase. Probably the entire natural increase in the decennium has been under 10 per cent.; that of France something under 4 per cent. And yet during the same decennium England and Wales have sent out emigrants in great numbers, France none at all—that is, the accession to her population from without is supposed to have balanced her trifling loss by emigration. It is not possible to estimate exactly the number of emigrants from England and Wales, exclusive of the rest of the United Kingdom, but probably throughout the decennium they have averaged above 100,000 a year. The births in the same period have increased from 600,000 to nearly 700,000 per annum; average, 650,000. The marriages in 1851 were 154,000, 1860, 170,000—that is, they increase at about the same rate as the population. There have been from 4 to 4½ births in each year in proportion to every marriage which has taken place in each year, so that the fertility of marriages may be represented by 4.5, a rate which appears to be steady. Now if we suppose that no emigration had taken place, but that the number of marriages, condition, and increase of the population had remained the same, it is clear that there could only have been something less than four births in the year for every marriage. "The

prudential check" on births must needs have operated to this extent, probably through later marriages. In other words, every sixth child, or nearly so, has been provided for by emigration. Now let us see what amount of verification these estimates and conjectures derive from the known facts regarding the progress of population in France during the same period. In France, as has been said, the increase in the decennium has been barely 4 per cent. And there has been no emigration; consequently, there must have been either—1. Diminution in the comfort of the population. But the contrary is the fact. The general well-being has a tendency to increase. From 1817 to 1824 the average duration of life was 81.8 years; from 1847 to 1854, 87.4; and is now about 88. (I quote from tables contained in the "Annuaire de l'Economie Politique.") Longer life implies more comfortable life. 2. Increased mortality. But the same table (of the average duration of life) disproves this likewise. Mortality has in France a tendency to diminish. 3. Diminution in the number of marriages. But it does not diminish, but remains singularly stationary. (In 1821—30, 1 for 127.71 inhabitants; 1831—40, 1 for 125.82; 1841—50, 1 for 126.01. I have not seen a later return, but there is no reason to suppose any variation.) 4. We are therefore reduced by the exhaustive process to the last and inevitable conclusion. Since all other conceivable causes fail, the only reason for the scarcely perceptible rate of advance in the French population must be a diminution in the fertility of marriages. And this fact, to which *a priori* reasoning thus compulsively leads us, is fully proved by statistical records. While marriages have, as we have seen, augmented with the population, births have remained for forty years absolutely stationary. In 1817 there were 944,000 births in France; in 1856, 952,000; and in the whole number of years since 1815 they have, I think, never fallen short of 900,000, nor exceeded a million. The average fecundity of marriage is therefore steadily but slowly diminishing. From 1822 to 1831 it was represented by 8.64; 1832 to 1841, 8.41; 1842 to 1851, 8.19. In 1855 it had fallen to 2.96; in 1856, risen to 8.11. "Si cette diminution ne s'arrête pas," says a writer in the "Annuaire de l'Economie Politique," "on peut prévoir au moins le moment où la population deviendra complètement stationnaire." Stated broadly, therefore, the result is this. Both in France and England the well-being of the people increases, or at all events does not diminish; but in order to secure this essential the French are compelled to contract later marriages, and have fewer children than heretofore. The English can enjoy the same result without putting the like constraint on nature, and may marry almost as early as their forefathers did, although they live much longer; and this they owe in great measure, though not wholly, to an established emigration, which has become part of the institutions of the country, and which makes provision for pretty nearly one child in six. I do not wish to exaggerate the advantages of early marriages and numerous children. It may be that the French on the whole purchase cheaply the

maintenance of the national well-being by the sacrifice of a portion of the reproductive power of their people; but I think none will hesitate for a moment in estimating that nation comparatively happy which can equally maintain the national well-being without that unnatural and unhealthy sacrifice. And, if so, none can be blind to the enormous advantage of continuous, and therefore reliable, emigration as an outlet.

II. It is necessary now to proceed to the second branch of our inquiry. If emigration can be carried on as copiously and as regularly without colonisation as with it, colonisation is clearly (as far as the interest of emigration is concerned) a mere loss. Colonisation involves considerable expenditure of capital in founding colonies, some expenditure in governing them. Germany (or at least the western and northern parts of it) has profited very greatly by emigration. In the last ten years, a million of German colonists have gone to the United States alone. I have said that in some parts of the country the population is stationary, probably kept down in great measure by emigration; and there is no reason to doubt that it must have contributed materially to the maintenance of the standard of well-being. The United Kingdom, from 1825 to 1855, sent in round numbers a million and a half of emigrants to the colonies, two millions and a half to the United States.

These numbers are only approximative, as many emigrants go to Canada only on their way to the States; while on the other hand, at certain times, there is a considerable reflux from the States to Canada.

But the placing of the million and a half cost the British taxpayer considerable sums for the foundation of the Australian colonies and for the defence of all. The placing of the two millions and a half cost the British taxpayer nothing. This is true; and it is a truth which only two years ago was pretty generally deemed conclusive of the question. It appeared clear that colonies were of no gain to us, for the absorption of emigrants, except as regarded that overplus only for which the States had no room. But two years have made an enormous, and it is greatly to be feared a permanent change in our prospects in this respect. The great receptacle of the emigrants of the world, the great refuge of the poor, the great home of the homeless, the great field for the adventurous, is closed. Permanently closed it can hardly be. Its natural advantages remain the same as ever; the need of Europe remains the same; and, in some way or other, those advantages will, we must hope, be made available for that need. But political foresight fails to see how or when. Distracted, indebted, separated States will ill supply the place of the vast peaceful confederacy which has taken our children to its bosom for half a century. And even a restored Union, if such a thing be yet possible, must go through a long stage of recovery from its present calamities before it can be attractive to the emigrant as heretofore. Few, I think, have at all realised the nature and magnitude of the evil which is impending over us from the closing, even for a time, of that outlet for our superabundant

population. For it is most important to observe, that its great value arose, not only from its largeness, but from its extreme regularity of action. It was a safety-valve always open, and expanding and contracting almost to our wish. For periods of comparative depression here, such as rendered migration more desirable, were seldom coincident with periods of comparative depression in the States; and, indeed, the broad West hardly knew depression at all. Emigration has been, as I have said, the regular provision for one child in six born in this part of the United Kingdom. But in Ireland, more nearly for one child in three. Those must be far more sanguine than I am, who can look without great apprehension at the results of the threatened abolition of that provision, or at least much more than half of it, being the proportion which the States have hitherto afforded. If the privation were to be permanent, it could, as we have seen, be only met by increased mortality or increased privation, or (and more probably) by an approximation to the French reduced rate of offspring to a marriage. But men do not change, without a struggle, their habits for the worse, and much trouble would be gone through before our population accommodated itself to the new and deteriorated state of things. I know not whether the same idea may have occurred to others; but to my mind there is at least a very ominous coincidence of date between the interruption of peaceful emigration from Ireland to America, which, I believe, has already commenced, and the lowering and discontented humour which has so suddenly come to the surface in a portion of the Irish population. And it surely follows—to come back to that which is the main purpose of this short essay—that continued colonisation, and the continuance also of our political relations with such colonies as we possess, is more than ever important to the social well-being of the community. Canada, as long as it remains connected with us, affords a certain and regular place of resort for no inconsiderable portion of our overflow. How long Canada might do so, if we were to follow the advice of a modern political school by leaving her to independence, that is, to forming connexion with the States, or with some neighbouring portion of them, no wise man, with the civil war now raging before his eyes, will venture to anticipate. Emigration to Australia and New Zealand is carried on at a greater disadvantage owing to the distance. Still it has carried off, on the average, one-eighth of our overflow since 1825; and will carry off a great deal more. It is, in truth, as yet in its infancy. But let us withdraw from Australia the protection of the British flag, and it is highly improbable, on all ordinary political calculation, that emigration would continue to anything like the same amount when the sense of security now felt under British institutions had ceased to exist. The greater the loss, in short, which the sufferings of the American republic have inflicted on us and on the world, the greater the importance of keeping our hold on those substitutes which have been left to us, and of which the eventual value is as yet undeveloped.

A discussion ensued, in which the president

and Dr. Farre advocated the side taken by Mr. Merivale, and Mr. Courtney and Colonel Sykes argued in favour of that view of the relations between Great Britain and her colonies which has been taken by Mr. Goldwin Smith.

The other papers read were the following:—"On the definition and nature of the science of political economy," by Mr. Henry Dunning Macleod, B.A.; by Dr. Smith, "A statistical inquiry into the prevalence of numerous conditions affecting the constitutions of 1,000 consumptive persons when in health;" and by Mr. Edwin Hill, "On the prevention of crime."

AUCKLAND, NEW ZEALAND.

To the Editor of the "Christian Witness."

MY DEAR SIR,—Hoping that it may afford you some pleasure to hear of the state of religion here in connexion with our own denomination, the Committee of our Union have authorised me to send you the following brief statement:—

The first Congregational chapel was built in High-street, Auckland, 1851. The land was given by John Rout, Esq. The building, which is capable of accommodating 300 persons, cost £600, which was raised by voluntary contributions. The church, which is under the care of the Rev. Alexander Macdonald, numbers about 70 members, and is actively engaged in Sabbath-school work, and efforts of Christian usefulness.

The second place of worship for the use of the Independents was built in Albert-street, in the year 1854. It is capable of containing 300 persons. It cost over £1000, and is free of debt. The church enjoys the pastoral care of the Rev. Thomas Hamer, and numbers 3 deacons and 60 members. It has a flourishing Sabbath school, and co-operates with its active pastor to promote the religious welfare of the town, especially in its own locality.

The third Congregational church was erected at Remuera, which is a suburb of the town of Auckland, a new and improving district; the preaching of the word was commenced by the Rev. J. F. Mandeno, in 1856. The erection of a place of worship was commenced in 1857, which was opened in January, 1858. It is capable of containing nearly 200 persons, it cost £500, and is now free from

debt by the spontaneous exertions of the church and congregation. The church numbers about 20 members.

The fourth Congregational church was erected at Onehunga, which is a flourishing village, rising into a town, about five miles from Auckland and opposite to it, Auckland and Onehunga being situated on the shores of the two seas, which wash the Eastern and Western coasts at the narrowest part of the island. The chapel was built at the expense of John Rout, Esq.; it contains about 200 persons. The church, consisting of 20 members, is under the pastoral care of the Rev. Richard Laishley, under whose efficient ministry there is a hopeful prospect of gathering a numerous congregation and a flourishing church.

Considering that the Congregational Union of England and Wales has done so little to aid the cause of Congregationalism in Auckland and its vicinity, and that so much has been effected by the cheerful liberality and persevering exertions of a small body of pious and earnest Christians, we feel that we have great cause to thank God and take courage. In a new country contending with peculiar difficulties, and with a small population widely scattered, a few sincere Christians have been encouraged to pursue their labour of faith and love without noise or ostentation, looking to the Great Head of the Church, who never withholds His effectual aid from the humble, to crown their labours with a divine success; they feel that they have not laboured in vain. We have been honoured to lay the foundation, and others, in days to come, will, we hope, build thereon a great city of God, full of holy people, of the saints of the Most High. The beginnings of some new churches in remote districts from the town are already commenced, and we hope in some future report to add to your joy by declaring that the word of the Lord is glorified amongst us, and that numerous Christian churches adorn and gladden our land.

We ask the prayers of the British churches, and if, in time to come, we beg their aid to lay the foundations of other new churches, we believe that we shall not ask in vain.

In behalf of the Committee of the Congregational Union of the Province of Auckland,

ALEXANDER MACDONALD,

Sept. 29th, 1862.

Secretary.

Intelligence.

CONGREGATIONAL RECORD.

QUARTERLY JOURNAL OF THE HOME MISSIONARY SOCIETY.

THE PAST, THE PRESENT, AND THE FUTURE.

THE commencement of another year is especially a fitting time for offering the prayer "teach us so to number our days, that we may apply our hearts to wisdom." The prayer suggests for our meditation the *past*, the *present*, and the *future* of our work done, our work doing, and our work yet to do.

First, *the Past*. The year 1862 will be long remembered in the history of our mission stations. Not only have we had "times of refreshing" at some of them, but floods have been poured out on the desert, and waters on the thirsty land. The week of prayer with which the year commenced was a blessed occasion. Crowds flocked to the mission

chapels; prayer was realized as a means of grace as well as an act of worship; and just as the Spirit came down in the Valley of Vision, after bone had come to its bone by the preaching of the Gospel, and there "stood up on their feet an exceeding great army," so have we had both a quickening of the dry bones, where there was everything in declension but spiritual death, and the conversion of sinners, until now we can reckon as additions to the army of our mission churches about FIVE HUNDRED SOULS. Let us thank God for all this, and while we give Him the glory, may our past year's experience strengthen our faith and encourage our hearts for the duties and obligations of,—

Secondly, *the Present*. Having begun with prayer in 1862, let us begin with it in 1863; for what can be more to our present purpose of seeking by divine grace to save souls than the promise of Jesus, "All things therefore whatsoever ye ask in prayer, believing, ye shall receive?" Let us fortify our minds with this promise, and look up to Jesus, who sits on the throne of His glory while we present our petitions, and wait upon Him for His answers to our cry. Look also at other promises: "Thus saith the Lord, my word shall not return unto me void" (Isa. lv. 11). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7). "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22). "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark xi. 24). "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John xiv. 12). "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John xiv. 13). "If ye ask any thing in my name, I will do it" (John xiv. 14). "Whatsoever ye shall ask the Father in my name, He will give it you" (John xvi. 23). "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. xviii. 19). "And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (1 John v. 14, 15). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. vii. 7). "For all the promises of God in Him are yea, and in Him amen" (2 Cor. i. 20). "And now unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever" (Rev. i. 5, 6).

Thirdly, *the Future*. Here we must repeat ourselves, and quote the advice given in the close of our annual report in May:—"Have faith in God; but let your faith show itself by works, for 'faith without works is dead.'" Like Dr. Guthrie, we would say, "I love the concert for prayer—you cannot have too much

of it; but let us work while we pray, and pray while we work. I would rather see a man, when saved from the gulf below, standing on his knees, and casting a line to others struggling in the maelstrom of death, than on his knees, thanking God for his own deliverance; for I would take the action to be the highest possible expression of gratitude which a saved soul can offer."

Let our future, then, be made up of faith and works—ever depending on the great truth, "Not by might, nor by power, but by my Spirit, saith the Lord," in view of the promise, "Paul plants, and Apollos waters, and God gives the increase;" each one of us realising also the exhortation, "Work out your own salvation with fear and trembling;" the filial fear of the child, and the conscientious dread of "sinning wilfully after we have received the knowledge of the truth;" and under the blessed encouragement, "for it is God that worketh in you both to will and to do of His good pleasure."

RECOGNITION SERVICE IN THE CONGREGATIONAL CHURCH, BARNSELY.—On the 9th of December last, the Rev. Joseph Oddy, late of Dogley-lane, near Huddersfield, was publicly recognised as the pastor of the Congregational Church, Barnsley. A tea-party was held on the occasion. After tea, a public meeting was held in the church, presided over by John Crossley, Esq., mayor of Halifax, who expressed his great interest in the place, and pleasure at being present. The devotional services were led by the Rev. G. Wood, of Barnsley. The two deacons, Messrs. J. Shaw and S. Simpson, explained the settlement, &c.; after which, the Rev. J. Oddy gave an account of his conversion, call to the ministry, and doctrinal belief. Most excellent and impressive speeches were then delivered by the Rev. R. Skinner, Huddersfield; the Rev. J. Falding, D.D., president of Rotherham College; the Rev. R. Bruce, M.A., of Huddersfield; Rev. S. Oddie, of Ossett; Rev. J. Compton (Baptist), Barnsley; Rev. J. Boyd, of West Milton; and the Rev. J. Cummins, of Stubbs. The meeting was a very pleasant, and, we hope, a profitable one.

BEACONSFIELD, BUCKS.—A public meeting was held on Tuesday, January 6, in Bethesda Chapel, for the purpose of welcoming the Rev. James Duthie on his settlement as pastor of the Independent church. The chair was taken by the Rev. John Hayden, of Wycombe. Charles Lever, Esq., one of the deacons, briefly adverted to the circumstances that led to Mr. Duthie's settlement; after which the meeting was addressed by the Revs. T. H. Brown, D. P'edge, of Wycombe; J. Snell, of Chesham; and D. Mossop.

BRADFORD.—The congregation assembling in Lister-hills Chapel, under the care of the Rev. A. Russell, M.A., has increased so much of late as to call for enlarged accommodation. A gallery has been erected in the nave, for which provision was made when the chapel was built. It was opened on the 9th of December by a "service of praise." The alterations effected will furnish 140 additional sittings.

BRIGG, LINCOLNSHIRE.—The Rev. A. L. Mitchell, late of Hackney, and formerly of Exeter, has accepted a unanimous call to the pastorate of the Congregational church at this place, and has commenced his stated labours with encouraging prospects of success.

BRISTOL.—PRESENTATION TO THE REV. W. ROSE.—We understand that the teachers of Gideon Chapel Sabbath-schools have made a presentation to their esteemed pastor of a beautiful walnut easy chair, elaborately carved, and covered with crimson silk velvet, which was designed and manufactured at the establishment of Mr. W. Williams. On the back a silver plate is inserted, with the following inscription:—"Presented to the Rev. W. Rose, by the teachers of Gideon Chapel Sabbath-schools, as a memento of affectionate regard and esteem for his Christian character and devoted labours to promote the interests of the school.—Bristol, Jan. 16, 1863."

BRUTON, SOMERSETSHIRE.—The services in connexion with the re-opening of the Congregational Chapel were held on Tuesday, December 2. In the evening another service was held, presided over by J. Lush, Esq., of Brewham House, which was attended by an overflowing congregation. After a few preliminary remarks by the chairman, Mr. Clarke, on behalf of the church and congregation, heartily, and with much feeling, welcomed the Rev. E. J. Newton as pastor of the church. Interesting addresses were delivered by the Rev. E. H. Jones, of Bridgewater, "On the Duties of the Christian Pastor;" Rev. J. A. Spurgeon, "On the Privileges of the Christian above the Worldling;" Rev. W. Gill, of Woolwich, "On the Duty of the Church to the Pastor;" Rev. E. P. Erlebach, of Mere, "On Vital Godliness;" and the Rev. Theodore Skinner, B.A., of the London University (and son of the late pastor), "On Christian Labour."

CAMBRIDGE-HEATH, HACKNEY.—A large and influential meeting of the Cambridge-heath Congregational church was lately held to promote the building of a new and much larger place of worship. Thomas Brain, Esq., presided, and the following ministers and gentlemen addressed the assembly:—The Rev. Edwin Davies, the pastor; W. H. Hows, Esq.; the Rev. John Ross; Marmaduke Matthews, Esq.; the Rev. Charles Morrison; and the Rev. Charles Hibbert. We are happy to say that the handsome sum of £500 was paid in for the above-named object during the course of the meeting. In this sum was included a cheque for £100 from Samuel Morley, Esq., and another for 150 guineas from Henry Southgate, Esq.

DEVONPORT.—The annual Congregational tea-meeting in connexion with Princes'-street Chapel was held on Thursday evening, 15th ult. A public meeting followed, at which the pastor, Rev. R. W. Carpenter, reported that the efforts commenced at the beginning of the Bicentenary year 1862, for paying off a long-standing debt upon the chapel, had resulted in the collection and subscription of £250 towards that object. The Revs. J. M. Charlton, M.A., of Western College, H. F. Holmes, and J. Stock (Baptist) gave earnest and interesting addresses on "Progress the Great Law of Christian Life," "A Working Church a Blessing to the Neighbourhood Around," and

"Individual Responsibility." During the evening many of the friends present renewed their promises of the past year, and pledged themselves to continue the effort until the remainder of the debt (£650) was entirely removed.

GLOUCESTER.—The Rev. William Young, B.A., has removed from Highbury Chapel, Portsmouth, and on the first Sunday of this year commenced his labours at Southgate-street Chapel, Gloucester.

HULL.—The Rev. Henry Ollerenshaw and the friends connected with Hope-street Independent Chapel have celebrated the paying off of a chapel debt, repairing, painting, &c., of their place of worship. Last summer Mr. Ollerenshaw started a Bicentenary movement, held a bazaar, and raised by subscription about £880, and at the meeting referred to the total amount required was raised—viz., the sum of £970.

LEWISHAM HIGH-ROAD.—On the 8th inst. the annual social meeting of the church and congregation assembling in the Independent Chapel here was held, the pastor, Rev. George Martin, presiding. About 200 persons sat down to tea. Reports of the church with its various institutions were read and spoken to by Messrs. Saundby, Baden, Jeula, Frean, H. Hall, Gale, Harry, Loughton, Wire, Rice, and Talmage. The number of church members has been more than doubled during the year, and the congregation has so increased that the building is not large enough to accommodate all who apply for sittings. The Sabbath schools appear to be in a most flourishing condition, and the general aspect of affairs is one of Christian activity and devotedness. During the year the congregation has advanced about £3,000 by a loan fund, which was necessary in order to have the building placed in trust and save the expense of a mortgage, and is making a great effort to clear off the whole debt of £4,500 in three years. It is worthy of remark, the loan fund has been raised in sums varying from £10 and upwards, and that no subscriber has any legal security for repayment of the sum lent, a fact speaking much for the confidence of the people in their pastor and church officers.

PECKHAM-RYE.—A new school and lecture-room connected with the Congregational Chapel at Peckham-rye has been opened. The room, which is a Gothic structure corresponding with the elegant chapel which it adjoins, was tastefully decorated. A large company sat down to tea, after which a public meeting was held. The pastor, the Rev. J. Hiles Hitchens, presided, and, after prayer by the Rev. T. J. Cole, expressed his great pleasure in welcoming his friends to the new room. He was able to report most favourably of all the institutions connected with the church, and particularly of the Sabbath school. The numbers of scholars and teachers were so increased that the room hitherto occupied by them was not large enough to accommodate them. Subsequently in the evening promises of donations were handed to the chairman which reduced the amount to £140. On the platform were the Revs. R. W. Betts, T. J. Cole, C. Gilbert, G. Martin, D. Nimmo, R. Robinson; F. Allport, Esq., and W. H. Watson, Esq., by most of whom addresses were delivered

of a very encouraging and congratulatory character.

PRESTON.—LANCASTER-ROAD CHAPEL.—A very handsome building, intended to be one of the Bicentenary chapels raised in memory of the ejected ministers, has been commenced. The school-rooms are already finished, and the rest of the work is in a forward state; but the committee are brought to a stand-still by the failure of many promised subscriptions. The congregation and the friends in the immediate neighbourhood had undertaken to raise the handsome sum of £3,600, when the cotton famine burst upon the county and completely deprived many of the supporters of the cause of the ability to fulfil their intentions. In these circumstances the minister and committee are quite justified in asking aid from wealthy friends at a distance.

SLEAFORD.—On Friday evening, Jan. 16th, a public recognition service was held in the Corn Exchange, to welcome the Rev. G. R. Bettis as the newly-elected pastor of the Congregational church here. Tea was provided, after which a brief historical statement of the church was given by Mr. Bettis, and addresses were delivered by the Revs. —Salt, J. Shaw of Boston, E. Metcalfe of Lincoln, and others.

SOUTH MOLTON, DEVON.—The Rev. Charles Harrison has resigned his pastorate of the Independent church, South Molton, Devon, after having held the sacred office for nearly eight years.

WELLING, KENT.—A very interesting service has been held in the Congregational Chapel to celebrate the commencement of the ninth year of the pastorate of Rev. T. Tuffield. The chair was taken by Alexander Hunter, Esq., of Westwood-house, who in a kind and feeling manner spoke of the labours of the pastor during the past eight years, and in the name of the ladies of the church presented him with an elegant purse worked by Mrs. Hunter and containing upwards of thirty-two pounds. The pastor expressed his thanks to all connected with the testimonial then presented, and reviewed with deep gratitude his labours. The meeting was afterwards addressed by the Rev. J. McCrea, incumbent of St. James's Church, Plumstead; Messrs. Pearce, Bercham, &c.

WOOLWICH.—RECTORY-PLACE CONGREGATIONAL CHAPEL.—This church, under the pastoral care of the Rev. W. Gill, continues greatly to prosper. In the course of a deeply interesting address at the New Year's meeting he said:—"The church had commenced ten years ago with a nucleus of thirty or forty members, and now there were upon their communion

roll no fewer than 816 persons." Referring to the financial position of the undertaking, Mr. Gill said that it cost £8,500 to erect and furnish the building, and that now, only three years after, they found that a loan of £900 from one of their congregation, and £300 borrowed without interest from the Chapel-building Society, would cover the whole of their debt. He congratulated his congregation on such a happy state of things, and hoped that they might all increase in happiness as they increased in usefulness. Mr. T. R. Richardson, the senior deacon, said that the present was a special occasion. Their respected pastor had that day attained his fiftieth year. He congratulated their worthy pastor on having attained his jubilee under circumstances of such vigour and prosperity; surrounded as he was by the first fruits of his English labours, and happy in the confidence of his loving congregation. They all knew how for thirty years he had laboured in the cause of the glorious Gospel. During the last six years he had been their pastor, and had gone in and out amongst them, and their happiness, peace, and prosperity had flowed on like a river. In that time 205 members had been added to the church members in communion, and nearly £9,000 had been raised by the congregation towards paying for the building, and in sustaining the various institutions connected with it. Mr. Gill had gained the entire confidence of his people, and their esteem for him was greater now than ever; in proof of which, he had, in the name of the congregation, to present him with a visible expression of their feeling towards him. An oaken chest was at this stage brought forward, and Mr. Richardson took therefrom an elegant silver tea and coffee service, which he placed upon the table before the rev. chairman, who was unfeignedly surprised and visibly affected. The principal pieces in the service bore the following inscription:—"Presented to the Rev. William Gill, on his attaining the 50th year of his age, by the church and congregation worshipping in Rectory-place Chapel, Woolwich, as an expression of their high esteem for his Christian character and appreciation of his faithful services as their pastor. 14th Jan., 1863." The Rev. W. Gill, who spoke with much emotion, said his heart was full of surprise and gratitude. He gave thanks to God that such an expression of confidence, esteem, and affection should have emanated from the congregation towards himself as their pastor. He very heartily thanked his friends for all their kindness; he pledged himself, by God's help, to continued zeal, fidelity, and love in His service for their welfare.

REVIEW OF THE MONTH.

The great event of the hour at home, is the distress among the operatives of the cotton districts, which has been very heavy, but borne with unparalleled patience, and mitigated by unparalleled sympathy. There is reason to believe, however, that things are now improving, and that the spring will witness great advancement. Cotton will go on arriving, and many of the people will find labour

in other directions, till the mills once more come into full play.

In Ireland matters remain much as last month. With a change of years, however, there have been increasing signs of activity, both commercial and political, and the religious bodies are also awaking up. The chief public event has been a great meeting in Dublin in support of the Galway subsidy.

The desire for that aid has taken the form of a demand, founded in the not very ambiguous promise of the Premier. The company have fulfilled their conditions, and they now very naturally, as well as justly, look for the support they had expected. On every ground we think it would be a wise and a politic proceeding. Popery in that important town is only too rampant, and it is of great moment to introduce a powerful element of Protestantism, which could not fail from a large and growing increase of commercial transactions. The excellent Congregational pastor there, the Rev. John Lewis, has maintained a most manly struggle with difficulties which would have conquered most men, and we do hope that the time to favour his cause is now at hand, and that he will yet have reason to rejoice in all his patient sufferings and great sacrifices for the spiritual emancipation of his Romish neighbours, and the establishment of the true Gospel in conjunction with Christian freedom in Galway.

With respect to Africa, the intelligence is scanty, and the great fact which occupies all minds there, as well as many minds here, is the heresy of Bishop Colenso. The colonists are looking anxiously to England, and especially to the Anglican Hierarchy, and entertaining a hope, which we doubt not will be realized, of getting quit of a man who came professedly to enlighten the darkness, and who began by extinguishing the light! They have had quite enough of Bishop Colenso; they would hail his return as an unmitigated and fearful calamity. The various distresses which have attended the several missionaries, it is to be hoped, have come to an end. Sir R. Murchison, a few days ago, received a very interesting letter from Dr. Livingstone, narrating his dangers and difficulties, discouragements and triumphs. His afflictions have been great, but his spirit is not subdued. Concerning Mr. Moffat and his devoted coadjutors, nothing material has been heard. They are toiling steadily on in the great and weary work of heathen regeneration, and they are not labouring altogether without success.

From Madagascar, we have had ample intelligence of a character the most gratifying. The Romanists were anxious to impress Europe with the conviction that the king was in their keeping, and that at the coronation the crucifix was in the ascendant, and, in fact, that Protestant religionists were ignored. Our readers know how to treat the reports of Popery; we formerly remarked that Mr. Ellis, in due season, would tell a tale, which would only show that the portraiture drawn by priestly hands was a fancy picture. What is now wanted, then, is to pour in the Scriptures on the willing people, and to rear those structures for the publication of the Gospel, which the London Missionary Society proposes to raise by way of a grateful memorial.

In the East, the great event of the month has been the death of the Viceroy of Egypt, an event little expected by the multitudes who recently beheld his Highness in their midst at the great International Exhibition, and in those social gatherings, both in the Metropolis and in the provinces, which were held to do him honour. Of the cause of death,

nothing is yet known. It is reported to be the result of an ailment under which he has been long labouring; but there was no appearance of it while here. The fact illustrates the blindness of man for the future, and the vanity of all expectations founded in human life. Previous to his last journey—for he has been twice in Europe,—he was an enlightened practical, liberal sovereign; but much was anticipated from his recent visit, and the great pains at which he was to inform himself on every subject touching the advancement of society in knowledge, arts, and commerce. From a man of such views, with a sphere of operation so favourable, in the forty-first year of his age, much was to be looked for, but in one hour the light has vanished! His sun went down at noon, and all his purposes have perished with him. There is, however, reason to rejoice that his successor is a man like-minded; and, although not possessing his knowledge, and culture, and experience, he seems, from his address to the Consular bodies, to be determined to walk in the footsteps of his departed uncle. On this ground, therefore, there is reason to rejoice, forasmuch as missionary operations of every sort, with the labours of the school and the printing press, are not likely to be disturbed.

Concerning Russia, there is little to be said. The work of improvement is advancing, and the emancipated serfs are beginning to conduct themselves in a manner which shows that humanity is always fit for freedom. The great difficulty of the empire is Poland, where the troubles are great, and the suffering extreme. From the proof which has been furnished by the Poles of the present and the past generation, it seems certain that they never can be subdued in spirit. They may be, as they have been, sabred, incarcerated, and banished, they may be oppressed by military magistracies, deported to Siberia, and the universities closed, but it will avail nothing. The indomitable spirit of the people is not to be reached by steel, and they have now acquired a sort of experience in the matter of passive resistance, that renders them far more formidable to the Czar than an insurgent province with an army of one hundred thousand men.

In India, matters religious remain unchanged. No event of any moment has been reported during the month, but in material matters, things advance very rapidly. The discussion about cotton-growing will be useful. Heretofore, not only has the Government given it no encouragement, but they have so oppressed it by their financial exactions, as to throw every obstacle in the way. It is now clearly ascertained that, under a wise and just administration, cotton might be grown to supply all the wants of England. The result of this would be to withdraw our influence from the support of slavery in the Southern States of America, and to furnish employment to a large and impoverished class in Hindostan and elsewhere under the British sceptre, that stand greatly in need of steady and remunerative labour. This, with the completion of the irrigating canals, and of the great trunk railway between the north and the south, which will contract the mighty expanse of territory into manageable dimensions,

and diminish the cost of carriage to the ports, together with the telegraph, will go far to lay the foundation of the complete regeneration of that great, long oppressed, but interesting people.

In New South Wales, the most notable event is the death of the excellent Dr. Ross, to which we have referred in our obituary. The "Grants for Public Worship Prohibition Bill" is in a fair way to pass; and in that event there will be an end to State endowments, and all parties will then be on a level. Some amendments have been made in the Legislative Council, but these are not material, and not likely to endanger it. A new Education Bill has been introduced into the Assembly by Mr. Cowper, and has been read a first time. The bill is substantially the same as that recently passed in Victoria. It provides for the establishment of a Board of Education, to possess authority over the existing public schools, and power to grant aid to new ones under certain conditions. There is every probability that this Bill will become law. The subject of cotton also, which, as a matter of finance, will have an ultimate bearing, occupies attention. A resolution has been carried, on the motion of Dr. Lang, for offering a bounty for the growth of cotton—the bounties determined on being threepence a pound for common cotton, and sixpence a pound for Sea Island cotton. We are pleased to observe that Mrs. Chisholm, although a Romanist, is not forgotten amid age and poverty; her claims have been before the Assembly on a proposal made by Mr. Harpur for granting that lady £3,000 as a gratuity. The House consented to go into committee to consider the amount proposed to be granted.

Queensland is in a fair way to become a most important member of the sisterhood of Australian colonies. All speak well of it, and it appears to be one of the very best fields for emigration. The Queensland Congregational Union held their annual meeting in Brisbane, under the presidency of the Rev. E. Griffith. Delegates from Ipswich and Brisbane were present, in addition to the pastors of the churches. The report of the proceedings of the past year was read by the secretary, the Rev. J. W. C. Drane, from which it appeared that steps had been taken which enabled the Rev. S. Savage to maintain his position at Rockhampton, and that other movements had been initiated which in a short time would show themselves in the occupation of other spheres of labour. The Union had taken advantage of the "Act for the Incorporation of Religious, Educational and Charitable Institutions," and sought to be incorporated under it. Sites of land, already procured, will thus be vested in the Union until local trustees are appointed. The report recommended a certain portion of the funds to be yearly put aside for the purchase of sites for churches; also the establishment of a library of classics and theology for the use of the Congregationalist body.

The subject of Home Missions is being seriously taken up by the Independents of Victoria. We have received by post a very full account of the annual meeting, which is of a highly cheering character. The total subscription for its support approaches £8,000—a very large sum, certainly, for so limited a community.

The cause of truth in Hobart Town is being honourably maintained, but the difficulties to be encountered are very considerable. The world there, as everywhere, seeks to overlay the church, and Rome is still more oppressive than the world, and nothing but genuine piety can withstand their seductive influences. From the local journals we suppose that Popery is making some way, though, happily, its numbers yet are not great. Here, however, lies the peril. Protestants, in their ignorance, confound principles with persons, and, where the latter are few they think themselves safe.

Ecclesiastical affairs in Canada present an animated aspect. All sections of the church are lively and active. It need hardly be said that Popery, in particular, is exerting all its skill and all its energy to extend itself, and to absorb the population. It is gratifying, however, to observe that Protestant denominations are opening their eyes to their danger, and devising means to attack the great enemy of truth and righteousness, Christ and His church. Mr. Hammond, so favourably known in Scotland as a revivalist, and who made an appearance in St. James's Hall, London, on his way to the States last year, is making a considerable stir in various places in Canada. As usual, opinions about the movement are divided; but there can be no doubt that there, as here, his labours are attended with power for good.

Finally, we must direct our eyes to the New World, although the spectacle is so terrible as to appal and agonize. While the North, that is, the Federal States, have been still unsuccessful in their military enterprises, they are rapidly improving in their knowledge touching the rights of man. The anti-slavery spirit is spreading every day, and what was with the Government a matter of policy is now becoming a matter of principle. Congress and the Legislature are acting most worthily on this subject. They are sustaining the proclamation of the President to the uttermost, and the majority in his favour is so great as to inspire the confidence that there is nothing reactionary to be apprehended. The Archbishop of Dublin has transmitted a letter to Mrs. Beecher Stowe, which is like the Bishop, calm, candid, and logical, but still it by no means describes the true state of the case, either in England or in America. Public feeling in England is exceedingly improved in behalf of President Lincoln, and the anti-slavery feeling in the Federal States is now greatly in advance of the line drawn by the philosophical Bishop. Mrs. Beecher Stowe has also replied, in very eloquent terms, to the address of the ladies of England. It is not to be doubted that these expressions and interchanges of opinion will all be productive of the happiest results. There was once a talk of mediation on the part of one or more European powers; but the time has not come for successful interposition. Both the North and the South are still strong for mutual destruction, and the North appears to be in no degree discouraged by their depressing circumstances, and their uniform defeats by land, and their repeated mortifications by sea. The result, then, on the whole is, that it behoves the church of God, in pouring out their prayers, to wait with patience the movements of the Divine hand.

Obituary.

THE LATE DR. ROSS, OF SYDNEY, NEW SOUTH WALES.

THE venerable Dr. Ross has at length obtained a release from his lengthened confinement, and entered into the joy of his Lord. We have received from his devoted friends, Messrs. Fairfax and G. A. Lloyd, the facts connected with his useful life and happy departure.

Dr. Ross was educated in Edinburgh for the sacred ministry, and accepted a laborious and difficult sphere in the Russian empire. To enable him to prosecute his missionary work with more success he passed the necessary course of medical training, and took his degree as a doctor in medicine. In this capacity, during the prevalence of cholera, he rendered services so highly appreciated by the Russian Government, as to draw towards him the special notice of the Emperor, who caused to be conveyed to him a valuable token of his approbation. In the prosecution of his missionary work he made himself master of the Russian and Turkish languages, so as to be able to address a congregation. Dr. Ross, on his return to Great Britain, after national and political causes had created impediments in the path of the mission, became pastor of the Congregational church at Kidderminster. From this he was withdrawn, after twelve years' residence, by the strong solicitations of the Colonial Missionary Society. Nearly nine years ago Dr. Ross was suddenly seized with an affliction which deprived him of the power to continue his pastoral duties, and which often affected his mental vigour. For the last two years the growing strength of his disease loosened the ties of life, until it ceased to be desirable. All that sympathy and love could do to soothe his last hours was of course supplied by his congregation and by his friends. Many times during the last few weeks, in the intervals of self-possession, his faith as a Christian and his affections as a man resumed their wonted power and shed their gentle influence upon the circle about him. No man has gone down to the grave with a purer reputation, and around no man's last resting-place will gather sweeter or warmer recollections. Dr. Ross had a work to do, assigned by his Master, and he performed it well. He lived the "three-score years and ten," and so long as the circle of which he was the ornament and chief shall survive he will be mentioned with the veneration due to the memory of the just.

The remains of Dr. Ross were interred on the 4th November, in the Congregational burial ground, Devonshire-street. The religious services held on the occasion were attended by a large number of persons, who were desirous in this manner of testifying their esteem for the deceased, both as a Christian minister and as a public man. At the late residence of the deceased, in the Edgcliffe-road, an appropriate service was conducted by the Rev. J. L. Poore; after which the funeral proceeded to the Congregational chapel, Pitt-street, arriving at half-past

eleven, when the coffin was borne along the aisle and deposited beneath the pulpit, the galleries and the pulpit having been draped in black. A numerous congregation had assembled, including a large number of ministers and members of the various religious denominations. Amongst the Wesleyan ministers were the President of the Australasian Conference, and the Rev. Messrs. Eggleston, Hirst, Rabone, Ironside, Chapman, Mansfield, and Curnow. Of the Synod of Eastern Australia (the Free church), there were present the Rev. Dr. Steel, and the Rev. Messrs. William McIntyre, A. C. Gekie, and others. The Synod of Australia was represented by the Rev. Dr. Fullerton, the Rev. Messrs. Mylne, Purvis, Dougall, Adam, Coutts. The following ministers were also present:—The Rev. George King, minister of St. Andrew's Episcopal church; the Rev. J. Voller, the Rev. G. H. Stanley, M.A., Unitarian minister; the Rev. T. A. Gordon, Balmain; the Rev. John Reid, and the Rev. Adam Thomson. Amongst other influential colonists who attended the services were the Hon. J. H. Plunkett, M.L.C.; the Hon. George Allen, M.L.C.; Mr. Holt, M.L.A.; Mr. E. Flood, Mr. Richard Jones, Mr. Gurner, Mr. Joy, Mr. G. W. Allen, Mr. T. W. Bowden, &c. The service in the chapel was commenced by the reading of portions of Scripture by the Rev. J. L. Poore; a hymn was then sung, and prayer was offered by the Rev. J. E. Vetch; after which the Rev. W. Slatyer delivered an appropriate address. The service concluded with the benediction; the Dead March in Saul, and some other funeral pieces being performed on the organ by Mr. W. J. Johnson. The coffin was then removed, the following ministers preceding it:—The Revs. John West, J. L. Poore, W. L. Slatyer, S. C. Kent, J. E. Vetch, T. Johnson, and W. Rae, and the undermentioned ministers who have been engaged as missionaries in the South Sea Islands:—Revs. Aaron Buzacott, Ralph Darling, Pitman, H. Ella, and Mills. The chief mourners were:—the sons of the Doctor, Mr. Robert S. Ross, Mr. James Ross, Mr. J. Grafton Ross, and his son-in-law Mr. R. Nott. The coffin was also followed by the deacons of the church—Messrs. David Jones, John Fairfax, Robert Garrett, Joseph Thompson, G. A. Lloyd, Dr. Charles, N. H. Egar, and Stephen Jones; and by numerous members of the Congregational body. The funeral cortège was very lengthy, and comprised a large number of private carriages and other vehicles. Upon arriving at the vault the coffin was lowered, and the Rev. S. C. Kent delivered an impressive address. The Rev. J. West then read a portion of the burial service of the Church of England, and pronounced the benediction. On the following Sunday the funeral sermon was preached by the Rev. Mr. West, and in the evening an appropriate service was held, when the Rev. Mr. Kent endeavoured an improvement of the solemn event.

THE SUNDAY SCHOOL,

I HOLD it to be an incontrovertible fact, that next to the institution of the Gospel ministry, that of the Sunday school is incomparably the most important on earth.

It is of the utmost moment that the full belief of this doctrine should be established throughout the church, since it is necessary in order that the institution may receive full justice, and so be enabled to fulfil its noble mission of manifold beneficence. This is indispensable to the following things, which in their turn are essential to success:—

Sympathy with the work, and with those who carry it on.

Pecuniary support, to the extent of the necessity both to uphold and to extend the institution.

Personal service, sufficient adequately to meet the demands of the undertaking.

Fervent prayer for the divine blessing to crown the labour of love.

All this is essential to success; from the outset of the Sunday-school enterprise there has been, and there still is, a great defect among the churches on all these heads, arising from the fact that the propositions, just laid down, have not been the subject of a strong and general conviction. To have all the churches brought up to this, is the first step, the first thing to be sought after; until this be accomplished, there is no hope of any large deliverance in the earth.

This explains the general want of teachers of the class which ought, in abundance, to be forthcoming—the educated, the opulent, the influential, who ought to constitute a large portion of the most efficient agency. It is, however, matter alike of regret and of fact, that only a small proportion of the teachers are derived from these classes. I have no words adequately to express my admiration of those who, amidst toil, and not seldom privation, steadily

and perseveringly consecrate so large a portion of time and toil to this work of faith and labour of love. I hold them to be among the richest blessings to the churches of Christ, and the noblest benefactors of their country. To this class, assuredly, the day of the Lord is not a day of refreshing rest; but one of heavy labour. What with the services of Sabbath worship, and the duties of the Sunday school, and the vitiated air of both, the day, whatever its spiritual pleasures, involves a measure of fatigue, greatly exceeding that of an ordinary day of secular toil. When the truth of the proposition of which I have spoken shall come to be generally felt, the ranks of the teachers will be largely replenished from the middle and upper classes to an extent of which, meantime, we have no example, and which will mightily invigorate the enterprise.

The same remarks apply to the subject of pecuniary support; it is a fact but too well established, that the bulk of Sunday schools are straitened in their pecuniary means. Nay, to a vast extent, those very teachers, to the bulk of whom a crown is an object, in addition to their priceless labours, bear the chief burden of supporting the institution. Surely, this is not among things of “good report;” surely, it ought not to be! If these young people are so zealously and perseveringly giving their hallowed labour, it is the least that the opulent among the churches can do to bear the pecuniary burden, and thus participate in the holy service. When the day of account shall have come, they will learn, but learn too late, that they have lost a most valuable opportunity of contributing to “turn many to righteousness”—an investment rich and glorious beyond comprehension, or aught known to mankind.

All this applies to prayer: those who furnish neither sympathy, nor service,

nor support, are not likely to abound in supplication for the divine blessing. In the nature of things it is impossible. The heart in which the spirit of prayer for an object has been called forth, is the heart of a man that, to the extent of his power, will do whatever else is required of him. All cannot do everything, but everyone can do something. All can exercise sympathy, and all can pray, although only a section can give pecuniary aid, and only a section can give teaching service. These views will prepare us to look at another aspect of the subject.

The claims of the institution are justified by its fruits.

It provides instruction for the rising race of a character adapted to meet their circumstances; it alone does so. It is in vain that we rely on the mass of parents for such a work. They are the natural teachers of their own offspring, but it will require whole generations to raise them to such a mental, moral, and spiritual altitude as to fit them for the discharge of this high office. It is in vain that we look to the pulpit for this service; of necessity its strain and range is far above their capacity. Nor is this all: for one hundred children that could be induced to attend with an adult congregation, one thousand, at least, may be gathered into the Sunday school.

By this adapted instruction it becomes pre-eminently the means of salvation to the souls of the young. I have heard able men reason, as I think, very erroneously on this point; they extol the Sunday school as a "preparation" for conversion, but they stop there. Now, I hold it to be that, and greatly more, even the means of conversion! I contend, that multitudes upon multitudes have been truly converted by this means. In my experience in this Metropolis, during a pastorate of an extended duration, in one of the oldest and largest churches, I may have had religious conversations with a view to membership, with between three and four thousand souls, and a very large proportion ascribed their first serious impressions—and very

many their absolute conversion—to the Sunday school.

It furthermore supplies to juvenile converts the means of edification; it introduces them to a species of church fellowship. The teaching, the praise, the prayer, the addresses, all are suited alike to their tastes and their capacities. The benefit does not stop here; in this way, by degrees, they become fitted to profit by the regular ministrations of the pulpit, and thus at length become component parts, first of the congregation, and then of the church. I should like a statistical return upon this head. It would, I believe, powerfully tend to exhibit the paramount claims of the Sunday school.

It operates directly upon the teachers themselves in a manner the most advantageous to the interests of piety. The teachers are, by their very work, under a constant process of intellectual and spiritual self-culture, the importance of which it is impossible to over-estimate. It is to them a preparatory school for all sorts of evangelical service.

As members of churches, all well-taught scholars rank high above the multitude of untrained Christians; but the teachers occupy a still higher place. All experience confirms this; the teachers, or most of them, become available for a variety of sacred services.

As heads of families, they are giving a prodigious impetus to the religion of the land. From this everything is to be hoped. Families are the grand elements of nations; and such as are the one will be the other.

As a means of preparing church officers, it cannot be too highly prized. Let it not be thought that there is no preparation necessary for such service; it is much otherwise. Education and knowledge are of the highest moment to all ecclesiastical functionaries, but especially to deacons and elders, visitors, exhorters, and leaders in prayer. It is true that hitherto there has been no provision made to accomplish this object; the great body, indeed, had no preparation whatever till the Sunday

school arose. Now, by degrees, its happy effects are becoming apparent, and men are rising everywhere, who are proving the right hand of Christian pastors.

This is also the seminary to which we must look for ministers and evangelists. No man is to be viewed as an accomplished pastor, who is not intimately conversant with the working of the Sunday school. A few years of labour there, will do more to form a Scriptural Divine than all the lectures

to which he will be required to listen in academic bowers.

This is, finally, the seminary to which we must look for city missionaries, for home missionaries, and for foreign missionaries. If we had a correct return upon the subject, at the present hour it would be found, that a large proportion of these several classes of evangelical labourers have all been connected with Sunday schools, many as scholars, and the bulk as teachers. A PASTOR.

LONDON, *February.*

Religious Instruction.

THE LORD JESUS CHRIST AS CREATOR.

"All things were made by Him."—JOHN i. 3.

In these words of holy writ we have it distinctly stated that the Eternal Word—the Lord Jesus Christ—created all things. This statement is confirmed by other passages in the New Testament. "For by Him were all things created."—Col. i. 16. "Thou, Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands."—Heb. i. 10. This quotation from the Psalms, the Apostle expressly tells us, is an address of the Father to His eternal Son. So also, in the same epistle, ch. iii., 3, 4, the Apostle declares that Christ was counted worthy of more glory than Moses, "inasmuch as he who hath builded the house hath more honour than the house." Again, in writing to the Corinthians, the Apostle speaks of "the Lord Jesus Christ, by whom are all things."—1 Cor. viii. 6. These passages are but a specimen of the teachings of the New Testament on this subject.

How do these statements harmonize with the inspired declaration of Gen. i. 1, where we read, "In the beginning God created the heaven and the earth?" The word above translated God, is

Elohim, which is plural *in form*. Some grammarians call it the "plural of excellency," and tell us that it is applied to nouns singular, when the writer wishes to ascribe extraordinary dignity to them. However this may be, the New Testament removes every difficulty. We need not resort to any such mode of explanation as that just stated. The three persons of the ever-blessed Trinity constitute but one God. The word Elohim is thus correctly used to designate either one of the sacred persons or all combined, as in the expression, "Let us make man." From the New Testament statements it would appear that, in the divine plan of creation, the eternal Son was the Creator-agent. The authority proceeded from the Father; the carrying out of the work was devolved upon the Son. Hence we read, "God created things by Jesus Christ."—Eph. iii. 9. "By whom (His Son) He made the worlds."—Heb. i. 3.

Here all is harmony, and perfectly consistent with the plural form of the Deity in Genesis, without resorting to grammatical figments of doubtful truth.

Let us now try and realize to our

minds certain great facts, which are included in the general statement of the foregoing passages.

THE LORD JESUS CHRIST CREATED THE MATERIAL OF THE UNIVERSE. In the first verse of the first chapter of Genesis is a little word in the Hebrew which does not appear in our translation. It is called by grammarians the sign of the accusative case. It was originally a noun, and meant *substance*. If we attribute this meaning to it in the passage just referred to, we shall read the passage thus:—"In the beginning God created *the substance* of the heavens, and *the substance* of the earth. Here was the primal act of creation; the calling into being of the *material* out of which the heavens and the earth were formed and fashioned. This was the work of the Lord Jesus Christ. And we are here taught a truth, rejected by ancient philosophers—that matter is not eternal; but that in the beginning, whenever that may have been, the Lord Jesus Christ created—called into existence—the various elements out of which He subsequently formed the universe as we now behold it. This is a matter of simple faith. Hence, the Apostle, in Heb. ii. 3, places it at the head, chronologically, of the illustrations of faith. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

How did the Lord Jesus Christ accomplish this? "He spake, and it was done; He commanded, and it stood fast." Here is absolute creation; the origination of what before had no existence whatever! Who can comprehend it? What *kind* of power does it involve? Mere physical power, increasing until it became infinite, would still be as incompetent to the act of creation as any degree of it less than infinite. The work of creation absolute, is a work *peculiar* to the infinite and incomprehensible God. But according to the foregoing testimonies, it is the work of the Lord Jesus Christ.

THE LORD JESUS CHRIST FASHIONED THE SYSTEMS OF WORLDS. He determined their magnitudes; apportioned their forces; marked out their orbits; and fixed their relations to one another. "He made the stars also."—Gen. i. 16.

These worlds and systems are infinitely numerous. Our sun, with all his retinue of planets, comets, and secondary bodies, is but a family in a community of many, very many other families. Many such communities constitute but a single nation; while many nations but constitute the population of one globe. Our solar system unites with other solar systems to form an astral system of a higher order. These, again uniting, form a stellar cluster, while thousands of these "island universes" float through the immensity of space, constituting the provinces of creation. Each of these exerts an influence upon every other, sometimes appreciable, sometimes inappreciable by our methods of measuring, but, nevertheless, doubtless real. These influences in detail are disturbing. Yet absolute and perfect harmony is deduced from the whole. What wisdom is here manifested in the plan of this vast scheme of creation! What skill, in so adjusting antagonistic forces that perfect harmony should be the only result! What power, too, is here displayed in managing these ponderous orbs; in launching them forth in their aerial tracts; and recalling them, after the lapse of ages, or cycles of eternity, to pristine positions! The Lord Jesus Christ has done all this; and has done it by His own inherent wisdom, skill, and power. How incomprehensibly wonderful is He!

THE LORD JESUS CHRIST FASHIONED OUR EARTH AND FITTED IT FOR MAN'S ABODE. Science teaches us that this was the work of immensely long periods; in other words, that it was a *gradual* work. Revelation gives us no clue to the length of time employed. For the chief of our knowledge on this point we are indebted to the record He has left in the stony leaves of the earth

itself. Comparing this record with what we see going on at the present time, we cannot resist the conclusion that the work of fitting up the earth for man's residence was a gradual one. This enhances rather than detracts from His glory as the divine Architect. He was not, so to speak, in a hurry. Age after age He steadily pursues His divine plan. Now, on the floor of the primeval and all-enveloping ocean, He lays the earliest layers of stratified rocks, slates, and sandstones. Anon He breaks up this floor, and raises portions of it above the level of the hitherto all-covering waters. Here He plants the arborescent ferns, the coniferæ, and the sigillaria, which, with their gigantic companions, amid the shaded, heated, steaming marshes, rapidly lay the foundations for the immense coal-beds, His infinite wisdom foresaw desirable for man's accommodation. In near proximity to these, He stores away the iron ores and the lime for man's future needs. Anon He is laying up in His Californian and Australian and Peruvian cabinets the precious metals, for the use of the rational and intelligent creature He purposed in the fulness of time introducing as earth's tenant and lord. Thus, through immensely long periods, was He carrying on the various processes necessary to fit the earth for the abode of a race whose nature, in due time, He was to assume into connexion with His own! How near do such views bring Him to us, even in His character of Creator!

THE LORD JESUS CHRIST CREATED MAN. He fashioned man's *body*. What a wonderful piece of mechanism, with its bones, its muscles, its nerves, its chemical apparatus, its self-sustaining and reproducing powers! It has been the object of study for some of the mightiest intellects of the human race; and each one, after the profoundest and most extensive research, has but echoed the exclamation of the Psalmist, "I am fearfully and wonderfully made."

We are told by the inspired author of the account of the creation, that He

"created man in His own image."—Gen. i. 27. In the 26th verse, two Hebrew words are used:—"Let us make man in our image (*tselem*), after our likeness (*demuth*)."¹ Both of these words, and especially the latter, express physical resemblance. Compare their use in chapter v. 3, where it is stated of Adam that he "begat a son in his own likeness, after his image." As Seth was in the image and likeness of his father, so his father was in the image and likeness of his Creator. This points to a wonderful truth; that when the Lord Jesus Christ created man's body, He had already assumed what we may term the human form—a form in which He subsequently appeared and conversed with Adam, with Abraham, with Moses, and with Joshua, when He appeared as the captain of the Lord's host. From John i. 18, we learn that "no man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him." Hence, all the visible manifestations of God in the Old Testament were those of the Lord Jesus Christ, in a body He had assumed prior to His incarnation, and in the image and likeness of which He made many. This physical form—assumed, perhaps, as the medium of communication between Deity and His creature—may have been the very first act of creation. And from this, it may be, that the Lord Jesus Christ is called "the beginning of the creation of God."

The Lord Jesus Christ created man's *soul*. This is the most wonderful part of all. What powers of *thought* it possesses! It is capable of ranging, in thought, the entire universe, and scanning all the works of creation. To the range of its thought there appears to be really no limit. Then what powers of *emotion* this soul possesses! It is capable of a joy and a sorrow so intense as to batter down, as in a moment, the tenement in which it is lodged. Such instances are by no means infrequent. And then, too, what endlessness of being! In this respect its Creator has made it like himself.

"Its years with His run parallel." It possesses an undying existence. He made it to be happy, made it to show forth His power of conferring happiness; He made it to dwell with Him. And who can comprehend the full meaning of that awful question which He himself once asked when on earth, "What shall it profit a man to gain the whole world, and lose his soul?"—this soul, so wonderful in its powers of thought and emotion, and so deathless in its being.

Oh, Lord Jesus Christ, the Creator, who can comprehend thy power, thy wisdom, thy goodness, as manifested in the work of creation! Let us love, adore, and bless thee for ever.

BROTHERLY KINDNESS, OR CHRISTIAN CHARITY.

It has in every age as well as the present been the aim of men to rise pre-eminently above their fellow-men in arts, in science, in genius, in literature, in wisdom, in obtaining for themselves a name, in amassing wealth together, and in everything else that is called great; and it is right they should, for their Creator, having bestowed on them peculiar talents, demands them to be put to usury in the best possible way for their own benefit and that of their fellow-creatures. But while they are exercising their talents in their daily avocations, and exerting every power to rise to eminence in this life, it is of the utmost importance they should aspire to eminence in the Christian life also. If Christian men—for to them I address myself—were as desirous, earnest, and assiduous in their labours to rise to eminence in the Christian life as they are in the natural life, what great and mighty things would they achieve! They would study the word of God more fully; they would betake themselves oftener to a throne of grace and to their closets for the teachings of the Holy Spirit; they would, as it were, besiege the throne of God for the blessings they needed, and for a divine

influence to rest upon them, that they might be wise in winning souls to Christ, and thereby immortalize their names; they would shine so illustrious that men would take knowledge of them that they had been with Jesus and had learned of Him; they would reflect the image of Christ in their lives and characters; they would be strong in the Lord, and in the power of His might; they would be strong to the pulling down of Satan's holds, and the building up of the Redeemer's kingdom; they would be wrestling Jacobs, and prevailing Israels, for they would have power with God, and would prevail. How changed would be the scene! They would not have to say to their brethren, "Know the Lord," for instead of the world revelling in sin and iniquity, it would become the kingdom of our Lord and of His Christ. There is one thing to which I would particularly call your attention—it is, the neglect and disregard of one grace more than any other, especially by men of the present day—it is the grace of charity. Charity is one of the most essential graces that humanity can possess, and therefore it is of the utmost importance that it should be cherished. The Apostle of the Gentiles said:—"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor; and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; charity never faileth. And now abideth faith, hope, and charity; these three, but the greatest of these is charity." Many other points I might enumerate, but these are sufficient to prove that it is important to cherish the grace of charity. Ours is styled a philan-

tropical age, and in some respects it is. Philanthropy is abroad; men will give their tens, their fifties, their hundreds, and some their thousands, to ameliorate any national calamity, such as the Lancashire distress, or to anything else, when they think it will give *éclat* to their names, while perhaps they know at the same time there are some in their own families, it may be a son, a daughter, a brother, a sister, or some more distant relative in distress, suffering privation and want. It may be they will hardly help them at all; or if they do, they will do it very grudgingly, thinking it a burden and a tax upon them, treating their friends with a sort of contempt because they are poorer than themselves, censuring and blaming them because they have not got on in the world. They forget they are the same flesh and blood, and had they themselves been placed in such circumstances, it is likely they would not have done so well as their friends—perhaps would have rebelled, and would not have borne their trials, crosses, and losses so patiently as they have done. They think by helping their needy relatives they will become poorer themselves; they forget there is that giveth and yet increaseth, and there is that withholdeth and yet diminisheth; nor do they remember the Scripture which saith, "If any hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion towards him, how dwelleth the love of God in him?" They also think that by indulging in a selfish disposition, and withholding from their fellow-creatures, they will become greater and richer themselves, but that is utopian and preposterous; they forget that it is the Lord who has blessed and prospered them, and that if they withhold more than is meet, that if they neglect or disregard the scriptural injunction to "do good and communicate forget not," the Lord may lay His hand on them in some way they think not of. If he is a merchant, he may by accident or by some unfavourable circumstance lose

thousands and tens of thousands; if a tradesman, his business may decline, or those who are indebted to him may fail or leave in his debt, and so he may lose hundreds; if an agriculturist, he may have possessions taken from him, whereby he was realizing a fortune. Providence may send a rainy season that may almost bring to nought the produce of the earth, for which a year's labour and toil have been expended; his cattle may take some disease, which, before it ends, may destroy to the value of hundreds; and while they are wondering as they think at the mysteries of Providence, the enemy tells them to wrap the mantle of selfishness tighter around them, and their talents (the bounties of God's providence) afresh in the napkin, and they, falling victims to the enemy's perfidious grasp, yield to his suggestion and become closer and more stingy than they were before, as they think to help to offset the losses they have sustained. The divine Creator, seeing it has not had its desired effect, visits them with afflictive dispensations of His providence, by which they are laid aside from business altogether; perhaps the aid of the physician must be sought, and they suffer days and nights, yea, weeks and months of pain and weariness, to soften their hearts and make them sympathize with those who are in want and distress. But should these fail to accomplish the work, their heavenly Father in compassion, and in order that the work of sanctification may be carried on, visits them with bereavements, and removes from them some one that was most dear to them by the ties of nature, and it may be one for whom they had been exerting all their energies to procure a fortune. Then, and perhaps not till then, are they brought to see their sins of neglect and of selfishness, for the Lord does not give a prosperous business or bestow the bounties of His providence on individuals for their enjoyment alone. He intends they should be used for the good of others also, as well as for the glory of His name. And now let me advise you as Christians; let me entreat you as

friends, and let me beseech you as brethren, to indulge and cherish a charitable and generous disposition; and whatever you give, give cheerfully, for remember the Lord loveth the cheerful giver, not only to His own cause, but to every other good cause that demands your attention. And bear in mind that what you give grudgingly your blessing does not attend; you place a sort of drawback upon it, and thereby divest it of the power to achieve the end for which you give it, and then you attach somewhat of blame to the recipients for not making better use of your bestowments. Do not treat your relatives whom you assist as your inferiors, but treat them as your equals with all tenderness and affection; treat them as you would if they possessed thousands, and depend upon it, it will save you many a remorseful thought, and preserve you from many a frowning providence, and the hidings of your heavenly Father's face, and give you consolation on your dying bed; for if a cup of cold water given in the name of a disciple shall in no wise lose its reward, greater gifts will receive their rewards also.

Now I think you may plainly see, that to cherish the grace of charity is one essential means by which Christians may rise to eminence, not only in the natural life, but spiritual life also; and may the allwise Benefactor, the Giver of every good and perfect gift, grant unto you in this life peace of conscience, every temporal mercy and favour, enriched by His heavenly smiles, and in the life to come an abundant reward in the mansions of blessedness, is the earnest prayer of your faithful friend,

Tiverton.

J. FAREBROTHER.

THE APPOINTMENT.

IN the ever-varying circumstances of social life, individuals often have or make what are termed *appointments*. There are *business* appointments, which cannot be neglected; appointments of *pleasure*, which it is very often desirable

should not be forgotten; and appointments of *duty*, which ought not to be laid aside.

All this variety of appointments do not invariably fall to the lot of the same person's experience in an equal ratio. On the contrary, they may be taken as characteristics of different classes. The business man, punctual as the clock, every day may be seen on his way to his mill or his shop; and the same hour daily witnesses his appearance at the counting-house, the mart, or exchange. These are his chief appointments. The man of pleasure may be seen at the fashionable resort for the season, and omits no opportunity of forming one of a party in a pic-nic, or a larger and more distant excursion. Others have appointments of duty in visiting the poor, the sick, or teaching the ignorant, which must not be neglected, and require their diligent attention.

But these and other various appointments, in the conventional sense of the term, fall to the lot of comparatively few persons. The lives of others—the vast majority, indeed—exhibit only an unvarying round of monotonous drudgery, without change in the way of anything that can properly be dignified by the title of an appointment. But one, however, there is which is common to all—"It is appointed unto men once to die." Yes, death is the destiny of every living child of Adam; and while we know that it is so,—that it is an appointment for each and all—for ourselves as well as others—we fear that it commands but a very small proportion of our thoughtful preparation, when compared with that which is bestowed upon other less important appointments relative to the fleeting events of the present life.

In reference to these words of the great Apostle, notice first—

The universality of this appointment.—It includes all men, the whole human family. With the few exceptions of the two who were translated without having seen death, and of those who may be alive "at the last trump" (1 Cor. xv.

52), all have been or will be subject to death. Calculations have been made as to the numbers of the human race that have lived since Adam, which—whether more or less correct is at present immaterial—serve to impress the mind with the vast number of human beings who have lived, died, and returned to their native dust. The total number is inconceivable, and, in any case, must be many times that of the present population of the world. And all this vast multitude—those that have already lived and died, those that are now living, or that may be born unto the end of time—only the before-mentioned exceptions, have had or will have this one appointment in common—"to die," to return unto dust! Surely this is a fact sufficient to strike every person with solemn awe, when he reflects that of all the intelligent, active, useful, and benevolent men he may know, none are exempt from death; and further, that the same decree is binding upon all the rest of the human family, with a very few of whose personal history he can be but partially acquainted, while of even the names of the vast majority he is entirely ignorant. But further, notice, in the second place—

This appointment, though certain as to its universal eventuality, is yet *uncertain as to time, in the case of every individual*. The certainty that death *will* come to all, and likewise the collateral fact of its uncertainty as to *when*, are truths both old and admitted on all hands, without the shadow of dispute; but because they are so, we are not therefore justified in lightly noticing them—putting them on one side as trite and indisputable, or as suggestive of unpleasant topics which we cannot permit to occupy our attention, if only for a few moments.

Earthly appointments are made beforehand; the time is fixed in the future, and we make our preparations with that time in full view. Were it otherwise, we should still prepare. Were a friend to say he would call and take us on a long excursion with him at some future

date, and we believed him, and desired to go with him, we should naturally prepare against our departure, that so, whether he came at a moment's notice or sent us a longer intimation of his approach, we should in either case be found prepared for the journey. But did we know that such a journey was to be peremptory, whether we would or not, and that it would include total and final separation from the friends we loved, with what dreadful awe should we contemplate the possibility of our summons coming soon, or when we were least expecting it, and, consequently, with what solemn earnestness should we go about our preparations! And yet this is but a faint analogy of the journey we have all to take. The appointment we are speaking of is sure to come; the decree is inexorable, and cannot be nullified; its time is very uncertain in the case of every individual; and its result is to separate us, if not for ever, at least for a time, from those we love, and for ever remove us out of the present scenes. Death comes to men at all ages. It takes the infant that has just begun its existence; the bright-eyed, joyous child from among its toys; the youth of early promise; the man of middle age, possessing family ties, full of engagements, and eminently useful as a citizen; and the old man who has run his course, and whose whitened hairs are to him a "crown of glory," alike with him whose character may have evinced opposite traits. Sometimes he comes suddenly—without notice—in a moment! In this manner death takes occasionally one, at other times scores, and even hundreds of precious lives away at a single stroke, as in the case of accidents by sea or on land, to say nothing of the sudden death which numbers meet when they mutually engage in all the horrors and carnage of war. Others are carried to their last account by disease, making a more or less rapid progress towards its consummation. But in the experience of all, the same uncertainty is a uniform characteristic. The arrows of death are flying thickly about us, and we see first one and then

another, sometimes the most unlikely, fall by our side, and we silently wonder who the next will be, and in what manner or how soon our own end may come.

And it is well that this uncertainty of death should be so; for would not life be rendered anything but the pleasant thing it is to most of us, if we knew the exact day and hour when we should die? Hence the uncertainty of death may be—indeed, it doubtless is—a wise and benevolent provision of the Author of our being to secure a greater amount of happiness unto us, His dependent creatures, than would otherwise be possible; while at the same time it teaches us most solemn lessons to be always ready, for “in such an hour” as we “think not,” very often the “Son of man cometh.”

Thirdly, *this appointment is final.* “It is appointed unto men *once* to die.” We may keep an appointment in this life, and it may be renewed at another time, we going about our business as before in the meanwhile. But this appointment comes only once to each individual, and as it finds us we must go into the world of spirits. However much we may *then* wish we could live again, and again have an opportunity of preparing for death, it will be of no avail. From that bourne no traveller e’er returns. How seriously, then, ought we to view our respective relations to this appointment! And more especially is its solemnity increased by a consideration of its after-consequences—“after this, the judgment”—after death, the final decision by the great Judge of our future state of existence and reward, “according to that we have done, whether good or bad.” By the fact that death comes to all once, and only once, the importance of immediate preparation, and so being ready whenever our time may come, is greatly enhanced, seeing that, though certain to come, the time *when* death will come is hid from us among the uncertainties of the future.

This lesson is frequently brought

home to every one who has arrived at years of maturity by the oft-repeated warning voice of God’s providence. In looking back through the years gone past, we can point out how one here and another there has fallen by the hand of death, and been taken away from the haunts of men occasionally under very peculiar and even thrilling circumstances, and some of whom were our personal friends, relatives, or less familiar acquaintances. And as time rolls on, those that still live are aware of a rapidly-decreasing number of their early associates; of those who twenty, thirty, or forty years ago started in life together, the greater number have already ended their journey, as the comparatively few who remain can testify. Within the short period of the past three months, the writer of these lines can count no fewer than eight whom he has known more or less intimately, that have been summoned to their last account. The first was a young man of great talent and promise of future usefulness in his several capacities as a Sunday-school teacher, large employer of labour, and a civil magistrate; but his health had been for some time greatly impaired by a disease at first chiefly induced by excessive exertions of body and mind. Little over thirty years was the limit of his course. The next was a young man of about the same age, resident in the Metropolis, equally useful in his more limited sphere, but cut down, after only a few days’ sickness, by a painful disease, bringing on lock-jaw, and, like the first, leaving a widow and family to mourn his loss. The next was a tradesman, also in this town, as was the first, in middle age, and also married; after a few weeks’ sickness, he was borne away from his sorrowing family. The fourth was a person in humble circumstances, and (though his health had before given way) whose end was doubtless accelerated by the endurance of privations similar to those which have been the experience of thousands in consequence of the cotton

famine. The fifth was one more advanced in years, likewise in humble circumstances, but who had long been laid up by indisposition: he was resident in a distant part of the country, and a relative of the writer. The next was a leading man in this town, a magistrate and an alderman in the town-council, who had run a long, honourable, and useful career, beyond the three score and ten years of the Psalmist. The seventh had been a most useful public man, down to a recent date, as a magistrate, and in other capacities during his life, which was lengthened out to fourscore and six years. The eighth was a young man of generous sympathies, and great future promise, only brother to the first mentioned, a magistrate and an alderman in the town-council. He was carried off by an insidious fever in the twenty-ninth year of his age, a few days only intervening between the health and vigour of youthful manhood, and the cold silence of death; leaving a widow and five young children to mourn their sudden bereavement.

In the varying particulars of this list of death's recent victims we have an illustration of the uncertainty when it may come. The useful man, the man of social rank, the man of humbler circumstances; the old and venerable, the young and promising, alike are seized, remorselessly hurried away from the scene of their labours; the tears of the young and dependent loving and loved ones being of no avail in preventing their being made widows and orphans; while the place which once knew them, now knows them no more for ever. Vacant places there are: the public vacancies will soon be filled up,

but others will remain still void, and well-known faces are missed by loving relatives and friends.

Reader, are you prepared to die? Ere this year has rolled away, many now in health will have gone to their last appointment, and the writer himself, or you, may be among that number. You do not know. Perhaps, for yourself, you hope not. Ah, again we say, you know not the day, nor the hour, when the Son of man will come to you. Is it not, therefore, the wisest and best course to be prepared? "Prepare to meet thy God," is alike the language of reason and revelation. Prepare now, and delay it not until some indefinite time in the future. In the written record of His will, God has furnished us with a plan of salvation, through the all-sufficient merits of a suffering Redeemer, by which the chief of sinners may attain the inheritance of the "spirits of just men made perfect." Let this be your constant and prayerful study, that so, when the summons comes for you to keep this last, greatest, and most important of all appointments, you will be able to look death steadily in the face, its terrors being lost to you by the eye of faith piercing beyond the tomb; and, having found peace in believing, when your last moments are at hand, you may be able to add the testimony of your experience to the truth of the Apostle's words, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who *hath given me the victory through our Lord Jesus Christ.*" —1 Cor. xv. 55-57. C.

Ashton-under-Lyne, Jan. 21.

ACTIVE FAITH.—A man came to our Lord with a withered arm, and asked that it might be healed. Our Lord told him to stretch it out. He had faith in the power of Jesus; he stretched out his arm, and it was sound as the other. What should we think of this man, had he waited until he had decided the question whether his faith, or his willingness to be healed, or the stretching out of his arm, had the precedence in point of time or im-

portance? There is a passage of Scripture which puts this question of the initiative in a strong and startling point of view (Eph. v. 14), where the difficulty of a dead man rising, and the summons to him to rise, are brought into juxtaposition, as if at once to silence our reasonings, and to compel us to cast ourselves on the life-giving power of Christ.—*Bishop Shirley.*

Essays.

GOD IS FAITHFUL.

1. God is faithful in what He does. I see a farmer in the field sowing corn. He is taking it in his hand and scattering it over the brown mould. He has been doing so from morning until night, and day after day. He has thrown away in this way many bags-full of precious grain, worth many pounds of money, and sufficient to have fed his family for many months to come. He cannot gather it up again; and he does not mean it to be carried away and eaten by the fowls of the air. After he has scattered it, as if he wished it to be more completely lost, he draws harrows over the soil, which cover up the seed until scarcely a grain of it can be seen. "What waste!" we might say. "What a pity he did not keep that corn to make loaves and cakes for his children!"

"No," you say, "it is not waste. He means that corn which he has thrown into the soil to be seed. He expects it to spring up and produce a far larger quantity. It would have been waste to have eaten it. It is not waste to cast it into the ground."

"Very true; but how does he know that it will ever spring up? The weather is so cold, that nothing is springing. And though it should become warmer, may not something hinder it from springing up after all?"

You say in reply, "It always springs. There has never been a year since the creation when seed did not spring up and corn grow."

Just so; you are quite right. God has always given us seed-time and harvest from the beginning; and by so doing has taught the farmer to expect that He will do so this year too. And the farmer, trusting in God's faithfulness, sows his corn and is not disappointed. God is faithful to His own doings; and as these gave the farmer reason to expect, his corn grows.

It is true the crop is not always

equally good. Sometimes we have very cold, or very wet, or over-dry seasons, when the earth yields little. God sometimes wishes to chastise men for their sins, or to teach them their dependence on himself for their food, and for these or other reasons, of which we know nothing, He gives them at times only a scanty supply. But still there is always seed-time, and summer, and harvest, and the earth producing more or less. From the beginning of the world until now, all nations have been kept alive, because God in this way has fed them. And still He is faithful to His own doings; and the farmer who sows his seed is not disappointed.

Now, God is just as faithful to His deeds in other things as He is in this. If the history of His dealings with men give us good reason to expect that He will do anything, we may be sure that He will. If He has always punished sin, and so given us reason to expect that He will punish sin in future, we may be sure that He will punish it. If He has always pardoned the penitent, and so given us reason to expect that He will pardon them in future, we may be sure that He will pardon them. If He has always rewarded the righteous, we may be sure that, sooner or later, He always will reward them. If what He has already done in and for His own children gives us reason to expect that He will do great things for them in time to come, great things He will do. God is faithful. He will not disappoint the expectations which He has taught us to cherish.

2. God is faithful to His word. Long ago, in the garden of Eden, God permitted man to eat of the fruit of every tree in the garden but one. Of that one He said, "Thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." Satan persuaded man that God's word was not true. He said, "Ye

shall not surely die." Man chose to believe Satan rather than God. He took the fruit of the tree, hoping that he might not die for it. But God's words proved true. From that day Adam became a dying man. And though it was not till many years after, the sentence was at last fulfilled, "Dust thou art, and unto dust shalt thou return." Ay, and though it is a long time since, we have proof every day of God's faithfulness; for in every one that is borne to the grave we see the truth of His words, "Dust thou art, and unto dust shalt thou return."

Many years after, when God was grieved with the wickedness of men, He told Noah that at the end of one hundred and twenty years He would destroy the world with a flood, and commanded him to make an ark in which to save himself and his family. Noah believed what God said, and commenced building the ark. But nobody else believed it. They thought it could not be—that Noah was only raving when he told them what God had said. They would not repent of their sins. They went on eating and drinking and sinning as before. They saw Noah working at the ark; but they did not care for that. They heard his warnings, but they did not care for them. I dare say they laughed at him when they saw him working so hard and for so many years at what they would call his monster ship. I dare say when they saw him go in with his family they made fun of him. I can fancy them saying, "What does the old fool mean? What is he going to bury himself alive in that box for? Let us wait and see. He will soon be glad to come out again, take my word for it." I can fancy them saying all that. It is just what some men and boys whom I know would have said, had they been living then. But were they right when they said so? Was Noah such a fool as they called him, when he believed God's word? Were not they rather the fools, when they refused to believe it? See, "the windows

of heaven are opened," the rain comes down as it has never rained before since the world was made, as it will never rain again while the world lasts. "The fountains of the great deep are broken up." The sea leaves its bed, and rushes over the dry land. The water from below rises to meet the water which is falling so rapidly from above. The ark begins to float. The houses are covered. The people climb the tall trees, and rush up the steep mountain's side. Still the rain falls, still the water rises. They drop from the trees one by one, and disappear in the great black flood. The water follows them higher and higher up the mountain, overtaking now and again some one who has become weak from hunger and can climb no higher. The water rises until there is only a mountain peak here and there to be seen standing, like small islands, out of the great waste of waters. At length even these are covered. The rising wave sweeps away the last living man. And the watery plain, and the ark floating over it, in which is gathered all that remains of the world's life, testify in most solemn manner to God's faithfulness—His faithfulness when He threatens to destroy, and His faithfulness when He promises to save.

When Abraham dwelt in the far East, God commanded him to leave his country and his father's house, and go into a land of which He would tell him—a land which He would give him for a possession. Abraham believed God's word, and left his home without knowing where he was to go. But God was faithful. He led Abraham forth, and gave the land of Canaan, a land flowing with milk and honey, to himself and his people.—*Seed for Spring-time.*

EVIL SPEAKING.

THE Christian condemnation of evil-speaking, however, extends not merely to the words we utter, but to every other means by which we may needlessly attempt to damage another's reputation,

whether it be the circulation of a report, or the insinuation of a charge, by a question or a tone, or the excitement of suspicion by a movement or a look. It is the thing done and the motive which prompts the deed, not the manner of doing it, which deserves to be deprecated. In some respects, indeed, the indirect method of accusation is the worst. It is the most generally practised, because it best eludes the condemnation which it deserves. It finds its way into the most respectable circles, because it enables the slanderer to escape the responsibility of his own act. It is the most difficult to refute, and to defend one's self against, because it brings no tangible charge. A man who has not the courage openly to defame, tells you that he is sorry to have heard such and such a report concerning the party spoken of; or he wonders whether such and such a statement, affecting his character, be true; or he asks you if you are aware of so and so. He does this, knowing well that those to whom he speaks will be as much impressed by the statements in question, as if he had made them on his own authority. And he acts thus treacherously towards those whom he calls brethren in Christ, and with whom he is outwardly living on terms of friendship. You cannot bring home to him a charge of evil-speaking. He never said so and so; he only said he was sorry to have heard it. He only asked if it were true, or if the party spoken to knew it to be false. Oh, he is an expert slanderer! He does evil without being chargeable with what he does. He stabs under the guise of friendship. He damns his neighbour's reputation, while he affects to be very solicitous for its preservation, very sorry to hear of its being injured. He is as cowardly as he is expert; and I must add, as mistaken as he is either. All his cunning will not protect him. He escapes responsibility only with men, not with the best of men either. They can penetrate the flimsy veil with which he screens his evil purpose. And God holds him responsible. He knows

the motive which prompted the sly insinuation, and will call him to account for the wrong he has done. And, oh, how terrible if the Judge, sweeping aside all his pretexts, should say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me!"

Another, when the name of a third party is mentioned, excites your suspicion, not by saying anything, but by giving you to understand that he might say much. It would not do for him, he says, to mention everything that he knows; or he effects the same purpose by a significant look or gesture, raising his eyes or shrugging his shoulders. He has brought no charge against the man spoken of, but he has damaged him more than if he had. He has led you to suspect that there is something very wrong with him; and has left you no means of getting your suspicion removed. A tangible charge might be refuted on inquiry. A suspicion may cleave to you for years, because you have no way of testing the unsubstantial grounds on which it rests. Such men, if they will but reflect for a moment, cannot fail to see the iniquity of their procedure; and, if Christian men, will at once abandon a course so unworthy of their profession. It cannot be that, in their case, they deliberately adopt the course while conscious of its evil nature, and from a cowardly regard to the immunity from censure which it secures. It can only be from not considering what they do, and perceiving their conduct in its true light, that they act a part so much at variance with the precept, "Thou shalt love thy neighbour as thyself. Whatsoever ye would that others should do unto you, do ye even so to them. Speak not evil one of another, brethren."

Bad as this sin is in any one, it is worst of all when indulged in by Christians, not only because more inconsistent, but because it relates generally to more sacred matters. Among the gay and fashionable idlers of the world, the matters discussed are of such trivial moment—such as articles of dress or of

furniture, the style of this one and the appearance of that—that no one can suffer any real injury from what is said. But among Christians “it has,” as has been truly said, “its most bitter, its most cruel growth, for the subjects of slander here are life and death—eternal life and eternal death. The sinner whom God spares and waits for, a fellow-sinner scoffs at and despises—the stain that Jesus washes with His tears, a fellow-sinner eagerly exposes—the penitent bosom that Jesus has comforted, has every wound made to bleed afresh by the taunts and the whispers of his fellows. They whom, for their Saviour’s sake, the Father has declared He will not judge, on earth are more hardly judged than any, by those who stand alike condemned, and alike obtaining mercy. The errors and inconsistencies the Almighty bears with, men pronounce at once to be decisive. The axe which mercy has suspended yet another and another year, and Jesus in heaven, perhaps, is even now entreating should be withheld another year to these, man would lay instantly to the root of the unfruitful tree. Do we say that no real Christians do so? Real Christians—God forbid that I should think them otherwise!—say it, and if their words be so adverse to their meaning, as I hope they are, is it not time they were better suited?”

It is no vindication of evil-speaking to say, that you did not intend it to injure others. It is so manifestly fitted to have this effect, that you would need to examine yourself very closely before you make sure that this was not your purpose. And if after the strictest examination you still affirm your innocence of any evil intent, you need not wonder if we think you are self-deceived. In any case, when this is its natural and necessary result, you are either guilty of pursuing your course with the full knowledge of what must follow, or with thoughtlessness unbecoming to a rational being, and an inconsiderateness of the feelings and interests of your neigh-

bours which Christianity emphatically condemns.

It would tend very much to the suppression of this sin among Christians, if they would try to place themselves in the position of the slandered parties. The indignation with which we repel or retort an accusation brought against ourselves, might find legitimate scope in quashing any statement which affects injuriously the character of others. When an accusation is needlessly made, ask the speaker for what purpose he makes it—what good end it is likely to serve. When a slanderous report is repeated, ask the man whether or not he believes it, and if not, why he repeats what he does not believe. When a man hopes that another is all that he should be, ask him what reason he has for doubting it, and if he have none, ask him how he dares to suggest a doubt. When an insinuation is made, whether by word or tone or look or gesture, ask the man what are the faults of which he has reason to believe the party guilty, and on what grounds his belief rests; and if he will not or cannot say, rebuke him sternly for insinuating a charge which he dare not put into words. Such a way of receiving calumnious reports, would do very much to repress their utterance; for there must be willing hearers as well as speakers in order that slander may thrive. Nor are we altogether innocent of aiding and abetting the sin, if we do not refuse to hear, as well as to say, aught that can injure the reputation of another.

As to evil-speaking in ourselves, it is a safe rule and a good preventive never to say of a man in his absence what we would not say in his presence. To speak of his faults to others can do no good, and it cannot fail to do harm. It alienates their affections from him; and when it reaches his ears, it wounds his feelings, and leaves a sense of unkindness or injustice rankling in his breast; whereas mentioning them to himself, by making him acquainted with their existence, affords him the opportunity of correcting them if he

will. Even this, however, must be done cautiously. It is possible to speak evil of a man in his presence as well as his absence. We do so when we bring a groundless charge, or address him in a tone or manner which is fitted to exasperate. We have heard men say when speaking evil of another, "I may say it, for I should say the same thing to himself." Very likely; but though you would, it does not follow that you are justifiable. You might be as wrong in saying it to him as you are in saying it to others. That depends very much on your reason for saying it, and the spirit and manner in which it is said. You might bring against him a groundless accusation, and thereby do him injustice by the charge; while your positive manner of stating what he knew to be untrue might painfully wound his

feelings. Or, supposing the accusation to be well founded, it might nevertheless be uttered in an improper tone and from an improper motive. You might, without any evil intention, pain him by your harshness; or you might bring the charge in a spirit of exultation, and for the purpose of making him feel his inferiority to yourself. There is much spiritual insight in the apostle's exhortation, "Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Only the spiritual can rightly deal with an erring brother; and even they, if their interposition is to be successful, must meekly, not exultantly or harshly, refer to the wrong he has done, bearing in mind their own liability to fall.—*Every-day Religion.*

Biography.

CONVERSION AND DEATH OF JOSEPH WHITFORD, MEVAGISSEY.

THE purpose of God in all His works is to make them show forth His power, wisdom, and goodness. It is an undying principle in His government that no man liveth unto himself. It is the same in nature and grace. In the spiritual world some are made conspicuous by their graces, as Saul was by his stature. Those of smaller growth are liable to be passed over without thought by persons who can only see the attractive in the majestic. Much as we admire the gifts of God, we have a stronger love for the graces of the Spirit wherever manifested. Our brother, whose memory we would embalm, was not endowed with any particular mental gift, but the gifts which are more valuable were bestowed.

It is impossible for any in ordinary circumstances to grow to maturity in our country, with its numberless Bibles and popular Sunday schools, without a knowledge of sin, and more or less desire to escape it and its consequence. The

manifestation of this will be very different in different persons. So amply did this penetrate the soul of Joseph, that very often he lingered in the house of God until he thought all who had listened with him to the powerful and heart-stirring appeals of the Gospel had reached their homes; lest they should read his guilt in his countenance. Like Cain, under the smart of guilt, he feared that all seeing him would turn avengers of blood. Time and engagements often rendered these impressions inoperative until another call reached him, when, during the smartings of a guilty conscience, he would resolve to turn and give his heart to God. This was his salve for the wound of the spirit, which never healed, but only concealed the wound from his deluded soul. Reader, did he stand alone? What a registry of good intentions following deep convictions will be opened in the last day. Where are the actions? Where?

Years passed with Joseph in this

painful, undecided condition. Glad he was to feel, and yet would have given all he possessed not to feel, unless he could feel his sins forgiven. During the winter of 1861-62, God was pleased to visit the town in which he resided with more than usual of His spiritual presence and power. It was a season that will not easily be forgotten. It is written on our affections. How many who had grown cold were warmed—thoughtless ones became thoughtful—prayerless persons began to pray—the word of the Lord had free course. During this visitation all the convictions of our departed brother were revived, and the misery of his soul through sin became intense. Home lost its charms. The world in every form seemed to him to wear only frowns. The house of God had no attractions, and yet he could not absent himself from any of the extra means of grace used. All appeared to him like the wide waste of waters to the dove; but to alight on the ark of mercy he thought presumption. He poured out his soul in bitterness. The language of his life was, “Have mercy upon me, O Lord, for I am weak; O Lord, heal me, for my bones are vexed. ‘Return, O Lord, deliver my soul. Oh, save me for thy mercy’s sake. I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. My tears have been my meat, day and night.”

To find Jesus is the remedy for all our heart-woes. Bartimeus found Him on the dusty road to Jerusalem, while in his daily occupation of begging a pittance to support his afflicted body, and it was sight to him. He gladly joined the throng in following Him, but who glorified Him like Bartimeus? The lame man was introduced to Jesus by Peter and John, and after he had received an unexpected blessing from Him, through these His servants, he entered the temple walking, leaping, and praising God. In the deep feeling of sorrow we have seen Joseph to possess, he went to the house of God, desiring to meet Jesus. While summon-

ing by the bell the worshippers to the house of prayer, and lifting his heart to God in strong cries and tears, the Master of Assemblies appeared and gave him grace to believe in His pardoning mercy. What joy and peace filled his heart! “Hearken unto me, I will tell you what He hath done for my soul. My sins are forgiven. God is reconciled. The way to all spiritual blessings is Jesus.” Some thought his story strange; and, alternating between hope and fear, said we must wait to see the development. God rebuked all fear by leading him by a way that he knew not, and making grace his comfort and joy. One thing was manifest at first, a desire to lead those around him to glorify God. To do this he told in an artless manner what the Lord had done for his soul. From the tone adopted it was evident that God was the most hallowed object in his affections.

He who doeth all things after the counsel of His own will, saw fit to give him the seed of a disease which soon began to manifest itself. His body, at no time robust, soon showed the growth of this affliction. He was soon prevented from engaging in his daily calling; the ardour of his new nature knew no abatement. The person and work of Jesus grew daily in importance to him, and on Him his soul rested. He desired a place in the church militant, that he might comply with a request that seemed to him exceedingly important, and that he might lead others to see the grace given to him. Most cordially did the church respond to his request, but the privilege sought was never realized in this world. It was not for him to sit with the tempted and tried followers of Jesus to show forth His death; but by a long and painful affliction to show the power of grace in sustaining and comforting the dependent soul.

“Let this mind be in you which was also in Christ Jesus.” That our brother had received this mind was evident by his patience in affliction, and endeavours to do good to the enemies of the Cross.

It was not much that he could do for them beside pray; this he did continually. Some had such a deep place in his heart that their salvation became a burden to his soul. Speaking of them he said, "They want the benefit of religion without parting with their sins, or denying themselves and taking up the Cross. They want their sins pardoned first, and then believe it afterwards. He must come down from the Cross and then they will follow Him. There are ten, if not eleven, in our chapel that are in this state. They can never go to heaven because they do not believe." His soul earnestly desired the conversion of his relatives; his mother and brother will never be able to wipe from their memories the earnest exhortations given them to meet him in heaven. "Poor as I am, I would rather see my mother converted than have given me five of the brightest sovereigns ever made."

The fact that God had shown mercy to him was at times overwhelming. In conversation with a friend he said, "If we had left our country in a time of war and entered the army of its enemy, fighting with all our might against it while we had strength, and then when fit for nothing returned to our king, I do not think he would take us unless it were to shoot us. Yet see how Jesus deals with us. We have given our strength and time to the service of sin, and when fit for nothing we come to Jesus, and He graciously receives and sanctifies us to the Father by His Spirit. Praise His name." Another time he said, "I cannot say that I have not a dark thought, but it does not stay. I am waiting—all is clear—my mind is fixed—ready to depart and willing to remain." When his Christian visitors were leaving him he would say, "We part now, but soon we shall meet to part no more."

His affliction was long and severe; a murmur or complaint was never heard from him. He saw a Father's hand both in the time and severity of his affliction. To it he not merely bowed, but sought by faith through the Bible

that grace needed to grow in meetness for "the saint's rest." All who visited him know well how deeply he felt his mercies, and with what pleasure he viewed the bright side of divine Providence towards him. At the commencement of his affliction the sound of the bell gave him a feeling of uneasiness; but after laying it at a throne of grace it became a welcome sound, and a cause of fresh joy that so many were going to the house of prayer to join in public praise. Slowly, yet surely, did he feel that God was taking down the outer man, and as he felt it, so much more firmly did his soul cleave to the Cross as his support. To walk across the room became more than he could do unaided. The last few days he was necessitated to remain in bed. Often here the visits of mercy were so inspiring that his soul appeared to join the band of conquerors. Awaking from a stupor which he had appeared to us to be in, he embraced his brother, telling him his happiness and prospects. "I shall soon, my dear E., be in heaven. I have been there and am come back to part with the body and then return again."

Having expressed a desire to see some who had visited him, we soon found our way to his side. We found him in praise and prayer for the salvation of men. One of his visitors, willing to know what was his state in the prospect of eternity, asked him, "Is Christ precious now?" "Yes, very." "Have you found God faithful?" "Yes, faithful." "He has never left you or forsaken you?" "No, never." "Now you can say that God is true?" "Yes." About an hour before he spoke his last wishes, he inquired, "Who is dead?" To which the writer replied, "I do not know anyone dead now." With a loud voice for him, he said several times, "Yes, I am dead; I am dead." "Why, you are talking with us, how can you be dead?" "I am dead. I am dead with Christ. Praise the Lord, I am dead." A change soon took place, and he was put another step nearer home. As he was taking this step, he uttered a number

of times, "Praise the Lord, I am out of hell," until his voice died away to human ears. After lying in an apparently unconscious state a few hours, breathing as tranquilly as a babe on its mother's breast, his soul passed away so quietly that it would be almost impossible to say the moment he breathed his last. Who will learn from him that it is simple trust in Christ that prepares the soul for glory?

"How lovely is death, when on Jesus reposing
The soul can her trust in His mercy display;
When scenes of affliction and anguish are
closing,
And angels stand waiting to bear her away!

"She fears not fell death as the tyrant advances,
Her trust is in one who is mighty to save;
Faith points at her Saviour, and as her eye
glances
She views a bright star through the gates of
the grave!

"By songs full of mercy her rapt ear is
charmed;
Displayed to her view are the portals above:
The monster, of all his dread terrors disarmed;
Mortality closes in triumph and love.

"The conflict is ended. While weeping friends
gather
Around the departed, their loss they bewail:
The soul she is borne to the arms of a Father,
Where seraphim wait her arrival to hail."

THOMAS SNELL.

January 20.

MRS. MARY LUM ELDRIDGE.

WE have just received a publication, comprising sermons on the lamented death of Mrs. Eldridge, wife of the Rev. Thomas Eldridge, of Brixton, preached by the Rev. George Rogers and the Rev. T. A. Fieldwick. These discourses are worthy of the preachers and the occasion; solid, instructive, and thoroughly evangelical. The publication altogether will form a precious memorial of departed worth. While it will be duly estimated by the relations of the deceased, and the circle of the bereaved husband, it may be read with profit by all.

The following is the biographical portion of the sermon of Mr. Rogers, in which the brief tale of a useful and

exemplary life is simply and tenderly told:—

"Mary Lum Heap, elder daughter of the Rev. Henry Heap, of London, was born on the 14th of June, 1817. She was brought up in the atmosphere of piety, and from her earliest years was not without serious convictions of conscience. Although, however, she was remarkable for her lovely disposition, and her dutifulness to her parents, and her observance of the forms of religion, her youthful years were spent before she could say,—

'O happy day, that fixed my choice
On thee, my Saviour and my God!'

"As she was rising into life, her father was exercised by great trials in which she most tenderly sympathised. She was accustomed to speak of these trials as sanctified in bringing her near to God. She has referred to one Lord's-day evening, in particular, when, at Trinity Chapel, she was sitting in a side-pew, while the Lord's Supper was being administered; on which occasion her father addressed the spectators in an earnest and a persuasive manner upon the words of the Lord Jesus, 'This do in remembrance of me.' This address was a voice from God to her soul, and soon afterwards she was associated with the avowed followers of the Lamb.

"Her piety was active. With the assistance of two or three young friends, she commenced the Sabbath school of this congregation, which was on the 20th of May, 1838; and which has ever since met with encouragement. When her father left Brixton to pursue his ministry at West-street Chapel, Brighton, she took her share in the labours of the Sabbath school attached to that place. With the help of her beloved sister, Hephzibah, who some years since entered into rest, she also took charge of a tract-district near the London-road, Brighton, and tenderly sympathised with the families under visitation in their diversified cares and sorrows. In some fragments of a diary kept at this time she writes: 'Saturday, I went out with mamma—forgot to take any tracts with me—another proof of my lukewarmness. O! may I be stirred up to greater diligence.'

"In April, 1842, she returned to Brixton, and was welcomed by the friends at Trinity Chapel as the wife of their pastor. Her desire for usefulness was now strongly expressed. She became a member of the Christian Instruction Society, and, in conjunction with a young Christian friend, sought the welfare of the inhabitants of Sussex-road by domiciliary visitation with religious tracts, and found great enjoyment in thus humbly imitating Him 'who went about doing good.'

"She also conducted a Bible class for young women in the vestry of the chapel, and evidence has since been given that these labours were not altogether without fruit unto God. The welfare of the Girls' British School lay near her heart. On her return from its committee meetings, her grateful joy was manifest if the school was prospering, and her tender regret if there was any decline.

"During twenty years, while domestic claims and cares, anxieties and afflictions, demanded much of her time and strength, she never ceased to sympathise with all that beneficially affected the welfare of the church and congregation, and especially if it had any bearing on the interests of the young.

"Just before the commencement of her fatal illness, finding that home claims were less pressing and numerous, she proposed forming a Bible class for young women, who might assemble at her house on Sabbath afternoons. These purposes were frustrated, but their record is on high. 'Thou didst well in that it was in thine heart.'

"A leading characteristic of the departed was '*piety at home*.' This was most manifest in her tender interest in the welfare of her children, in their health and mental improvement, but especially in the renewal of their spirits by the Holy Ghost, and their education for eternity. This continually engaged her thoughts, and led to outpourings of soul before God. We believe her chamber could testify that she laboured fervently in prayer for her children. Not long before her decease she said to her husband, 'I think it may be that God has taken so many of our children in early life, because I was so anxious lest one of them should be missing in heaven.' Nor was her care all expended on the interests of her children, for she sought also the conversion of her *servants*. Many a Sabbath evening, when detained at home, she availed herself of the opportunity for tender and earnest appeal to the conscience of a domestic.

"Her piety was *cheerful*. The radiance of her countenance recommended the Gospel. With a cultivated taste for music, she loved to teach her children to sing 'the Songs of Zion;' and when too weak to sing or to play, she found pleasure in listening to others.

"For more than a year her health had been declining; at first, the cough which troubled her was taken for the symptom of an ordinary cold, and common remedies were applied. Then one medical adviser after another was consulted, as Mr. Robert Brown, Dr. Richard Quain, &c., and very kind and sympathising were their attentions. On their recommendation, Hastings as a spring, and Eastbourne

as a summer retreat, were successively tried, and the hope of anxious friends in reference to the prolongation of a life so dear were revived; but God had provided some better thing for her.

"Although her cheerful countenance and happy temper, her persevering attendance at the house of God, and her activities in the family, sustained the hope in others that the dreaded day of separation was distant, there is reason to believe that she herself was far from being sanguine of recovery. Since her departure, a friend has thus written: 'I feel sure that the change to her is one of bliss; from her conversation with me, the last time we met, I do not think, except for the sake of her family, that she wished to continue here.'

"She seriously examined the ground of her hope for eternity. She evinced a godly jealousy over herself, lest she should do otherwise than depend simply and solely on Christ, as 'the Lord her Righteousness.' With much emotion she would ask, 'Am I really trusting in Jesus?' adding, '*I have no other refuge*.' In the fragmentary diary to which reference has been made, she wrote thus: 'When we are enabled to see our own personal interest in the death of Christ, how insignificant and trivial all earthly things appear! Oh! that we could be ever looking unto Jesus.'

'Other refuge have I none,
Hangs my helpless soul on thee!'

"Sweet was the spirit of resignation to the will of her heavenly Father, through the abundant grace that was given her; and this was the more striking as her affection for her husband and children was strong and tender beyond expression. When he who knew her worth occasionally expressed his hope of seeing her re-instated in a measure of health, in her own soothing manner she would reply, 'If, dearest, it is the will of the Lord, I shall recover; but if not, it is all right.'

"A relative who saw much of the departed has thus written: 'Who could be with her without being cheerful and happy! I never recollect to have heard the slightest whisper of a murmur escape her lips.' But she deeply felt her own sinfulness and weakness, and if enabled to lie passive in the hands of her heavenly Father, she found the reason in His all-sufficient grace, and in that only.

"The patriarch Job says, 'Did not I weep for him that was in trouble?' She might have made a like appeal. To her it was a pleasure to visit a suffering saint. Her warm heart throbbed in sympathy with sorrow wherever it was found. Very recently her spirit was deeply wounded by the application

of a person whom she had not seen for many long years, and who had been brought up delicately, and had been respectably connected, but was now an outcast. She urged her to seek the favour of God in Christ, and to 'trust in the Lord and do good,' for so should she 'dwell in the land and be fed.' She supplied her with clothing, &c., and afterwards, in great weakness, wrote to her words of advice, of caution, and encouragement, anxiously seeking, under God, to benefit the miserable one for time and for eternity. Such was the last effort of her pen.

"On the day before her death, after listening to sad news about the Lancashire distress, she indicated to her husband that she would like him to write to a relative at Haslingden, that she might know the exact state of things in his part of the country.

"It was the pleasure of our heavenly Father, that her illness should have a sudden termination. On Saturday, November 15th, she rose, as usual of late, at eleven o'clock, and took her place in the family. In the evening there were unfavourable symptoms, which induced her son to go at once to her medical adviser, and the hope was entertained that the means prescribed, with the blessing of God, would have the desired effect.

"About eight o'clock in the evening she took up a Bible and read. One of her daughters offered to read to her, when she replied, 'Read the sixty-second Psalm.' It begins, 'Truly my soul waiteth upon God: from Him cometh my salvation. He only is my rock and my salvation.' This was in harmony with her life, for in any season of trouble she would fall back on such precious portions of the word of God as the following: 'What time I am afraid, I will trust in thee.'

'But mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul destitute.' By the next morning, Lord's day, November 16th, the fears of the family in reference to a speedy removal had subsided; but a little before eight o'clock, A.M., a violent hemorrhage of the lungs suddenly came on, and ere the parting word or look could be exchanged, she was, according to her prevailing idea of heaven, with Jesus, and had entered upon the enjoyment of the rest which remaineth to the people of God.

"How beautiful the coincidence between the great change and the exercises in which she was engaged, in the last week or two of her life! In those days, after the sacred Scriptures, her favourite companion was 'Help Heavenward,' by Dr. Octavius Winslow, of Bath.

'Musing on her habitation,
Musing on her heavenly home,'

she had the pleasurable surprise of finding herself at the gates of the celestial city, with scarcely any experience of 'the swellings of Jordan;' and before her loved ones could say, 'Soon and for ever,' she had entered into the joy of her Lord.

"Her afflicted husband desires to feel grateful to God for the prayerful sympathy of an affectionate people, and renews the request, 'Brethren, pray for me.' In such an hour as he thought not, a wife of priceless value has been taken from him, but he trusts that his heavenly Father is chastening him for his profit, and he cherishes the hope that the deep sorrow of the pastor will be sanctified to prepare him, if life be preserved, for ministering yet more faithfully and successfully to the flock."

Ecclesiastical Affairs.

THE LORD'S TREASURY, AND HOW TO FILL IT.

BY REV. JOHN ROSS.

The adaptation and permanent obligation of the New Testament method of finance, and its vast superiority to all other known methods.

1. *The permanent adaptation of the system of laying by in store God's portion of our gains.*

This adaptation is emphatically implied in the fact, that it is the principle

commended in all the divine arrangements made on this behalf, whether for patriarchal, Jewish, or Christian circumstances. Who would say that divine plans are not fitted to accomplish their designs? Or that there is any such radical difference in man's circumstances, as to render the spirit of these plans impracticable now? What

is needed, but the conjunction of the principle of *proportion*, as in the income tax, with that of *Sabbatic dedication* implied in the Scottish practice of church offerings, to reach the spirit of this method in every condition of life? The question is, however, *decided by numbers in various conditions*, the complexity of whose interests furnished a strong presumption of its inadaptation, till a firm mind and upright heart put an end to all difficulty. *Let every doubter and disputer make a similar trial. Till he does, his objections have no weight, and savour more of unwillingness than inability, while they dishonour the principle which God has condescended to enjoin on man, under the three grand dispensations of His love.*

2. The permanent obligation of this system.

If binding obligation can be proved, it ought to be. Still, the spirit that will bow only to a positive law, lacks the first element of Gospel obedience—*loving constraint*. "If any man will do His will, he shall know of the doctrine." This much, at least, may be said of its perpetual obligation—that it stands alone as a system having the seal of divine sanction in the New Testament, while embracing the principles contained in Old Testament arrangements—that it obtained in the apostolic churches, and for ages in the early Christian churches, till, with a weakened piety, both the sacred supper and the offering became monthly; that it bears all the marks of, and is found by many to be, a sacred means of *grace*; and that its practice proves at once convenient and just to ourselves, generous to men, and pleasing to God; while every human expedient proves deficient, both of material supplies and of gracious influence on the heart. See the following testimonies to this practice.

About 140 A.D., Justin Martyr wrote, "Of them that are wealthy and willing, each gives according to the purpose of his own heart." In the third century, Tertullian wrote, "Each of us, if he be able, deposits a moderate contribu-

tion . . . voluntarily. Thus is formed, a *trust-fund for pious purposes*." In the fourth century Chrysostom wrote, "Consider our church, though it have but the revenue of one of the richer sort among us, of how many widows and maidens it supplies the daily needs, nearly 8,000; and after that, the prisoners, the sick, the maimed, and such as come to her day by day; and for all this her substance is not diminished. These are the ministrations wherein we ought to be engaged; these are the precious heirlooms of the church, and this is the kind of treasury which it befits her to possess." "Laying up as a treasure, 'for these are the true riches laid up in heaven,' entrusted to God, to be compensated with the amplest interest, both in this world and the next; though not of their own value, but of His mere liberality."—*Beza*. "The custom of bringing with them, to their solemn assemblies, gifts or offerings for the use of the community in general, but more especially the poor, and publicly presenting them previously to the celebration of the Lord's Supper, is of the highest antiquity among Christians, and one which universally prevailed in all the churches."—*Mosheim*. "Worldly men, at certain times, augment the treasure which they have laid up, by adding their clear gains to it; let Christians, then, imitate them, by laying up on the Lord's day for their poor and distressed brethren, according 'as God hath prospered them,' and let them account this their treasure."—*Scott*.

Had not the New Testament supplied some rule on this momentous subject, were it not a serious oversight? Is it possible that the God of order, whose regard to law is everywhere so conspicuous, has, in this weighty case, given no trace of rule? In science and art, the *embellishments* of life, man is left to discover truth by experiment. In religion, the *essential* of life, instruction is given concerning both faith and practice. Man's part is obedience, to attempt improvement is to assume to be wiser than God. Every successful

organization must have its appropriate arrangements. Christianity, a new system, superior to Judaism, required new modes of operation. Simplicity marks superiority. Sublimely simple itself, Christianity employs simple methods. Abounding with great principles, its defined rules are few, but capable of application alike to the vast and the minute. Finding, then, a *single rule* for any given purpose, is it not equally intended for every similar purpose, its success in the minute commending it for the greater? All divine injunctions are authoritative, remaining universally binding till countermanded or superseded. This rule is positive and repeated, "As I have given order to the churches at Galatia, even so do ye." The plans of Infinite Wisdom are suited to every age, and can be adapted to every condition. Were it not wise to adhere to this method, till a better is given by the same authority? Is it not high time to return to it, as human expedients fail to realize required means, while claims become continually more urgent? Has not this injunction the sanction of the Great Lord of the church? Man's moral weakness is palpable, in his reluctance to part with much, even for the most approved objects. Frequently he cannot safely do so; consequently, his offerings rarely reach a due proportion. Did not the divine Spirit enjoin the habit of a *weekly* dedication as its best corrective? *Is not its neglect every way unsafe and pernicious?*

Rules of conduct and forms of law are essential to order and efficiency. If, for the purpose of higher moral development under more gracious economies, forms be placed in abeyance, their obligations continue in force so long as the relations exist which originated them. Silence indicates that under higher cultivation, the requirements of formal rules should be anticipated by a willing spirit. *Christianity is a system of loving constraint rather than of positive command.* Its obligations are implied rather than formally demanded.

It leaves to the ingenuity of love to infer, what Judaism plainly prescribed. The Jew might devote as much more than the stipulated offerings as he pleased. Can the affluent Christian, under a system of grace and holy willingness, present less than he can justly spare from needful expenditure?

The Apostle Paul seeks to establish this practice at Corinth, by its manifest success in Macedonia. (2 Cor. viii. 1-6.) He animates to a similar devotedness from holy emulation, and as unquestionable evidence of sincere piety. (7, 8.) He urges it from the infinite condescension and love of Christ towards them. (9.) He advises it as the most advantageous mode of accomplishing their convictions and purposes. (10-15). In chapter ix. 1-7, he presses it as the only likely means of reaching that high standard, of which their condition and promises had excited hope; and of furnishing indisputable proof of real subjection to the claims, interest in the grace, conformity to the spirit, and cordial appreciation of the love of God. (8-15). What higher authority could a loving heart desire, than that which is thus furnished under the veil of apostolic suggestion, not to say command, for the consecration, on every Lord's day, of a fit proportion of the blessings of the just mercifully concluded week?

Does its injunction to accomplish a given object, *restrict its operation to that object?* Granting that it was the best mode of making timely provision for one purpose in a day of few demands, is it not alike the dictate of piety, humility, and common sense, *in the absence of any other rule*, to adopt it for the varied demands of a more active age? Do not men prize a rule the more when applied to a case? Why is this case not as good as any possible one? If 2 Cor. viii. and ix. teach us anything, is it not that beneficence is a divinely appointed and satisfactory evidence of piety—the real, though faint imitation of Christ? Is not the connexion of 1 Cor. xvi. 1, 2, with this, that of the

best means to this end? Does not the doctrine of the one passage commend the rule of the other? *Will any object to the rule of measure*, "As God hath prospered?" *How can they, then, justly object to the rule of time*, "on the first day of the week."

The only valid objection to the rule of time would be impracticability, which it is far easier to assume than to prove, concerning our own cases more than those of apostolic Christians. The more frequent the dedication, where really impracticable weekly, the more satisfactory every way. Surely the Christian, anxious to fulfil his sacred trust, instead of rejecting, will rejoice to practise a plan so commended and enforced, so simple and effective. If the inspired apostle enjoined it on the churches of Galatia and Corinth, can we safely claim their privileges while refusing compliance with this command? Is this less binding on us than on them? If this is not obligatory, what is? *If the epistles addressed to ancient Christians impose any obligation on us, why not this obligation? If they impose no obligation, where is our charter of grace and privilege?*

The *incidental introduction* of this method is *no valid objection to it*. The rules of baptism, Matt. xxviii. 19, 20; of recognition of Christian brotherhood, Acts x. 34, 35, 47, 48; of abstinence for conscience sake, Acts xv. 23, 29; and of church discipline, Matt. xviii. 15-19, are deemed of permanent and universal obligation. Some of these, as Acts x. 34, 35; and xv. 23-29, arose out of cases requiring instant consideration. Who demands their repetition for our use? Who declares them null and void? Does it savour of docility to discard as obsolete this sacred rule? Why is liberty taken here, more than with other Christian institutes?

To treat this method as a merely isolated suggestion for a special object, is to overlook its real import; for with the exception of the grand doctrines of Justification by Faith, the Priesthood of Christ, and the final Resurrection, there

is no such expanded argument as this in all the Pauline epistles. It extends through verses 1-7, of 1 Cor. xvi., and 2 Cor. viii. and ix.

Following up the grand doctrine of the resurrection as its true application, "Therefore, my beloved brethren," &c., 1 Cor. xv. 58; "Now concerning the collection," &c., xvi. 1-7; "Moreover, brethren," &c., 2 Cor. viii. ix.; the three passages form the proper complement of the whole subject. Is it supposable that such an elaborate argument of principles and motives for the practice of weekly offerings would have been left on record, if this plan had been intended as only a temporary expedient, and not as a permanent institute, especially when the occasion for the expedient was just terminating? Does the All-wise Spirit thus give His lessons too late for use? Is it not far more probable that He rather gave them at this period to commend and perpetuate the practice on the highest grounds for all future objects, now that this object was terminating?

It is a significant fact, that non-episcopal ministers generally use for authority in celebrating the Lord's Supper the terms of institution found in 1 Cor. xi. 23-26. Who ever questions this authority? Is it, then, candid, is it honest, to insist on the obligation of the mode of *commemorating the Saviour's love to us*, on this authority, but to discard that of *practising our love to Him, enjoined in the same epistle*?

The exercises of the early Christian church are described in Acts ii. 42. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This verse is regarded as a comprehensive summary of Christian life and worship. The word rendered, "fellowship," occurs twenty times in the New Testament, and is thus used—"to communicate," Heb. xiii. 16; "distribution," 2 Cor. ix. 13; "contribution," Rom. xv. 26; "communion," 1 Cor. x. 16; "fellowship," Acts ii. 42. *Contribution to*

Christian objects was an element and evidence of fellowship in spiritual life. Is it not equally so in our own day?

An objector required the treatment of the subject in the form of a problem. He afterwards declared it proven, as far as reasoning can decide a moral question. The premises are—A most momentous duty is discovered, i.e., to honour God with our property—the best mode of its fulfilment, is in one particular branch enjoined in a day of limited action. This mode is found, where fairly tried, equally suitable to ever-increasing demands. No other rule is given. Every human method proves defective and inadequate. The practice of this method proves immensely and variously beneficial. *The conclusion is, this rule is designed for universal Christian practice. Who will affirm that there is no obligation for a method having such origin and characteristics?*

3. *The vast superiority of this to all other known methods.*

It is worthy of serious inquiry, how far the church of Christ, by her almost universal neglect of this system, incurs the censure uttered by Jehovah against Israel: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them."—Mal. iii. 7. Tithe in Israel served to train in piety and self-denial, so essential to everything noble in man; so conducive to brotherly esteem, and so promotive of gratitude to the Giver of every mercy. The faithful devotion of tithe was at once proof of love to God, and a guarantee of prosperity. Its neglect incurred the displeasure of God, and their own poverty. The design and tendency of Systematic Beneficence as a means of grace, has but too little secured the consideration of Christians. Divine requirements are not mere arbitrary demands, they contemplate the benefit of those who perform them.

The church of Christ has only just woke up to the sense of her obligations, and to brace herself for her arduous and glorious mission. Every year opens up new scenes of woe, and new sounds of

misery, craving her aid. Shall she shrink from the task into inglorious ease and self-indulgence? Or shall she rouse herself to its performance with the energy of cordial devotion? Should she resolve on this nobler course, she will need all the aid of high conscientiousness, universal co-operation, and well-digested system. Surely, time enough has been given for the trial of the many expedients of man's devising, now generally prevailing. Their results are seen in an empty treasury almost everywhere, notwithstanding incessant and urgent applications, under every form that human ingenuity can devise.

The assumption that the influence and results of weekly, and of less frequent offerings, are the same, is palpably wrong. The advantage in certainty, fulness, and availableness of means, as well as in heart-influence and moral value, is immensely in favour of "*weekly offering.*" Let any who doubt this try it. *They cannot know otherwise.* Man prefers imposing methods, with striking results; quarterly or annual gifts. God employs oft-repeated acts for magnificent ends. By many drops He refreshes the earth. By many streamlets He forms the river. By many grains He constitutes the harvest. God commands a *weekly* act to fill His treasury. Man puts it aside, as beneath him, and as implying suspicion of his integrity. *But the treasury has never since been full. After the failure of human expedients for many centuries, with all the sad results of stinted offerings, the slight bestowment of the Holy Spirit on a feebly consecrated church, and consequently the world unsaved, and the church powerless and inglorious, God now, by the growing necessities of man and the passing events of the times, solemnly recalls to the practice of His own method.* Proofs of the higher efficiency of "*Weekly Storing*" must be deferred from want of space till the next article.

The superior moral influence of this method, to all man's methods, is immense. Man's methods are numerous and complex. God's method is one and simple.

Man's methods aim to cover a necessity when it is presented. God's method makes constant provision, according to ability, for every reasonable claim; calling off from dependence on others, and rousing to humble self-reliance, and to "give," rather than "to receive." Man's efforts seek to realize funds for a given purpose, regardless of *whom it is obtained*, or of *the moral influence of the means by which it is obtained*. God's plan contemplates the training of every conscience in a lofty integrity, in the constant provision for His glory, of a large share of the gains of life, from the motive of grateful love. It is simple, private, safe, and easy, reminding of dependence, quickening gratitude, prompting to beneficence, and stimulating to fidelity in stewardship, repressing the alluring power of earthly good, by devoting it to eternal interests.

In a word,—Has God any claim on man's property? Does He press that claim? Will the Christian refuse it? Should he meet it *first*, or *second*, or *when*? If not met first, will it be met worthily? If met first, why object to store it on receipt? *The difference between laying by God's portion on receipt of gains, and of meeting claims from our own purse, is the difference of meeting the claims of a primary cherished object, and those of a secondary indifferent object. So long as we put all we obtain into our own purse, our care is to increase our store. To cherish a purse for God, makes it the prized interest of life to please the Lord Christ, and to provide plentifully for His glory!*

EARLY NONCONFORMISTS IN THE RURAL DISTRICTS.

NO. V.—DUDLEY RYDER, AND JULIUS SAUNDERS, BEDWORTH, WARWICKSHIRE.

DUDLEY RYDER was rector of Bedworth in Warwickshire, at the time of the passing of the Act of Uniformity. At that time he resigned his living, made the sacrifice of earthly prospects and the favour of earthly friends, to keep a

good conscience. He lost, beside his living, a very good estate; for his uncle, who had made him his heir, was so angry with him on account of his non-conformity, that he resolved never to take any notice of him. But Mr. Ryder went on his way, and was repeatedly obliged to remove from one place to another, under the operation of the persecuting Acts against the Nonconformists. After varied trials and changes, he was received into Sir Samuel Clark's family, where he remained until the close of life.

He possessed much of the Christian temper, blended with exemplary piety and zeal, being affable, kind, and humble, and eminently devoted to his God. He was a close, serious, affectionate preacher, and in all respects qualified for more public service than his modesty would allow him to engage in. He died about the year 1688, and closed his life with a full assurance of happiness, praising God that he had nothing to do but to die; and he felt a firm dependence on divine Providence with respect to his family.

It does not appear that Mr. Ryder made any attempt to raise a separate congregation in the place where he had been rector; but we may well suppose that his nonconformity would have a considerable influence on the hearers who had profited under his ministry, and that many of them would be ready to seek after some spiritual instructor separate from the church as by law established. Hence we find, that within a few years after the ejection, a congregation of Nonconformists assembled for the worship of God at Bedworth.

The first pastor of this church was Julius Saunders, a native of this vicinity, and a descendant from the martyred Lawrence Saunders, of the days of Queen Mary.

Mr. Saunders had not entered into the ministry when the Act of Uniformity passed in 1662, so that he was not strictly to be numbered with the "Two Thousand Confessors;" yet he took up

his lot with them, and bore the same sufferings to which they were exposed.

His parents were highly respectable; and they sent their son, when quite a youth, to Oxford, with a view to his taking orders in the Establishment; but he had not been long there, before he began to examine with seriousness, and with the word of God in his hands, the questions of Conformity and Nonconformity; and the result was a decided adoption of the latter, for the future course of his life and ministry. To prepare himself for the work of the Lord amongst the Dissenters, he studied, after leaving Oxford, under Mr. John Shuttlewood, A.B., an eminent Nonconformist tutor, who kept an academy at Sulby, near Welford, Northamptonshire, whose case we have presented in a former sketch.

On leaving Sulby he went to Bedworth, where he preached at first to a few people of the place, and the surrounding neighbourhood, some of whom came from Coventry and beyond. This was after the "Conventicle" and "Five Mile Acts" had been passed, and probably on this account it was that Bedworth was fixed upon, because not coming within the operation of the latter of these Acts. But this did not exempt from the penalties of the "Conventicle Act," for soon after this excellent man had commenced his labours in what was thought to be a retired and peaceful locality, the spirit of persecution discovered him, and he was haled by virtue of a sheriff's warrant to prison. He was committed to Warwick gaol, for no other crime than that of holding meetings for religious worship, and for preaching the word of life; and there, with others equally honoured, he was condemned to pass two silent, tedious, and painful years. But this was with him a period of close self-examination and fervent prayer, by which he became better qualified for the work which the Lord intended he should perform.

In a review of this dispensation, he afterwards writes, "When I had long

been in prison, viz., about the space of two years, I began to think, has not God some controversy with me as well as man? And if He has, O that I might know what it is for. Whereupon I sought Him, and He was entreated of me, and showed me that it was because I had not sought Him after the 'due order.' Whereupon I resolved, if the Lord would give me liberty (which then was soon granted), that I would walk more regularly and orderly. That word was awful to me, 1 Chron. xv. 18, 'For because ye did it not at the first, the Lord our God made a breach upon us.' As soon as I came out of prison, therefore, I sat upon the work with all my might; but with great difficulty was it effected."

The work to which he here especially refers, was that of forming into a Christian church the believers in Christ around him, who were now, through the divine blessing on his labours, increasing, both in Bedworth and its vicinity. Seasons for special humiliation and prayer were set apart; and then they gave themselves in a more public and solemn manner to the Lord, and to each other, according to the will of God. Twelve names were signed at first to the written engagement into which they entered.

A short time after this, Mr. Saunders received an invitation from the church at Bowell, in Northamptonshire, to become their pastor, which must have been soon after the death of Mr. Browning, of whom we gave an account in our last number. Mr. Saunders candidly laid the communication before the brethren, and at their earnest entreaty it was immediately declined. His labours were greatly blessed to the spiritual welfare of his hearers. His preaching attracted many from far and near; and in the course of the next year, fifteen more were added to their communion, five of whom came from Welford, when they were without a pastor there, a distance of twenty miles, to whom honourable testimony is borne for their regularity in attending the church meet-

ings, and other sacred services; in the winter season setting out with their lanterns in the early morn, leaving them on their way as the day broke, to be called for on their return. Thus Mr. Saunders gratefully writes, "God has increased us and doubled our number; and many of them stars of the first magnitude."

When Mr. Saunders had been ordained to the office of pastor, with ardent zeal and laborious application did he devote himself to the discharge of his sacred duties. But while the blessing of the Lord remarkably attended his labours, he had now many trials to pass through. It would almost seem that in proportion to his devotedness, his worth, his labours, and his success, was the amount of ministerial solicitude and tribulation through which he had to pass, and by which his spirit was often exercised, depressed, and humbled before his God. At one time we find him complaining of a refractory individual, whose turbulent spirit and haughty conduct perplexed him sorely; at another time, of some of whom he told even weeping, that they were enemies of the cross of Christ by their unholy walk and conversation, &c. But after some of these things had passed by, the Lord added to the church of such as should be saved.

Amidst his other labours, Mr. S. engaged in the instruction of young men for the work of the ministry, had a "school of the prophets" at Bedworth, endeavouring to commit divine things to "faithful men, who should be able to teach others also." And some of his students rose to considerable eminence as useful ministers of Christ.

Thus honoured and tried, Mr. Saunders pursued his useful labours to a good old age. The evening of his life and ministry was happily serene. During his protracted public services, which extended to forty-five years, the number of the members received into Christian communion was about 827.

Of his last illness and death no record is extant. His mortal remains were deposited in a vault beneath the table-pew.* The interest which Mr. Saunders thus founded and built up, remains to this day, in which the great principles of evangelical truth are still maintained in their purity and glory: and the ordinances of divine grace are still administered in their scriptural simplicity. May peace and prosperity ever attend them.

T. C.

*Ashley, near Market Harborough,
February 7th, 1863.*

Family Reading.

LIFE AMONG THE KARENS.

I HAD another hard thing to meet in those days. Nah Khan Qualay, the man who had been first to take up the work and help it forward, on whom I relied more than upon all the other chiefs together, came, when we were assembled, dressed in sackcloth, standing under the house pleading for forgiveness. In amazement, I inquired what that meant, when he confessed that he had two wives! It appeared that his real wife was very sickly, and that she had no children. He saw a pretty slave girl and bought her, provided for her and all her family at a distance from his home, and had joined the church without letting this fact be known. Some did know of it, but it is a rule with Karens not to inform. He

had been a member of the church three years, and all this time had been transgressing the law of God.

Seldom did I ever suffer such mental distress as then. For three days I could only groan. The slave wife had now a little son, and, of course, the truth must be told, so that all confidence in the man's integrity vanished like the dew. The report spread far and wide over the hills, and hundreds came down to see the humility of the greatest Khan in the jungles. Qualay sat on the ground in soiled garments, the very picture of despair, con-

* *Vide "Independency in Warwickshire," by J. Sibree and M. Caxton.*

fessing to every one, and begging forgiveness of every one, offering, too, to put away the young wife and never look on his boy again.

I could not help pitying the culprit, whose great desire was to have an heir to his title and his property. Still, such deception and transgression could not be lightly passed by. He had built himself a handsome house on the girl's place, so as to hear petty causes there, which would have been a convenience to the Bghai tribes, and have tended to bring the heathen Karens around us where they could hear of God, and see the schools. I was hoping for great good from this arrangement; but this sudden disclosure dashed all our plans, and crushed all our hopes.

Mr. Mason and San Quala both agreed that he must be excluded from the church, and then came the question, Could he have a court-house on the school land? I referred the case to the settlers, and told them they must decide the matter, simply exhorting them to do it in the fear of God. Their decision was, that his house must be pulled down and removed from the school land, and that he should no more visit the place until restored to the church. I had not quite expected this, and for a week my strength left me. It seemed to me impossible to go on in our arduous work without the aid of this chieftain.

The Board of Managers all felt so too, and had everything at stake, but the law of God glittered above their heads like a two-edged sword, and they dared not shield the chief. He is the greatest man, they said. Every eye is on us. Nobody believes we shall dare speak out. Finally, I suggested that we call the Nah Khan, and let him judge himself. We did so in the presence of all the Board of Managers and the principal chiefs. We laid the whole case before him, the injury he had done the cause, the unhappy influence on the minds of all the tribes coming and going, and cast the whole burden of deciding the matter upon his own conscience. Then appeared the true Christian shining out over all his transgressions.

"I have laid a stone of stumbling," he said; "I will do all I can to remove it." This was his answer, coming up from under the floor, for he utterly refused to enter the chapel while the stain was upon him. Immediately that man went to work, with his own hands, solitary and alone; he took off the boards and the roof from his house, the big tears dropping over all, which so excited the commiseration of the crowd, that they all stepped back in awe, except the principal chiefs, who, with great deference, offered their aid. When they got to the posts, the crowd was called, and in a few hours the beautiful house that had cost months of labour, and was a great ornament to our grounds, was gone, and the Nah Khan, who had been as my brother, had gone too.

Here, again, were visible the footsteps of the Almighty, for instead of the people fainting, as I had feared, they were ten times stronger than ever before, so that the wildest Bghais came pouring down, having confidence in the law of God. Singular, too, it was, a short time after this, a large teak monastery, south of our school, was burned down, and the lighted thatch falling on it, a small house just below where this had stood was burned. Had

that building been there then, probably nothing could have saved the Institute, as the south wind blows very strong. Truly, God is *Almighty*. I feel happy to say the Nah Khan kept his promise, never visited his boy, and only once or twice had it brought to him. After two years of exclusion, he was restored to the church, and now, having buried his poor invalid wife, he has been lawfully married to the mother of his boy. But I fear that boy will be to him an Absalom.

The next attempt at purchasing buffaloes ended in buying a sick one that died in two days, and another old one that "would not draw." But perseverance! nobody can tell what that will do! After a while the Karens learned to trade better, and every day the buffalo regiment had to be paraded up before the Institute, and I was obliged to go out and review it. What constituted a good buffalo I had not the slightest idea, except that it ought to have sound hoofs, a clean tongue, and ears that "would stand." This I learned as they did, by the sick one being minus all these good qualities. Practice, however, makes perfect, so we persevered in the study of buffaloes till we all learned that long horns were obstinate, big bones would not fatten, and very small hoofs would break and run. In the end, the Burmese acknowledged the Karen buffalo herd to be the handsomest and best of all in the region. We had the same experience with carts. At first the Karens were sure to come home with some broken-backed cart, which the Burmese had put off to them for twelve rupees, while they might have bought a new one for sixteen. I did not tell them they had been deceived. There's nothing like learning one's self. I advised them to go immediately and get a load of paddy. They went off in high spirits, but coming home, over went the whole load upon the ground, in the middle of a broad prairie. There were only two men. One had to go five miles for a new axletree, and as soon as he was gone, the crows and vultures pounced down upon the load, and, in spite of the carman, appropriated a good share of it to themselves. "Amai! this old rickety cart wasn't worth two rupees," I heard them telling the others on their return. They never mentioned it to me, they were so much ashamed. Ever after, they took care to buy good carts.

Rice is the staple food of this place instead of bread. The Karens have no money to lay up in advance, and they were quite at the mercy of the traders in the rains. I resolved to build a store-house, and store for them one thousand bushels of paddy; then they could buy of me at cost price when the paddy rose; for the Burmese raised the price from thirty to seventy rupees the hundred baskets, or from four annas to a rupee the bushel for unbeaten rice. The Burmese traders were shrewd enough to see what I was doing, so they kept up the price, and I had to pay forty-five and fifty rupees the hundred, and in the same proportion the Karens had to pay for all eatables.

Their ploughs, yokes, everything, indeed, I was obliged to look after. These obtained, I must then go up and divide the land, and this was the hardest of all. No new cultivator would raise his axe till I apportioned off his

lot. It was of no use for me at first to delegate this business to another. Mama must say herself what should be theirs. So I submitted, knowing they would after awhile learn to trust the assistant, who always accompanied me, which they now do; but for many weeks at first I had to go out twice and three times the week nearly the whole length of the land, five miles in extent, dividing off their lots to arrange for their school-houses, and their dwellings; to prescribe for their sick, to cheer them on, and instruct them in the Scriptures. Their Bible studies they missed more than anything else. They had been for more than a year constant attendants at our Bible class, and were so deeply interested, they could repeat a great deal by heart, and I never visited them without a Bible meeting; but these field labours were really much harder than all my teaching in the house, although there I had no help except natives and our own boys.

One day, on returning, I was met by the girls, saying my little Frank was sick. Without a moment's delay I hastened to him. This was on Monday. On Wednesday evening, I had no little Frank in this world. When I saw he must die, I bent down and told him the worst, just as I had always done when giving them medicine. "You are going to Jesus, darling," I said: "you are not afraid to go?" He looked up, at first startled, but instantly signified that he was not afraid, and that look was so loving in the midst of his agony.

The dear brothers were parted—our little circle broken, and so suddenly—so unexpectedly—by a death so inexpressibly painful, I had scarcely strength to lay him in the grave. His papa was in the hills, and could not reach us, so I buried him alone, with our kind friend, Captain Bond, and the Karens. I heard a minister once remark in the pulpit, "Some people under bereavement go about their business, and you scarcely see any difference, while others are entirely overcome. This is owing to finer and more acute feelings in the one than the other." So a lady once said to me when my heart was breaking,—"Why, you look just as usual!" I think the Master himself taught us on this subject. He bore about with Him the heaviest bereavement, and yet worked on with cheerfulness.

My angel boy was a dear little missionary, and taught a Sunday school of little Karen orphans for two years before he died. The children and girls of the school were inconsolable.

He was a great reader; he had laid by story books at my request, and taken to graver studies. He was well acquainted with Humboldt and Layard, and Buchanan, and the Pilgrim's Progress was his daily companion.

The stroke was indeed heavy and tears were my nightly companions, yet I trust tears of submission. His own mother died when he was only three months old, and kind Mrs. Bennett, now of Maulmain, became a dear and tender mother to him, until I went and claimed him, which was before he could walk much. There were only three months' difference between him and my own little boy, so they were like twins, and until the last

week of his life, my pet lambs would jump into my arms at once. His name was Francis, but when he came to me I named him *Mess*. He was a daring, restless boy, and it was very hard for him to keep from cutting the benches and spoiling the inkstands in school. One time I had to pay quite a bill for this, but I only gave it him to pay, telling him I would have to go without my dinner that day. His little lip quivered, and he could not possibly swallow his own dinner. He would often come after we returned to Burmah, twine his arms around me, laying his sweet face close to mine, and whisper, "I am so glad you didn't leave me in America, for then I should have been a *bad* boy. You know I couldn't be still, mama," leaving tears of tender gratitude upon my cheek; and truly I was afraid to leave him, lest he should be treated with severity for his restlessness, and so become stubborn.—*Civilizing Mountain Men.*

THE MORAVIAN CHURCH.

THE doctrines of the church of the United Brethren accord generally with those of other evangelical churches. They cannot be more concisely or better expressed than in the "declaration" issued by a general synod, held at Barby, in the year 1775.

"The chief doctrine to which the church of the brethren adheres, and which we must preserve as an invaluable treasure committed unto us, is this: *that by the sacrifice for sin made by Jesus Christ, and by that alone, grace and deliverance from sin are to be obtained for all mankind.*

"We will, therefore, without lessening the importance of any other article of the Christian faith, steadfastly maintain the following five points:—

"1. The doctrine of the *universal depravity of man*: that there is no health in man, and that since the fall he has no power whatever left to help himself.

"2. The doctrine of the *Divinity of Christ*: that God, the Creator of all things, was manifest in the flesh, and reconciled us to himself: that He is before all things, and that by Him all things consist.

"3. The doctrine of the *atonement and satisfaction made for us by Jesus Christ*: that He was delivered for our offences, and raised again for our justification; and that by His merits alone, we receive *freely* the forgiveness of sin, and sanctification in soul and body.

"4. The doctrine of the *Holy Spirit, and the operations of His grace*: that it is *He* who worketh in us conviction of sin, faith in Jesus, and pureness in heart.

"5. The doctrine of the *fruits of faith*: that faith must evidence itself by willing obedience to the commandments of God, from love and gratitude to Him.

"The more these divine truths are oppugned in our day, the more careful will we be to maintain them, and see to it that they be duly acknowledged, declared, and believed among us; that we may know the only begotten Son of God as our Redeemer, His Father as our Father, and the Holy Ghost as our Teacher, Guide, and Comforter. Thus we shall secure

our own salvation, and fulfil the calling we have received of God."

The *government and discipline* of the church of the United Brethren are, in most respects, the same as have been already described in this work. In the intervals between the general synods, the administration of the affairs of the body is committed to "the elders' conference of the unity," which at present consists of ten persons, bishops and lay elders. "The official duties of this board are—the preservation of sound doctrine, and the general oversight of the church; for which purpose its members hold occasional visitations, and maintain an uninterrupted correspondence with all the congregations, societies, and missions. It further belongs to them to appoint ministers and other labourers, to supply vacant offices, and to determine on the formation of new congregations and missionary settlements, or the relinquishment of old ones. The general inspection of institutions for education, and of the finances of the unity, and the direction of whatever involves the interest of the church, in spirituals and temporals, are likewise vested in this board. There are, also, provincial and local conferences, for the necessary dispatch of business in the several districts and congregations."

The *institutions* of the brethren are thus enumerated:—Settlements, societies, town and country congregations, missions, and schools.

1. *Settlements.* A settlement is a village, inhabited by members of the brethren's church, and by such Christian families as have special permission to reside there. Such a settlement consists, beside family houses, of the following public buildings:—a chapel, with adjoining dwellings for the minister and elders; a single brethren's house, and a single sisters' house; frequently, also, a house for the widows of ministers and others; school-houses for boys and girls; and an inn for the accommodation of travellers. The inhabitants of these settlements, whether married or single, men or women, follow their various occupations on their own account. The single brethren's and sisters' houses are called "choir-houses." "Every such house is furnished with dwelling-rooms, with a hall for social worship, a general refectory and dormitory, and with separate accommodations for the infirm and sick. To the brethren's houses, workshops are attached, in which the inmates carry on their businesses. The same is the case in some of the sisters' houses, in which manufactories for weaving are established. The inhabitants receive the whole of their earnings, and a moderate charge is made on them for board and lodging. The superintendence of a brethren's house is committed, subject to the control of the elders' conference, to two of the elders, residing in the house; one attending to the spiritual care of the family, and the other to its domestic and external concerns. In the sisters' house, female elders are appointed to these offices." The inhabitants of the settlements are expected to defray the public expenses that are incurred, and to submit to all regulations established for the preservation of good order; but residence in a settlement is in no case compulsory, nor are the single brethren and sisters obliged to live

in the choir-houses. In the settlements in Great Britain and Ireland, the above arrangements cannot be fully carried out.

The following are the situations and names of the settlements, with the dates of their formation:—

In *Upper Lusatia*. Herrnhut, 1722; Niesky, 1742; Kleinwalke, 1751; Gnadau, 1767.

In *Silesia*. Gnadenberg, 1743; Gnadenfrey, 1743; Gnadenfeld, 1780; Neusalz, 1747; Neuwied, 1750; Ebersdorf, 1746; Nendietendorf, 1742; Koenigsfeld, 1807; Christiansfeld, 1772; Zeist, 1748.

In *England*. Fulneck, 1744; Ockbrook, 1750; Fairfield, 1784.

In *Ireland*. Gracehill, 1765.

In *Russia*. Sarepta, 1764.

In *Pennsylvania*, United States. Bethlehem, 1741; Nazareth, 1744; Litiz, 1757.

In *North Carolina*, United States. Salem, 1766.

These settlements contained, in the year 1822, 10,001 members.

2. *Societies.* The name of "Society" is exclusively given to those religious associations in connexion with the brethren's church, the members of which still attend the public ministry, and the sacraments in the parish churches; but have private meetings for edification among themselves, and adopt such parts of the brethren's constitution as are suited to their circumstances.

Of these societies there are sixteen in Germany and Prussia, seven in Switzerland and France; four in Denmark; three in Norway; two in Sweden; thirteen in Russia: containing in all about 100,000 members.

3. *Town and Country Congregations.* An establishment of the brethren in a town or village, where they possess only a chapel, and perhaps a school-house, is called a town congregation; or a country congregation, where the members of the church live among their fellow-citizens or villagers, and not together, as in a settlement.

These congregations are thus situated:—Berlin, containing, in 1822, 274 members; Norden, in Friesland, 29 members; seventeen in England, namely, London; Baildon, Gomersal, Mirfield, and Wyke, in Yorkshire; Dukinfield, in Cheshire; Woodford, in Northamptonshire; Salem, in Lancashire; Kimbolton, in Huntingdonshire; Bedford; Bristol; Kingswood; Bath; Malmesbury, Tytherton, Wiltshire; Leominster, and Devonport, 2,212 members; Brockwear, Haverfordwest, in Wales, 68 members; Ayr, in Scotland, 94 members; five in Ireland, 605 members; nineteen in the United States of America, 4,301 members. Total, 7,583 members.

4. *Missions.* The brethren have continued their missionary labours in the same unostentatious and self-denying spirit with which they were begun, and have been very extensively useful. The history of their operations is very interesting, and presents some of the noblest specimens of Christian heroism, both in action and suffering, ever recorded. The brethren have seemed to delight in attempting what most men would have regarded as impracticable; and their perseverance has equalled their courage. More than a century has elapsed since the first missionaries landed in the West Indies and in Greenland. Their

great object has been steadily pursued ever since, and with unabated ardour. God has raised up labourers, as opportunities for employing them have been presented, and those opportunities have been embraced with thankfulness and joy.

The church of the United Brethren may indeed be called a "missionary church." No other body of professing Christians can lay an equal claim to that appellation; for the establishment of missions to the heathen is considered by them as part of the business of the church, as such, and one of the main designs of its existence, while every brother and sister stands prepared to go wherever the general voice shall determine, according to the opinion entertained of their qualifications and gifts. It cannot be matter of surprise, that such a society should be favoured with peculiar tokens of the divine approbation. God has wonderfully blessed the efforts of His servants. The flowers of piety have blossomed on the bleak and frozen shores of Labrador and Greenland; the slave-islands of the West have received "the liberty wherewith Christ has made us free;" and the refreshing waters of life have cheered the sultry plains of Southern Africa, producing verdure and fruitfulness, and causing the wilderness to sing for joy.

The means employed by the brethren, in their foreign operations, are generally the same as those adopted by other missionary institutions, with such modifications as their peculiar discipline renders necessary. Wherever it has been practicable, regular settlements have been formed, as in Europe, in which the usual regulations, services, divisions into classes, &c., are punctually observed; thus bringing considerable bodies of the natives under the constant influence of religious truths and exercises, and subjecting them to a salutary inspection. Schools are founded in these settlements, both for children and adults; and, in Africa, infant schools have been recently introduced, with much good effect. The missionaries have also translated the New Testament and the greater portion of the Old into the Esquimaux language, the New Testament and Psalms into the Greenlandish and Negro-English, which have been printed by the British and Foreign Bible Society, and most gratefully received by the native converts.

At an early period in the history of their missions, the brethren determined to avail themselves of the assistance of such of the natives as should appear to be qualified to instruct their countrymen, and were disposed to engage themselves in the work. The desirableness and necessity of such a measure must be obvious to every reflecting mind; for, however well acquainted a foreigner may be with the language and general customs of those among whom he is called to labour, he cannot possibly sympathise with them in those feelings, habits, and modes of thinking, which are peculiar to themselves, and may be properly called national. "I have been a heathen," said Tschoop, one of the Indian converts, "and therefore I know how heathens think." Without the agency of such men (always, however, under the judicious superintendence of European missionaries), the Gospel is not likely to be extensively spread

in a pagan country. All missionary societies act upon this principle, as far as they are able; but it is due to the brethren to state, that they were the first to adopt the plan, and that they have carried it into operation on a large scale. The native converts employed by them are called "helpers," and their duties are thus described:—"To maintain a prudent and watchful oversight over those members of the congregation who are specially intrusted to their guidance; to guard against any disorders that might find entrance among them; to assist them with their spiritual advice and experience; to visit the sick, and ascertain the wants of the poor; to endeavour to preserve peace, and reconcile differences. They are also employed to visit the different classes of the congregation, under the immediate superintendence of the missionaries; and to converse freely and confidentially with the small companies of communicants, baptized adults, or catechumens, of which these classes consist, on subjects connected both with their spiritual and temporal state, seeking to lead them onward in the way of faith and holiness. The result of their labours is communicated, from time to time, to the missionaries, who seldom, especially in very extensive missions, take any step affecting the advancement of individuals in the privileges of the church, or their suspension or exclusion from its ordinances, without previous consultation with the helpers. For this, a private opportunity is generally afforded, previous to the communion and prayer-days, and likewise at a solemn conference, which the missionaries occasionally hold with them, and at which a variety of topics connected with their office are discussed, and the needful counsel and encouragements administered. The female helpers have similar duties to perform in reference to their own sex, and maintain a like intercourse with the wives of the missionaries, to whose guidance they are specially committed."—*History of the Moravians*.

THE GIPSY POPULATION.

In the Report published by the committee for 1842, Mr. Baird feels compelled to say, "The success hitherto has been next to an entire failure." Several individuals, who for a time had relinquished their idle, wandering habits, soon returned to their former occupation. Nevertheless he was enabled to say, "One man, with his wife and family, has remained at home for now three years, and continues to conduct himself honestly, soberly, and most industriously. He has wrought at farm-work during the whole of this period, with the same master, and given ample satisfaction. During the greater part of last year (1841), also, two other young men have remained at home at constant work." The good seed sown had already begun to take root. In the Report for 1846 Mr. Baird thus writes:—"We have mentioned in former Reports four families as having laid aside their wandering habits, and remained at home, the men being employed as day-labourers. One of these, with his family, has of late removed from the village to the neighbourhood of Newcastle, where he has constant employment on the railroad; the

other two are at home at present, and have constant work. We have also to report favourably of their general behaviour, of their industry, their attendance on religious ordinances, and the outward regularity of their conduct. This part of our plan, encouraging whole families to remain at home, has always appeared to me a very important one; and we have this year the pleasure of mentioning an addition to this class of families. A young man, who for some years has remained at home, and more steadily of late, and has fallen into constant employment, has recently married a young woman of the clan, who has also been for some years in situations as a servant. Their conduct is generally good; they attend church, and both express their desire to be received as communicants. The number of individuals in these three families now at home is fifteen, and, including the family removed, nineteen in all. Of young men, we have formerly reported two as having enlisted; of one of these nothing has been heard for some time; of the other, we learn that he is married, resides in a manufacturing district in England, is well employed, and conducting himself well. Two are apprenticed to blacksmiths, and most favourably spoken of; two have been during the greater part of the year, and are still, employed on the railroads; three are at home, and obtain a share of employment with other labourers; and one, during nine months of the year, was hired as a farm servant—ten in all, not including the young man mentioned as married. Of young women or girls, eight have been in service during the past year. Of these, one, as already mentioned, is married; two have returned from their situations, one in small-pox, and the other in a very delicate state of health. This girl, I believe, is unable for hard work, and some other occupation must be found for her. The others conduct themselves well, and one or two other promising girls will be hired, we hope, at next Whitsunday." With regard to the religious attainments of these people, Mr. Baird was by no means inclined to be very sanguine or enthusiastic. That the effects of the ministrations, however, of their zealous pastor were now beginning to show, the following anecdote will prove: "One female died this year," says Mr. Baird in this same Report for 1846, "after a very long and severe illness. She had been a wanderer all her life, had never attended upon the ordinances of religion, and till laid on a bed of sickness had perhaps never seriously directed her thoughts beyond the present world. For some months before her death she seemed to give her attention with much earnestness to the great subject of her soul's salvation. She had as much to unlearn as to learn; to lay aside all her former vain thoughts on the subject of religion, and to acquire a knowledge of the salvation and holiness of the Gospel. Her Bible, or some simple religious book, was seldom out of her hands. She was much visited by some who had her spiritual welfare at heart; and there were times, especially when her illness was greatest and death seemed near, when there was reason to think that she felt and believed the great truths of the Gospel, and when she also professed to derive much comfort from them. But

there were other times, and perhaps especially when there appeared some prospect of recovery, when she displayed so much inconsistency both of conduct and language as to leave it very doubtful whether she could at all be regarded as a subject of the grace of God. As it was, her whole case was a striking manifestation of the inveteracy of evil habits, the hardening influence of a life spent in neglect of religion, and the extreme difficulty, in such a case as hers, of forming anything like a satisfactory opinion, even under the most favourable appearances, of a saving change of heart." How much need, then, there is, he adds, "to use every exertion to rescue these unfortunate wanderers from a condition of life which almost inevitably leads them into every species of vice, hardens and depraves the heart, and though nothing is too hard for the grace of God, yet seems to present almost insuperable obstacles in the way of the salvation of their souls!"

To assist him in his efforts to reclaim the grown-up gipsy population, Mr. Baird keenly advocated the propriety of the magistrates of the district adopting measures for prohibiting encamping on the road-sides, and enforcing the payment of the license for hawking. "I have always advocated, and still do," he writes in one of his Reports, "the propriety of the magistrates of counties combining to prevent, by every means in their power, the young men of the tribe from wandering about, while I would at the same time deprecate any interference with the older men. There might appear an inconsistency in permitting the one and prohibiting the others. But the magistrates may look upon the older men as persons whom, by their own injudicious indulgence, they have encouraged to adopt and continue in an occupation full of evil to themselves and others, until they are unfit for any other; while their prohibition in the case of the young men would be truly an act of kindness, and a means of conferring upon them an important benefit." In another Report to the committee he recurs to this subject, and again calls attention to the importance of magistrates interfering to prevent the young men from following the vagabond occupation of the tribe. "Unless this be done," he says, "we have no security that many of the young people, of whom we have now the best hopes, may not be led to embrace the life of their parents, especially should they find any difficulty in obtaining employment at home. The education they are now receiving will not save them from the evils of such a life." "Take, indeed," he adds, "the most respectable individual, and let him follow the occupation of the gipsy, and in a few years he will, in all probability, be as bad as any of them. It is almost folly and ignorance to say that a wandering gipsy may be a respectable character. The thing seems to be possible, and, theoretically, not improbable; but practically, the wandering gipsy is, almost without exception, a disreputable person. His wandering life leads to innumerable evils. In kindness to themselves, therefore, their occupation, were it even a useful one to society, should be put down; but it is not only useless, but positively injurious to themselves and others. . . . Their life is one of petty crime;

their death involved in all the gloom of ignorance and despair." That this is no exaggerated picture of the life and "hope" of a gipsy, the following anecdote from the pen of Mr. Tait, in one of the Reports alluded to above, will show. It relates to a female whose education had been neglected in her youth, and who had spent the greater part of her life in the country, "thus both evading the private monitions of the minister in the discharge of his pastoral duties, and neglecting the public ordinances of religion." She was at the time of this narrative about thirty years of age, and had been several years married, during which period she very seldom resided in Yetholm. "One Sabbath evening," says Mr. Tait, "while the minister was from home assisting in a neighbouring parish, an elderly gipsy female called upon an elder of the church, requesting him to go and see her daughter, who, she said, was dying. He went with her, and found the sick woman in great agony. She was in the last stage of consumption, occasioned by exposure to the weather while sleeping in the moors. She was aware that death was near, and her mind seemed filled with the most gloomy apprehensions respecting her eternal state. Her visitor began to converse with her. She said, 'I am a sinner, but God will forgive me. He is a merciful God.' He asked her if she knew how God could forgive any sinner. She said, 'No.' 'Do you know,' he again asked her, 'what has been done for sinners that God may forgive them?' She replied, 'No.' He kindly asked her, 'What do you know of Jesus?' She looked, but made no reply. 'What do you ken about Jesus Christ?' he again tenderly inquired. Fixing her eyes, full

of anxiety, upon him, she replied, "Oh! Sir, I'm nae scholar." He then affectionately spoke to her about the Redeemer, and how God could forgive her for what she had done; and that, if she gave herself to Jesus, and put her soul into His hands, He would receive and save her. She listened with the most intense anxiety, and when told of the Saviour's love her eye softened and brightened up, as if her heart were touched, and a ray of blessed hope were beaming upon her benighted mind. He offered prayer in her behalf and departed, promising to see her again soon; but on the morrow she was no more; her 'spirit had returned to God who gave it.'" The account here given of the death-bed scene of this poor gipsy female, is said by Mr. Baird to be a counterpart to that of several others he had witnessed among the same tribe. "Generally," he says, "such visits to the house of mourning and death are not among the least interesting of the pastor's duties. But it is with feelings often amounting almost to fear and horror, that I have been called to attend the death-bed of the dying gipsy. The female above described I had seen on two former occasions. It was on her death-bed that she began for the first time to know and to feel that there is a reality in religion, and she had then everything to learn. Anxiously she seemed to listen, and to endeavour to understand what was said to her; but her mind appeared incapable of comprehending, or at least of retaining, the knowledge of the simple and saving truths of the Gospel. The plan of salvation was new and strange to her, it might be as 'foolishness;' but she spoke but little."—*Memoir of Rev. J. Baird.*

Young Men's Association.

THE ADVANTAGES OF KNOWLEDGE, AND THE IMPORTANCE OF SELF-CULTURE.

A Lecture delivered to the Armagh Young Men's Christian Association.

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"KNOWLEDGE," says Bacon, is "power"—a fine idea! But Plato uttered it long ago, and ascribed to knowledge the highest kind of power—even the reformation of human life and the assimilation of man to God.

In illustrating the advantages of knowledge we shall view it—

First—In its physical relations, or the power it gives man over nature.

Second—In its moral relations, or its salutary guidance to virtue and happiness.

Third—In its refining and exalted pleasures.

And, lastly—In its beneficial influence in cultivating and invigorating the mind.

I.—Knowledge viewed in its physical relations, or the power it gives man over nature.

Knowledge, by unfolding nature's beautiful laws—revealing her wonderful secrets—discovering her subtle and mighty energies,

places man in a position to take advantage of their benign and potent agency in suberviency to his wishes and for purposes of great utility. Knowledge enables him to call into his service the electric fluid, and to send it with its lightning speed over land and sea, as his "courier"—to plough the mighty deep—to walk upon the waves of the sea and upon the wings of the wind—to visit foreign lands and collect their precious productions for his comfort and happiness. Knowledge enables him to annihilate space by means of the locomotive steam-engine, giving him a kind of ubiquity compared with the old-fashioned stage-coach; to extract riches and raiment, medicine and health, light, nutriment and refinement from the earth; it puts, in short, into his hand the philosopher's stone, the true alchemy that turns everything it touches into gold—the

sceptre of dominion over nature, the key to open the treasures of the universe, and to make him anew the lord of creation!

What is it that produces the striking difference between civilized and savage nations? Knowledge. What is it that raises man above the lower creation? Knowledge. The inferior animals are governed by blind instinct, man by the divine attribute, Knowledge. What is it that elevates one man above another, and produces the chief difference among men as they appear in society? Knowledge. A man is just, in proportion as his reason governs, his courage defends, his animal nature submits. What was it that raised Franklin from the humble station of a printer's boy to the first honours of his country? Knowledge. What raised Herschel from being a poor fifer's boy in the army to a station among the first of astronomers? Knowledge.

Underneath the surface of our globe, and most frequently beneath its most barren and rugged superficies, the richest ores and minerals are found—laid up for man's use prospectively millions of ages ago. But how worthless would they be without the knowledge of their properties and how to apply them to practical uses? They would be as useless to us as were the precious gold and gems of America to the red Indians, or the valuable minerals of our own isles were to our rude forefathers. Without knowledge, we would still have been in their degraded and deplorable state!

Knowledge is the foundation of the arts and sciences which so greatly embellish life, and so richly contribute to our comfort and refinement. Knowledge has raised the entombed intellect of man, elevated the affections of the heart, and exalted man from the degradation and misery of savage life to the dignity and happiness of civilization.

Not to enlarge upon this mechanical view of the power of knowledge, wherein we see marvellous changes—beautiful transformations—unbounded scope given to man's ingenuity over physical substances, nature's laws and agencies—tending so greatly to his social happiness, his intellectual refinement, and his moral well-being; permit me to advert to the striking proofs lately given of its astonishing achievements displayed at the International Exhibitions of 1851 and 1862. There behold in those beautiful offerings sent forth from all nations and all climes, laid on the altars of that beautiful temple dedicated to knowledge, behold the precious products of the soil, the loom, the forge, the chisel, the needle, all the cunning workmanship of the artificer in every department of trade and manufacture—the trophies of taste and art; and learn the mastery that man has attained by means of knowledge over physical substances; and see how the world sends forth her teeming multitudes to admire, to learn, to make fresh advances, and to impress coming generations still more and more that knowledge is power!

Does not the Great Exhibition of 1851 flit before the fancy as one of its most enchanting and real visions? Is it not treasured up and embalmed among the pleasures of memory? And who is there that does not drop a tear over the sad reflection, that the great originator of the sublime idea is now no more?—

The princely patron of science and art, the living embodiment of taste, of refinement, and knowledge! Need we wonder that his absence with his beloved and bereaved Victoria—our noble and gracious Queen—cast a gloom over the opening of the second Great Exhibition a fortnight ago? In these two grand monuments to his gifted genius, his ardent love of knowledge, his exalted taste, his lofty spirit of enterprise and progress, he has bequeathed memorials of his greatness which shall descend in their benign influence to the remotest generations; and in their inscription, *Circumspice* (look around), they shall recognise one of the greatest benefactors of the species. How cheering and consoling to every Christian, and to our greatly beloved Queen, that evidence so convincing and satisfactory was afforded that our great Prince Albert has departed from our midst to be with Christ, which is "far better"—that he has entered upon a scene infinitely more beautiful and glorious, in the metropolis of the universe—surrounded with the redeemed out of every kindred, and people, and nation, and tongue—bending before the celestial throne—enjoying the beatific vision—where all the brightest glories of earth, in comparison of the splendours that encompass Jehovah's throne, are as sickly and glimmering tapers compared with the effulgence of the noonday sun—where knowledge is no longer a fountain sealed—where perfect happiness is no longer unattainable—perfect holiness no longer unattained—but where perfect knowledge, perfect happiness, and perfect holiness are possessed by all the glorified! To no better example of the advantages of knowledge can we refer you than to that illustrious and universally esteemed and lamented Prince.

II.—Knowledge viewed in its moral relations, or the salutary guidance it gives to virtue and happiness.

It affords a guide to duty—warning us against the contamination of vice, and pointing out the way that will best secure our present and eternal welfare—how best to please God, benefit ourselves and our fellow-men. Knowledge has power to enlighten the understanding and the conscience, to direct the will, to guide the affections, and to call into healthful activity the active powers of the soul. Ignorance is the greatest curse that can befall an intelligent being. Without knowledge the mind is the victim of caprice, blinding prejudice and soul-destroying error, and can never rise to the dignity and happiness which its benignant Creator has assigned it.

As a rational being man ought always to have a reason for every thing he does, or he acts irrationally. Nay more, he should always have a sufficient reason, an adequate and proper motive, as an accountable being under God. And this requires extensive knowledge, for "God's law is exceeding broad," and man's duties and relations are exceedingly comprehensive. Knowledge is necessary to enable us to form right views of God, right views of ourselves and right views of our fellowmen, of the external world in which we dwell, and of the eternal world to which we are hastening—the important relations which we sustain towards them all—and the momentous duties arising out of these relations. Knowledge is

necessary further, to remove our ignorance—to rectify our numerous errors—to set before us the right end of our being—the goal of our existence—and to furnish us with adequate motives to prosecute it—for “a good man is like the sun, which not only sends heat, but also goes its circuit round the world; thus he who glorifies God has not only his affections heated with love towards God, but he goes his circuit too; he moves vigorously in the sphere of obedience.”

The end of learning is to know God. “This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent”—and out of that knowledge to love Him and to imitate Him, as we may the nearest, by possessing our souls of true virtue.

“The heathen” are said to “perish for lack of knowledge.” And the great Apostle of the Gentiles—no mean authority on the different kinds of knowledge—places the saving knowledge of Christ infinitely above all other knowledge—“Yea, doubtless, and I count all things but loss for the excellency of the knowledge (worthless, compared with the excellent knowledge) of Christ Jesus our Lord.” And regarding which it may be said in the words of Milton (with a slight alteration)—

“All other knowledge in her presence falls
Degraded—and like folly shows.”

Now while we regard the Bible and the Bible alone, as the only infallible standard of faith and practice—the only sure guide to virtue and happiness—we are far from saying all other knowledge is to be set aside and discarded. For God has written another volume besides the Bible to be read and studied—the volume of nature. And whatever can assist us in reading this wonderful volume in books on science, and enables us to look through nature up to nature’s God should be highly valued.

There is a large party—I hope they are becoming less in this enlightened age—who denounce all mere human learning, which they are pleased to designate whatever is without the boards of the Bible, as hostile to the maintenance of a devotional spirit. Is not this to put the volume of nature on a footing very different from the volume of revelation?—to put them in antagonism with one another as though they had not one and the same author, and were subversive of each other? Whereas they beautifully harmonise, and serve to confirm each other, just as they are more deeply studied and understood; and the most devout minds have been the greatest lovers and admirers of nature, such as a Sir Isaac Newton.

Philosophy and science, baptized by religion, are the ministers of human happiness. They who thus addict themselves are the best benefactors of mankind. “An undevout astronomer is mad!”

Nowhere do we find such devout admirers of nature as among the sacred writers. Continually are they pointing to God’s great and marvellous works for signatures of His adorable perfections, telling us—“The heavens declare the glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge,” &c. Meditate upon the sublime

dialogues between the patriarch Job and his three friends, and you will discover vast knowledge, profound philosophy, penetrating research into the volume of nature. Go to Mars’ Hill and hear how Paul, as an apostle among philosophers, and the only philosopher among the apostles, appeals to nature and providence in proof of the being and benignity of God, while he contended with the master-spirits of mankind in the very palace of intellect and the sanctuary of idolatry, and overthrew their polytheism; and find how well Paul, at Athens, acquitted himself “in a speech where reason lays the broad basis of a spiritual theism, and revelation rears the lofty structure of judgment and immortality”—blending nature and revelation in such beautiful harmony! See Acts xvii. 22—31.

For our parts we see nothing discordant or inimical between the study of the sciences—which are only the interpretations of nature, the spelling out of its grand hieroglyphics, its divine handwriting—and the spirit of our holy religion, for we claim not “ignorance as the mother of our devotion,” but enlightened reason.

“Reason’s the rightful empress of the soul,
Does all exorbitant desires control;
Checks every wild excursion of the mind,
By her wise dictates happily confined;
And he that will not her commands obey,
Leaves a safe convoy in a dangerous sea.”

There is nothing in the study of philosophy, history, and literature, when kept within proper bounds, and subordinated, as all our works should ever be, to the divine glory, at variance with an enlightened and deeply devotional spirit; but fitted to expand and discipline and elevate the mind when united with prayer.

Take history, e.g., civil or ecclesiastical, and ask the question—What is history? And with God’s inspired word as your guide, the answer is this:—It is the record of God’s providence getting to himself honour out of man’s sin! Without the records of history we could not see the fulfilment of prophecy, nor God’s government of the world; and they who borrow no light from the past shall not see far into the future, nor be rightly prepared, either as a Christian or a citizen, to discharge the duties of the present as a true patriot, or a wise philanthropist. And they who neglect the study of biography in the lives of others, will neither be familiar with the human element in connexion with the divine, nor have so good a life for themselves. Oh how important is self-knowledge! Its importance is thus spoken of:—

“Man, know thyself: all wisdom centres there.”

By progress in self-knowledge erroneous notions are eradicated—the streams of life are purified—the fountain of the heart is cleansed—numerous imperfections detected—vain fears and vain fancies dissipated—imaginary evils cured—false notions of pleasure destroyed—and real delights increased. As we grow in self-knowledge we grow in humility, we increase in prayer, and learn to depend only upon God. Self-loving is turned into self-loathing, self-excusing into self-condemning, self-admiring into self-abhorring.

and self-seeking into self-denying; and we seek to have the mind which was in Jesus, to win Him, to be found in Him, and to be like Him.

Take philosophy—mental philosophy, and ask the question, what is it? It is man's wisdom applying itself to the best of its ability to find out the laws of the human mind—man's relations to the external world—and God's relations to both.

O what an affecting thing is ancient moral philosophy!—ancient philosophy in relation to religion and human conduct! How full of doubts and difficulties and dreamy conjectures regarding the weightiest matters—God, the soul, the *summum bonum*, or man's chief good, and eternity. What evidence is thus afforded of the necessity of a divine revelation, and O, how our vastly superior and decisive information respecting all the essential points connected with our being, our duties and destinies, should fill us with adoring gratitude to God, and with a deep and impressive sense of our vast responsibility, since to whom much is given, of them also much shall be required.

Take God's word continually as "a lamp to your feet and a light to your path." Observe the double metaphor, in allusion to the oriental traveller, who not only carried a lamp in his hand, but had a light on his breast, both being required; for to walk with a lantern in your hand is to go out of your path, to be misled. While, therefore, the divine word is to shine as a lamp to guide you in all the minute and relative duties of life in each step you take, it is also to shine along your path through the darkness of this world, dispelling the gloom of the grave and lighting up your way into glory, "till the day-dawn and the day-star arise in your hearts," and you find yourselves amidst the glories of heaven.

Seek to cultivate the true philosophic spirit, the true spirit of wisdom, that spirit which is quick to pursue whatever is within the reach of the human mind, but which is not less ready to discern the bounds that limit every human inquiry in our present state, and which therefore, in seeking much, seeks only what man can learn; which knows how to distinguish what is just in itself from what is merely accredited by illustrious names, and "call no man master;" adopting a truth which no one has sanctioned, if thoroughly convinced that it is a truth, and rejecting an error of which all approve, and that, too, with the same calmness as if no judgment were opposed to its own; but which at the same time, alive with congenial feeling to every intellectual excellence, and candid to the weakness from which no excellence is wholly privileged, can dissent and confute without triumph, as it admires without envy; applauding gladly whatever is worthy of applause in a rival system, and venerating the very genius which it demonstrates to have erred. Cherish the true Christian spirit, which is a spirit of love, forbearance, and charity towards others who differ from you in your views; and endeavour to make up your mind on all essential points, and learn to unlearn. Be open to fresh light. Seek truth and follow it. Learn what is duty, and practise it. "If any man will do God's will he shall know of the doctrine whether it be of God."

"This I think a sufficient security that no person, who is truly thus minded, shall err in what is essential;" and depend upon it that an upright heart and life, or rectitude of disposition, is a far better auxiliary to the right understanding of God's word than natural acuteness and force of intellect. God's truth requires spiritual discernment to understand it and appreciate it, and this the natural man is destitute of.

"He is the freeman whom the truth makes free, And all are slaves besides."

O be imbued with the love of truth. Do love it, do embrace it, do reverentially regard it, and make every sacrifice rather than forsake it.

Let your motto be the beautiful, terse, comprehensive Greek apophthegm of Lucian—"Mone thuteon te aletheia;" i.e., sacrifice only to the truth and for the truth. To her be ready to sacrifice every personal consideration, and be determined not knowingly to sacrifice her to any thing; and thus will you find salutary guidance to virtue and happiness.

III.—Knowledge in its refining and exalted pleasures.

Knowledge, in general, expands the mind, exalts the faculties, refines the taste of pleasure, and opens up numerous sources of intellectual enjoyment. By means of it we become less dependent for satisfaction upon the sensitive appetites, the gross pleasures of sense are more easily despised, and we are made to feel the superiority of the spiritual to the material part of our nature. Instead of being continually solicited by the influence and irritation of sensible objects, the mind can retire within herself, and expatiate in the cool and quiet walks of contemplation.

Why is it that so many of our mechanics and youth, as well as others, spend their evening hours after their day's labour and business, in sensual indulgences, instead of the improving and elevating pursuits of literature, science, and philosophy? Surely it is because they have never drunk of the pure nectar that flows from the acquisition of knowledge and love of truth; for if they had, would they not repair to the reading-room instead of the tap-room?—ranging through the delightful fields of knowledge—spurning the ignoble and degrading and injurious indulgences of idle and foolish gossip, and the intoxicating cup, or the low licentious song and other questionable amusements—spurning them as beneath the dignity of their nature and those noble faculties with which a beneficent Creator has endowed them, and asserting their manhood! May such a sad state of things, which too evidently prevails in our cities and large towns, soon come to an end! May such institutions as yours—with a well furnished and well selected library, and numerous periodical lectures by Christian ministers and qualified laymen,—speedily work a great social reform throughout the empire, and be the means of inspiring a purer taste, and rescue our noble young men from such debasing pursuits and pernicious habits.

"How charming is divine philosophy!
Not harsh, and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns."

O the ecstasy, the joy, when the mind, after long labour, has conquered some formidable difficulty, and made some new and important discovery! What must have been the state of mind in which Archimedes was found when he was so absorbed in his contemplations as not to be diverted by the sacking of his native city, and was killed in the very act of solving a mathematical problem? What his transport when he rushed from the bath exclaiming, "Eureka! eureka!—I have found it! I have found it!" His joy and gladness must have been as great as ever was experienced after the most brilliant victory.

Studies cherish youth and charm old age; they give ornament to prosperity and are the solace and refuge of adversity; they contribute pleasure at home and are no hindrance abroad; they make night delightful, are our agreeable companions when we travel, and lend a charm to the rural retreat. There is no period in our life, no circumstance in our lot, but they yield us the most pure and satisfying pleasures.

"Hail! queen of manners! test of truth,
Hail, charm of age and light of youth,
Sweet refuge in distress!
E'en business you can make polite,
Can give retirement its delight,
Prosperity its grace.

"Of power, wealth, freedom, thou the cause;
Foundress of order, cities, laws;
Of arts inventress thou!
Without thee, what were humankind?
How vast their wants, their thoughts how blind?
Their joys how mean, how few?"

How sweet and delightful in hours of solitude to study and make ourselves familiar with the deep massy thoughts of the sages and philosophers of by-gone times, or of those who are scarcely inferior to them in our own age!

How pleasant and refreshing to read the works of those who have pleaded the cause of liberty, civil and religious, in evil days, and sealed their testimony with their blood; or such as have thrown floods of light on the word and ways of God by their learning, piety, and eloquence!

How delightful and improving to trace with others the history of the past, the rise and fall of empires, the development of great principles in the human mind, and the progress of freedom and enlightened discovery in our own and other countries!

How interesting and exhilarating, along with other adventurous spirits, to cross the mighty seas which surround our island home, and travel over countries rich or sterile, which our foot may never touch and our eye never see, making ourselves acquainted with their productions, the habits and customs of the people, the cities they have built, or lowly huts in which they dwell! To ascend with the astronomer as he scans the starry heavens, and there behold, with minds entranced and filled with devotion, the wisdom and power of God, in the countless multitude of "worlds on worlds in phalanx deep," which revolve in matchless order and beauty,—

"For ever singing, as they shine,
The hand that made us is divine;"

or to descend with the geologist to the rocks

and hidden strata of our earth, and behold the proofs of a no less divine and unfathomable wisdom in the marvellous traces which it bears of the mighty convulsions which it has undergone in its past history, even before man was created or appointed by God to dress it and keep it. In fine, how delightful and charming to muse over the poetic pages a Milton, a Herbert, a Watts a Cowper, a Thomson, and a Montgomery have produced, and which tend to thrill the heart, as if an angel sung, and fire the soul with the loftiest sentiments and stir it to the noblest resolves!

"Sun of the soul! thy beams unveil!

Let others spread the daring sail

On fortune's faithless sea,

While undeluded, happier I

From the vain tumult timely fly,

And sit in peace with thee.

Oh let thy powerful charm impart

The patient head, the candid heart,

Devoted to thy sway;

Which no weak passions ere mislead,

Which still with dauntless steps proceed

Where Reason points the way.

Ranging through Being's wide extent,

Let the fair scale with just ascent

And equal step be trod,

Till from the dead corporeal mass,

Through each progressive rank I pass,

To Instinct, Reason, God!"

IV.—Knowledge viewed in its beneficial influence in the education of the mind—self-culture.

To educate the mind is a most sacred duty, binding on every one possessing such a glorious treasure. The human mind is the brightest display of the Infinite Mind with which we are acquainted. It is created and placed in this world to be educated for a higher state of existence. Here its faculties begin to unfold, and those mighty energies, which are to bear it forward to unending ages, begin to discover themselves. The object of training such a mind should be, to enable the soul to fulfil her duties well here, and to stand on high vantage ground, when she leaves this cradle of her being, for an eternal existence beyond the grave. The education of the mind is the soul's birthright, and let none be guilty of selling such a noble birthright for a thing of nought.

Education, in the view of many, consists in the acquirements of reading, writing, and arithmetic, with such other branches as are usually included in what is called a liberal education. But all these may be attained, and the mind be as a barren desert—unfruitful in all those precious products for which its wondrous capabilities, when it is rightly trained, are designed. The end is lost sight of in the means, just as it too often happens with the means of grace—the end is looked for in the means instead of by the means. To read, write, cast-up accounts, translate the classics, solve mathematical problems, rehearse the events of history, and the facts of science, &c., are only the ground-work of education—the tools,—the means by which the mind is to work in being taught to think, to reason, to observe, to deduce principles, to combine forms of the great and the beautiful, to have supreme sympathy with infinite goodness, to be able to interpret events and to practise virtue,—these

we regard as prime objects to be kept in view in educating the mind. It is not to repeat from memory what we have learnt from others, or be afraid to think for ourselves; but to be able to strike out a path of our own—to bring the mind, sharpened and invigorated by severe mental discipline and self-culture, to the stores of knowledge laid up in God's word, and works, and ways—to have the mind enriched with their precious treasures, and to turn all to good account in this life.

What a perfectly disciplined and well-balanced mind had Jesus Christ, viewed in relation to His humanity? In His capacious mind were hid all the treasures of wisdom and knowledge. Behold how He evinced His love of learning, and knowledge, and profound thought and inquiry, "in the temple, sitting in the midst of the doctors, both hearing them and asking them questions; and all that heard Him were astonished at His understanding and answers"—then only twelve years of age! And of His subsequent youth it is recorded that "He increased in wisdom and stature, and in favour with God and man"—a most instructive example for all our dear youth.

To educate the mind, then, is to discipline and cultivate all its faculties, and to qualify them to perform their work with efficiency and delight. It is to sharpen the perceptive faculties, to strengthen the reasoning faculties, to elevate, and enrich, and expand the imagination—to add vigour to the memory—to strengthen the judgment—to purify the affections and elevate the whole soul. It is to have the passions under subjection to the understanding—the will, which is the ruling power of the soul, guided and strengthened by all the other faculties—the moral sentiments purified and kept pure and elevated, and the conscience kept tender, and the heart soft and tender—and every grace of the Christian character cultivated and matured—and God glorified.—"Who is sufficient for these things?" "My grace is sufficient for thee," is the Saviour's reply, "for my strength is made perfect in weakness."

Mental pursuits—intellectual and moral self-culture and discipline, are too often separated from divine influences. Never was there a truer saying than that of Luther—"To study well you must pray well." We must ask God's help continually. And in holding loving intercourse with the Father of our spirits we are drinking at the fountain itself of all knowledge, of all excellence, and of all blessing. O what a privilege!

Nothing strengthens the mind so much as the study of mathematics, nothing sharpens it so well as the study of metaphysics, nothing expands it so much as the study of astronomy, and nothing can elevate the soul like the study of the inspired volume. The study of languages and history is the best way of improving the memory; the study of logic or dialectics the best way of improving the reasoning powers; and the study of the poets and of nature the best way of enriching the imagination.

O, it is of the greatest importance to have the mind well-cultivated and disciplined, for it requires it as the instrument God has given us for glorifying Him here on earth, and enjoying Him hereafter in heaven. Men always remain

in childhood unless they grow in knowledge, and cultivate those powers which a benignant Creator has conferred upon them. Riches and honour are the gifts of fortune, casually bestowed or hereditarily received, and are frequently abused by their possessors; but the superiority of wisdom and knowledge is a pre-eminence of merit which originates with a man, and is the noblest of all distinctions. He is a vain man who thinks his mind is so naturally good that it does not require much discipline. Truly, "vain man would be wise, though man be born as a wild ass's colt." The mind is naturally just as intractable until disciplined and trained to study, and a great point is gained when you can rein in the mind and concentrate it upon a given subject.

Sir Isaac Newton, with his characteristic modesty, ascribed all his mental superiority, if he had any, he said, to his early habit of attention and observation. Whatever may be thought or said about the natural scale of human capacity, the mould in which nature has cast the human mind, facts demonstrate how much depends on self-culture. Compare the mind of the well-educated man with that of the unlettered hind. The difference is as great as that between the polished marble and the rough block. The beautiful veins are brought out in the one case, but they are hid in the other under the rough exterior; and so little do they resemble each other, although hewn out of the same marble rock, that they appear as different substances. Now what the labour of the lapidary is to the marble, education is to the mind; may more, it not only brings out what is in the mind, like the beautiful hues in the marble, and displays its fine texture and finish, but it puts much into the mind of which formerly it was destitute, adding to its hues of mental beauty by informing and cultivating and improving the mind, transforming it, and beautifying it, and assimilating it to the divine image, and qualifying it to share in the immortal felicity of heaven. However naturally good the mind may be—and nature has done much for you children of Erin and all belonging to the Caucasian race—still the mind is always improved by judicious self-culture.

It is wrong to imagine that even genius exacts little self-culture or little mental toil on the part of its possessor. In one real effort of true genius there is more application, more intensity of thought, travail of soul, than an ordinary, prosaic, common-place mind will put forth in a whole lifetime. Depend upon it, to quote from a Latin author—"This life has given nothing to mortals without great labour." The best way to ascertain the amount of genius any one possesses is to weigh it against the application it can give to any particular subject; so much intense and prolonged application, so much genius, and *vice versa*.

It is true the flashes of genius are often instantaneous, as if some inspiration had been breathed into the soul. But how long may it have cost the mind previously to collect the rich germs of its brilliant effusions? What keen observation, what deep reflection, how the mind appeared to labour under a cloud, could not see its way clear, until at length some little casualty or powerful impulse

awoke the mind, called its consciousness into great activity, and the previous processes shaping themselves into certain grand matured results, start into existence (like the fabled birth of Minerva) in such completeness and with such ease as to give to the works of genius all the appearance of extemporaneous effusions; as when, *e.g.*, "The poet's eye in a fine frenzy rolling," or as when Bunyan wrote his immortal allegory, "The Pilgrim's Progress," it came upon him in those "words that breathe and thoughts that burn," "like sparks that from the coals of fire do fly," that he could not write fast enough; and yet it was the work of a lifetime, the slowly matured results of a lifetime of Christian experience, derived from many a hard struggle and severe conflict, extensive observation, much prayerful study of God's word, aided by a naturally vigorous mind, an imagination princely beyond compare, and a heart full of the love of God. The genius of Bunyan was cultured and purified by the burning utterances of God's word, irradiated and kindled by the celestial fire of the divine Spirit; his piety was the well-spring of his poetry, and the discipline of his heart enabled him to speak from the heart to the hearts of others in picturing the inward life of the Christian.

Bunyan's Pilgrim has been much admired, even in a literary point of view, by the great literati, such as Dean Swift, Dr. Samuel Johnson, Lord Byron, Sir Walter Scott, Southey, Franklin, Macintosh, Macaulay, and a host besides. But the Christian student will admire it most for the faithful picture it gives of the experience of the soul in its journey from the City of Destruction to the City of the New Jerusalem. Allow me to urge it upon your repeated perusal. Bunyan was a self-made man, and so may each of you be, by means of self-culture. No man can ever attain eminence without it. Take it as the experience of all who have trodden the toilsome path before you.—"There is no royal road to learning." Nothing but hard work—earnest, persevering, self-application will do; and well it is so, since through the exertion required the mind is trained and invigorated, on the well-known principle that exercise improves the power exercised.

Would that you, young men, were animated by the same zeal for self-improvement which fired the soul of Heyne, the son of a poor linen-weaver in Saxony, who, although destitute and obscure, became an eminent scholar and rose to the highest distinctions.

Heyne succeeded Gessner as professor of eloquence and poetry at Gottingen, and has merited the reputation of being one of the most distinguished luminaries of the literary world. Listen to his sentiments and imbibe them. "What sustained my courage (he tells us) was neither ambition, nor presumption, nor even the hope of one day taking my place among the learned. The stimulus that incessantly spurred me on was the feeling of the humiliation of my condition, the shame with which I shrank from the thought of that degradation which the want of a good education would impose upon me; above all, the determination of battling courageously with fortune. I was resolved to try whether, although she had thrown me among the dust,

I should not be able to rise by my own efforts." Mark it, "by my own efforts," *i.e.*, self-application.

Heyne felt that to rise is the birthright of the mind, for to be educated is to rise. Though fame should never make mention of his name, though he might for ever remain in obscurity, he would satisfy the vehement longing of his mind and enjoy the consciousness that he was an educated man. Go and do likewise. Resolve to have your mind thoroughly educated. Be determined on self-culture and personal improvement.

Such was the ardour of his soul, that as his difficulties increased his determination became the stronger to conquer them; this was the grand secret of his success and made him what he became—it was not by falling before his difficulties, but rising above them, for he knew if he did not conquer them they would conquer him. Take home this lesson, reduce it to practice, and it will make you men!—perfect men in Christ Jesus:—He had nothing but difficulties to contend with, from the manger in Bethlehem till His dying cry on the cross—"Tis finished!" and He triumphed over them all.

For six weeks Heyne allowed himself only two nights' sleep in the week. I don't say you should do that. I bring it forward to show his ardour, and zeal, and determination. I will tell you how you may add ten years to your life—not by abridging the necessary hours of sleep, say seven, but by rising at five o'clock, a.m., instead of seven o'clock, and continuing this for forty years. And by giving these two morning hours to study and personal improvement you will find a great reward. But will you do it? The celebrated Dr. Doddridge informs us that by this means he added ten years to his life, and accomplished his beautiful, pious, and learned commentary on the New Testament, and most of his other valuable writings. Will you rescue and save these two precious hours every morning, which is the best time for study, the mind being clear, and fresh, and vigorous, and conducive to health—will you do this in time to come for the next thirty or forty years? Be resolved to do so, and mingle devotion with your prescribed course of reading, and you will obtain unspeakable advantage.

In the interesting case of Heyne, one of our best classics, we see a mind conscious of its capabilities, that they were not given only to throw shame upon them by grovelling with the filth of the world. Many other instances might be adduced, such as Sir Fowell Buxton, of the salutary and important effects of self-culture—whose life I would recommend you to read, especially the beautiful and masterly epitome given of it by the Rev. T. Binney, of London.

O, be induced, young men and young women too, to cultivate and improve and educate your immortal minds. Be awed by no opposition, be quelled by no obstacles. Be willing to submit yourselves to the self-denial, the patient, plodding pursuit of acquiring knowledge and wisdom, and you will find, ere long, that what at first was an irksome and disagreeable task will become an agreeable and delightful pleasure.

If, in fine, my dear young friends, you wish to make the beautiful laws of nature conducive to your health, wealth, and happiness—get knowledge! If you wish to have a safe and salutary guide in the difficult duties and affairs of life—get knowledge! If you wish to have a rich source of pure and exalted pleasure within yourselves as a perennial fountain—get knowledge! And if, in short,

you wish to rise in the scale of mental power and moral excellence—to perform your part well in this life, and be prepared for the bright and glorious life to come—get knowledge! “And with all thy getting get understanding. Exalt her and she shall promote thee; embrace her and she shall bring thee to honour; a crown of glory shall she deliver to thee.”

Correspondence.

BALLARAT, Dec. 24, 1862.

To the Editor of the “Christian Witness.”

MY DEAR SIR,—Attention is most widely drawn, among ministers and churches, to an article in the WITNESS for October, 1862, page 474, in which I am most untruly and slanderously attacked, in reference to my ministerial position and standing.

I have never been willing to enter upon any controversy, but as it is said, in the letter of an “Independent,” my offer of service and desire for admittance to the Union *was refused*, the Presbyterian Church has a right to know the facts of the case.

I shall, therefore, feel obliged if, by return of post, you will furnish me with the name and residence of the writer of the article; for although at this distance an irreparable injury has been done to me by the insertion of such a piece of defamation, yet it is necessary I should request the writer to prove the truthfulness of his statements.

You may remember my letter to you, touching reasons for my joining the Presbyterian Church and other matter, was never intended for the public, but marked *private and confidential*; seeing it was due from me to make you, as an *old friend*, acquainted with a change in my position, &c.

In the May number, page 238, there is professedly an extract conveying altogether a wrong meaning, because out of its connexion.

“Has Independency made such progress in this colony as to warrant the continuance of such a system?”—means Mr. Poore’s mission and not the system of polity. I am very sorry any portion of it was published, as I never wish to write a line to injure the Independent Church.

I have laid the matter before most of my brethren in our fraternal association in Ballarat, and in their estimation nothing in the correspondence could

warrant such a vindictive statement, while all approve of my determination to know the name of my slanderer.

Awaiting your reply,

I am, my dear Sir,

Yours sincerely,

J. M. STRONGMAN.

. All that our friend can desire will be fully accomplished by his present letter. The “answer of a good conscience,” and the approbation of intelligent and candid friends around him, will suffice for every purpose. We have known Mr. Strongman from his youth, and always greatly esteemed him, and we regret that things should have taken such a turn in the colony as to deprive the denomination of his ministerial labours. Candour, moreover, requires us to say, that we think the letter of which he complains should not have appeared without the name of the writer appended.—
EDITOR.

To the Editor of the “Christian Witness.”

AUCKLAND, NEW ZEALAND,
7th Nov., 1862.

You will greatly oblige us by inserting in your invaluable *Witness* the following resolution, passed at a late meeting of the Committee of the Congregational Union of the province of Auckland. Attention to the subject of the resolution will greatly tend to promote the comfort and usefulness of those of our brethren in England who may immigrate to this province and choose it as their future home. The resolution runs thus:—

“That, in order to spare any of our “friends leaving the British islands for “this colony the pain of disappointment and delay upon application for “admission to the fellowship of the “churches here, it is advised by this “Committee, that members and ministers, before quitting their native “land, should obtain from their respective churches such credentials as “would immediately secure for them a “cordial and fraternal reception.”

ALEXANDER MACDONALD,
Secretary.

HINTS TO CHAPEL-BUILDERS.

To the Editor of the "Christian Witness."

SIR, — At this juncture Congregationalists are building, or are about to build, many new chapels. As I have had considerable opportunity of judging concerning the adaptation or otherwise of different edifices to our worship, I have been wishing for some time to say my say on this matter.

I do not object to the use of Gothic architecture by English Nonconformists. Some people say it is Popish. But it should be remembered that if Gothic architecture is Popish, classical architecture is Pagan. On religious grounds, accordingly, there can be no valid objection. Popery may have been greatly corrupted Christianity; but Rome itself does not contain a trace of Gothic architecture, and what Christianity there was in the western nations for many centuries was found under the roof of such edifices as Salisbury Cathedral and York Minster. Gothic architecture has come to us as religious and Christian architecture; and Nonconformists, I think, should claim religious association with the past by every means fairly available to that end. It is not to our advantage to affect to have no past, or no relation to the bygone for more than a thousand years in the world's history. The distance may be great between Howe and Owen, and Anselm and Bernard, but even they had much in common. I scarcely need say, however, that in Gothic ornamentation it does not become us to set up in stone the representations of ideas which we have openly renounced as superstitious and false. One has seen, indeed, a Unitarian chapel bedecked with angelic and Trinitarian emblems. If this be in good taste, the principle of it must be too recondite and occult for common apprehension.

In other respects, time brings change. The sort of Gothic which was proper to the worship of our Catholic forefathers in the twelfth century, is not proper to the worship of Protestant Nonconformists in the nineteenth. In former times, the great object for which people went to church was to worship, according to their ideas of worship. Preaching had small space assigned to it, very commonly none at all. The worship, too, was not necessarily conducted by a minister. It was often such as any person might go through alone and

apart. Hence the many separate aisles, transepts, and lateral chapels. How different with us—where action with the minister is continuous, where to be within a ready hearing of his voice is indispensable, and where to be placed so that you cannot see him is felt to be most inconvenient. For these reasons, in my judgment, all aisles formed by massy stone columns are, in our case, a mistake. They shut off a large portion of the congregation from the minister, and they are further a mistake inasmuch as the aisles so formed were intended for processions, and in consequence were left open, whereas we have no processions, and in consequence cover them with pews. All transepts, too, I humbly think, are a mistake among us. Not that the people there cannot see the minister, but because the minister cannot see them. The people in such spaces, in place of being before the minister, to animate him by their visible presence, are put out of his sight, as if to deprive him of that advantage. True, he may turn towards them. But few ministers do so; and to turn to those on the one side is commonly not to be heard by those on the other. But it is the lofty and open roofing of our Gothic chapels which is to me especially objectionable. Such roofs are bad for speaking and bad for comfort. The voice ascends to the summit of the slanting sides in the roofs of such buildings, and is so wasted in that upper air as not to strike where you wish it to strike; and what is worse, it often so reverberates against the sides of that pyramid elevation, as to return in confused sounds, causing not a few of the lower utterances of the speaker to be inaudible. I have uniformly found that the best voices are the least adapted to such structures. By the best voices I mean such a voice as that of the late John Angell James—a voice which rises to full volume, or drops almost to a whisper, according to the vibration of the spirit from which it proceeds. To be heard, in many such places, it is indispensable that you should speak moderately, slowly, distinctly, equably. In other words, your elocution must become comparatively dull and artificial, in place of having in it the vivacity and variety of nature. It is a fact that a voice which may be heard with ease in the Town Hall of Birmingham, or in the Free-Trade Hall in Manchester, is often complained of as

not audible in one of our open-roofed Gothic buildings of not more than a third of that size. If you wish to put an end to real eloquence among English Nonconformists, multiply buildings of the kind I have described. In fact, if something is not done to put a check on the taste of our architects in this direction, my fear is that the religious loss to our denomination will be great—for whatever detracts from the natural in a public teacher detracts from the effectiveness of his teaching. An interior in the form of a large hall, with a flat roof, is the form of the Gothic best adapted to our purposes, and in such an interior there is room for not a little of the beautiful.

It is found, moreover, that these open roofs are very hot in summer and very cold in winter. What is more, it is exceedingly difficult to warm such places satisfactorily with hot air. The warm air takes possession of the upper part of the building, and in beating about

amidst the inequalities of that upper region to send the cold air down, it seems to create, for many long hours, cold wind instead of warmth. The steady influence of a flat roof occasions less agitation, and enables the hot air to press the cold air out of the building, or to diffuse warmth into it, more equally and speedily. Our people, be it remembered, do not come together to go through a form which may be despatched in fifteen or twenty minutes, but to be seated in one place for an hour and a-half or more, and need in consequence that their chapel should be hardly less comfortable than their own fire-side. I venture to predict that before fifty years hence a large proportion of these open roofs will be put out of sight by handsome flat roofs being placed below them. Something of this kind has been done in several instances with great advantage, and more will follow.

ROBERT VAUGHAN.

10, *St. John's-terrace, Regent's-park.*

Poetry.

CHRISTIAN GREETING.

"For ye are not as yet come to the rest and the inheritance which the Lord your God giveth you."—*Deut. xii. 9.*

As yet thou art not fully come

To Jordan's awful stream ;

As yet thine eyes do not behold
Heaven's uncreated beam.

As yet thou art not fully come

Unto thy heavenly rest,

Which God, thy God, hath promised thee,
In mansions of the blest.

As yet thou art a pilgrim here,

This world has lost her charm :

A few more steps and thou wilt be
Free from all sorts of harm.

Sweet Mercy's voice thou *yet* dost hear

On each returning day ;

And faith and hope thy spirit cheer,
And help thee on thy way.

With joy thou mayst anticipate

The message ere it come ;

And Love will lend her willing wings
To speed thee to thy home.

Let Patience have her perfect work,

Thy confidence be strong ;

And though thou mayst have *yet* to wait,
Cheer up—'twill not be long.

Look upwards : seek thou *yet* in God

Joys that can never fade ;

And perfect peace—the lot of those
Whose mind on Him is stayed.

So shall thy way be calm and clear

And all thy will inclined,

To wait in patience while *yet* here,
With a complacent mind.

Courage then, Christian, forward go,

To heaven lift up thine eye ;

Be ready always ; watch and pray,
Thy full salvation's nigh.

And if on sudden thou art called

Up to thy heavenly home,

Responsive may thy spirit sigh,
"Gladly, my Lord, I come."

W. J.

October, 1862.

RELIGION A FOUNDATION OF GREATNESS.
—Milton makes religion the foundation of true greatness. In promising to undertake something that might be of use and honour to his country, he says :—"This is not to be obtained but by devout prayer to that Eternal Spirit, that can enrich with all utterance and

knowledge, and sends out His seraphim with the hallowed fire of His altar, to touch and purify the lips of whom He pleases. To this must be added industrious and select reading, steady observation, and insight into all seemly and generous arts and affairs."

Literature.

The Works of John Howe, M.A. Volume IV.
Religious Tract Society.

THE present volume comprises "Self-dedication"—"Thoughtfulness for the Morrow"—"Charity in reference to other men's Sins"—"Prayer from the name of God"—"Union among Protestants"—"Man's Enmity against God"—"The Love of God." These are the topics, every one of which at once proclaims its greatness and importance. Some of them, particularly such as "Union among Protestants," and "The Carnality of religious Contention," are specially seasonable to the hour which is passing over us. The volume is equal to its predecessors, crammed with excellent matter, beautifully printed, and handsomely got up.

Shilling Books for Leisure Hours. Religious Tract Society.

IT is now a good many years since Mr. Knight issued his famous series of Shilling Volumes—an invaluable contribution to the literature of his country, and especially to the millions. Many of those shilling volumes had been originally issued at a price which placed them far above the reach of the masses. The Tract Society, too, did very great things by its invaluable series of sixpenny volumes. It is now returning to the same principle, but doubling the figure, without at all, we think, increasing the quantity of letter-press. The page, however, is larger, and the publication will be more readable. The shilling's worth is a good one. The matter consists of a multitude of deeply interesting facts and narratives, which have all the charms of romance, with the striking advantage that they are true. The papers, we should remark, have appeared and been admired in the various volumes of the *Leisure Hour*; and, instead of being spread over that great work, they are here concentrated into a single volume.

The "Standard" Primer, First "Standard" Reader, and Second "Standard" Reader.

By J. S. LAURIE. Longman and Co.

THIS series of books is fitted to be very useful to young persons. Mr. Laurie is pursuing his work with a steady and skilful hand, conferring a substantial benefaction.

The Bible in the Workshop. By Two Working Men, a Jew and a Gentile. W. Kent & Co.

THIS is somewhat of an interesting publication. Whether it be a joke or otherwise, that a Jew and a Gentile have united in the performance,

the work has been done in a careful and thoughtful manner. Without much pretence, there is a considerable amount of learning; and in truth, in these hundred and odd pages, there is quite enough to make mince-meat of the rebellious Bishop of Natal.

Independency: a Deduction from the Laws of the Universe. By EVAN LEWIS, B.A.
Elliot Stock.

MR. LEWIS takes a very lofty flight. Still it requires no very great grasp of intellect to accompany him in his aerial cruise. There is a great deal in the book that will excite opposition, and, perhaps, laughter; but, when all deductions are made, it will remain a remarkable, and withal, a very thoughtful performance.

Mary McNeill; or, the Word Remembered.
By J. W. C., author of "Alice Lowther."
Hamilton, Adams, and Co.

MARY MCNEILL is one of those characters with which Scotland formerly abounded, combining deep sagacity with humble circumstances. There is a great deal in the book that is touching, and not a little that is instructive. The tone and the bearing of the whole is elevated and elevating, and its perusal by young persons of either sex can scarcely fail of leaving a blessing behind it.

Lost, but not for Ever: my Personal Narrative of the Starvation and Providence in the Australian Mountain Regions. By R. W. VANDERKISTE. Nisbet and Co.

THE title of this very remarkable volume will at once suggest the idea of its character. We have already, many months ago, given some account of the travels, the dangers, and the deliverance of Mr. Vanderkiste, in exploring Australia; but all we said, and all that could be said at that time, amounted to almost nothing compared with the copious volume before us. We have not for a very long time met with anything so deeply touching. All romance, even the most exciting, is left far behind. Every page of the work will excite a thrill in the bosom of the ingenuous reader. The work is dedicated to the author's father, in tender, loving, and reverential terms. Mr. Vanderkiste, previous to his departure, had earned for himself in London a high character by his philanthropic labours; but the present work will lift him to an altitude far beyond anything merely Britannie; and in the history of Australia it will secure for him an honourable niche, which will carry him down to a remote posterity.

Bonds, but not Bondage. By the Rev. G. MARTIN. SNOW.

We are much gratified to meet with Mr. Martin in his capacity of author. As preacher and platform orator, he is well known, and greatly esteemed, but this, we believe, is his first effort in the way of authorship: we trust it will not be his last. The man, to be sure, is wanting; the goodly presence, the beaming eye, the liquid voice, and the forcible, persuasive manner are all absent, but there is here solid, well-digested, well-reasoned, and thoroughly evangelical matter. The lectures are six in number, and it were difficult to say to which the preference, in point of execution, ought to be given. The lecture or discourse entitled "Ordinances" is very excellent; and the next, "Unity without Uniformity," if possible, still better. The last lecture, "Apostolic Practices and Modern Church Practices; a Comparison and a Contrast," is a composition indicating much thought, and greatly adapted to excite thought amongst others. All things considered, it is, perhaps, the best in the book, and would form a very valuable separate tract. The work has our most hearty commendation. It cannot fail greatly to promote his usefulness.

Tales of the Scottish Peasantry. By H. DUNCAN, D.D. Oliphant and Co.

It is almost a superfluity for a public writer to notice a work already in the sixth edition. But the world is always changing its occupants; life and death, by night and by day, are perpetually going forward; and there must be many now whom this work may profit, who had not left the cradle when the first edition issued from the press. The volume is one of Scottish life, abounding in portraits, such as only the hand of genius can sketch. We have "Cottage Education," "A Sabbath Day," "A Lesson to a Negro Mother," "A Murderer's Death-bed," "The Schoolmistress," "The Female School," "Three Weeks after Marriage," "Domestic Scenes and Death-bed Scenes." Such are the points which are here elaborated with the hand of a master. The few illustrations interspersed throughout the volume will materially add to the interest of the reader.

The Cottage Fireside; or, the Parish School-master. By H. DUNCAN, D.D. Oliphant and Co.

DR. DUNCAN is an author so thoroughly known, so fully appreciated, and so highly admired, that it is almost superfluous to notice anything that bears his respected name. The history of the volume, which is interesting, is given in the preface, and the contents comprise sketches of a biographical character,

together with essays on the "Apprentice," "the Benevolent Orphan," "the Spoilt Child," "the Friendly Farmer," "the Honest Farmer," "the Dishonest Farmer." From this it will be seen that the work is a farmer's book. Would that a copy might find a place in the house of every farmer in Great Britain and Ireland. The thinking is exquisite, and the composition is worthy of it. Dr. Duncan is a great master of his mother-tongue, and his heart overflows with Christian benevolence. He more than merits the splendid eulogy pronounced upon him by his friend, the late Dr. Chalmers.

A History of the Christian Church to the Reign of Constantine the Great. By the late E. SOPER. Houlston and Co.

THIS volume comprises a period of 825 years—the best period of the church of Christ, up to the Reformation. The principles are sound, and the spirit eminently catholic. The narrative is calm, clear, correct, and dignified. A book of the sort was greatly wanting, and the want is well supplied.

Bibliotheca Sacra: and Biblical Repository. Trubner.

THE articles of the present number are few, but they are of unusual importance. The first, on the German church, is a rich treatise in itself. "English Lexicography" is a masterly dissertation. That on the "Moral and religious value of our national Union" is a sad affair. Whatever the value of the Union, it is gone. We greatly like the essay on "The Art of Expression." It is alike fitted to be useful on this and the other side of the Atlantic.

WORKS RECEIVED AND APPROVED.

Allen White: the Country Lad in Town. Book Society.

Sunny Scenes: or, Recollections of Continental Rambles. Book Society.

The Fig-tree of the Jura. Oliphant and Co.

Sarah's Present: or, the Story of a New Testament. Oliphant and Co.

Old Margie's Flower Stall. Oliphant and Co.

The Religion of School Life: Addresses to Boys. By D. CORNISH. Freeman.

Thoughts on Intercessory Prayer. By a Lady. Johnston, Hunter and Co.

Tales from English History: A King Play and Earl Gerald. Freeman.

Four Centuries of Modern Europe. By T. B. BISHOP. Freeman.

Tom Burton: or, the Better Way. Partridge.

Intelligence.

CONGREGATIONAL RECORD.

ARUNDEL, SUSSEX.—On Tuesday, January 13th, a public recognition service was held in the school-room of Trinity Chapel, to welcome the Rev. Thomas Davey, on his settlement as pastor of the Independent church and congregation worshipping here. At the tea-meeting upwards of 150 sat down. At the subsequent public meeting the room was filled in every part. C. New, Esq., Mayor of Arundel, presided, and delivered a brief introductory address. After singing and prayer, addresses were delivered by the Revs. E. Paxton Hood, R. Hamilton, and R. V. Pryce, M.A., LL.D., of Brighton; W. Bean, of Worthing; A. Jones, of Portsea; T. Sainsbury, of Bosham; H. Rogers, of Petworth; and the newly-elected pastor, T. Davey. Great gratification was expressed by all present, and it may be hoped that Evangelical Nonconformity, through the labours of the new pastor, may continue to secure increasing influence in Arundel, where it has had many hard struggles with opposition and prejudice.

BITTERNE, HAMPSHIRE.—**NEW CHAPEL.**—To celebrate the opening of the new Congregational chapel, a party of about 120 sat down to tea on Tuesday week. In the evening there was a crowded meeting in the chapel, presided over by the Rev. H. H. Carlisle, of Southampton. Mr. J. N. Brice gave a statement of the circumstances leading to the erection of the enlarged chapel, and read a report of the finances. Addresses were delivered by the chairman, the Rev. J. Sherratt, of Totton; the Rev. J. Skinner, of Pear-tree-green; and Messrs. Nash, Taylor, Yonge, Stroud, Fryer, and other friends, expressing sympathy with the undertaking. The adoption of the system of weekly offerings was recommended for the removal of the debt on the chapel.

BRUTON, SOMERSET.—The Congregational chapel in this village, having been repaired at a cost of £100, was lately re-opened. The Rev. J. A. Spurgeon preached on the occasion, and subsequently about 200 persons took tea. In the evening another service was held, presided over by J. Lush, Esq., of Brewham

House, which was attended by an overflowing congregation. After a few preliminary remarks by the chairman, Mr. Clarke heartily welcomed the Rev. E. J. Newton as pastor of the church. Interesting addresses were delivered by the Revs. E. H. Jones, J. A. Spurgeon, W. Gill, R. P. Erlebach, and Theodore Skinner, B.A.

MALVERN.—The Rev. D. K. Shoebottom (late of Dudley), having received a most cordial invitation from the Congregational church at North Malvern, has intimated his acceptance. This gentleman during many years has filled the office of secretary to the County Association of Independent churches, as well as the pastoral office at Dudley, and previously at Kidderminster, and enjoys the esteem of all the communities among whom he has laboured.

SPILSBY.—The anniversary of the Independent chapel here was held on Tuesday, the 27th ult., when a tea and public meeting was held. The attendance was numerous, and the collections satisfactory. Addresses were delivered by the Revs. J. Shaw, J. W. Fisher, T. Matthews, R. Lyon, J. Emberton. The Rev. W. R. Waugh, the pastor, presided, and presented a brief report of the proceedings of the past year, by which it appeared that the church had doubled its numbers since the last anniversary; that the schools and other departments of usefulness were in a prosperous condition. During the meeting, formal possession was tendered and accepted of an eligible site on which to erect a new chapel, which is greatly needed, and which is proposed to be commenced in the ensuing spring.

STEEPLE BUMPSTEAD, ESSEX.—The Rev. H. D. Jameson, late of Billericay, has accepted the unanimous invitation of the Independent congregation at this place.

WARDOUR CHAPEL.—The Rev. John Basley, having tendered his resignation of the pastorate of the church assembling in the above place, closed seven years and a half of diligent and devoted labour by preaching to a large and deeply-affected audience the other Sabbath evening.

REVIEW OF THE MONTH.

ENGLAND presents at this moment a most interesting spectacle in relation to its Royal Family. Two Princesses have been successfully settled in life, and each blessed with a splendid dower, such as only England would or could give. Now the Heir-Apparent to the throne is about to take unto himself a partner of his wealth, power, felicity, and glory, and thirty millions of people are prepared to shout, "*God bless the bridal pair!*" This step will involve a very considerable increase of expenditure; but that is a thing of no account with the British people. Whatever tends to increase the happiness of the Royal House,

with its Widowed Head, is deemed cheap, whatever it may cost. All classes and conditions of the people are vying with each other who shall do most to swell the chorus of a lauding and felicitating empire! In this matter a great and sublime lesson is being read to the Despots of the world. England alone is the home of settled, regulated liberty; there, and only there, the tongue and the pen are free; England alone exhibits liberty perfected in its principle and general operation. Were the Crown of Victoria to be imperilled, the seven millions of men who have reached their majority, whether enfranchised or not.

would rise up in embattled hosts to repel the aggressor! The marriage of the Prince of Wales will be the event of the generation. Among the British people, from John o' Groat's to the Land's End, every heart is in full accord with every other heart on this subject, and all with the heart of the mourning yet rejoicing Queen. The appointment of the chaplains of the Prince of Wales has given much concern to godly people in the Established Church. The lot has fallen on men who have no sympathy with the Gospel of the grace of God.

—Parliament has opened very quietly: in the speech of the Sovereign little was promised, and little will be performed. It is matter of satisfaction, however, that there is to be a substantial reduction, which will lighten the burdens of the people. The revenue, however, is in a far more satisfactory condition than might have been expected, seeing that a serious loss had been sustained in our trade with the United States; but even that is rallying, and the exports for the year now closed will amount to two-thirds of the total of the year which preceded the war. No cry is being raised on behalf of any particular measure; the public mind seems at rest. Church-rates are again menaced by the annual motion for their abolition, but in this matter, at present, there is more to fear than to hope.—Convocation has met, and taken up the case of Bishop Colenso, the heretical prelate of Natal, with spirit and determination. The Propagation Society has also removed his Lordship from its Presidency, and he is in a fair way of being dealt with according to his merits. Professor Jowett, of Oxford, is also being called to account for his erroneous opinions, and, strange to say, the leader is the far-famed Dr. Pusey, who confesses to the retraction of some of his own most important tenets.—Lancashire still continues to be the theatre of suffering, but much has been done to mitigate the distress, which will pass away, and steps are being taken to prevent the recurrence of so heavy a calamity.

Madagascar, in the mission world, is the great object of attraction. The London Missionary Society lately held a public meeting in Freemasons' Hall to give explanations in regard to the revived Mission, and to promote the fund, which is now being raised in this country, for the erection of memorial chapels on the sites rendered sacred by the deaths of Malagasy martyrs. The Earl of Shaftesbury presided.

Italy continues to maintain its tranquillity, although encompassed with difficulties. The King is true to the Constitution, and the Parliament is moderate; the great difficulty is to find proper statesmen to rule the country,

which it will require time to produce. The Pope remains as obstinate as ever, and France is still supporting him. Brigandage is somewhat abated, and the King is determined to put it down. It deserves to be noted that Italy is more satisfactory in its religious than in its political aspects; the facts which have recently arrived are very remarkable.

France is attracting notice chiefly by her prosecutions of the press, and the crouching subservience of her representative bodies. The thing in which we are mainly concerned, however, is the introduction of the Gospel, under the auspices of the English Independents, to Paris,—an event which, if it can be accomplished, may, in the end, be productive of great and lasting good. A chapel has been obtained on lease, and the Rev. G. Smith, the week before last, went over and opened it. It is to be hoped this movement will be attended by the Divine benediction, and that it will receive from the churches at home that aid without which it cannot be upheld.

Russia occupies, at this moment, an odious position. Some time back she obtained much credit for the liberation of her serfs, forming about one-third of the entire population. But that praise was soon eclipsed by her conduct towards the Poles, whom she is treating with supreme cruelty.

The British Colonies are everywhere in a fair condition; nothing particularly noticeable has occurred, but all is tranquil, and religion continues to make progress. The Presbyterian body in Australia are following the notable example set them by the sister communities in Canada; they are uniting, whereby strength and harmony will be added to their evangelising efforts. One in heart, in doctrine, in polity, there was no propriety in their separate existence.

The American States, North and South, continue to command the attention of the civilized world. The aspect of affairs has in it much to appal, and very little to cheer. All the calculations of the South have been more than realized; those of the North have been utterly falsified. They raised armies to the number of three quarters of a million of men and, with these they felt assured they could crush the Rebellion in "sixty" or at most "ninety" days; but they are apparently no nearer success than when they began. There seems no probability that the Union will ever be restored; we should rather say, it is wholly impossible. The result of the Rebellion has been to give an unparalleled development of the corruption of human nature. Patriotism has, in a measure, died out! Pride, presumption, selfishness, and speculation are completely in the ascendant. Their chief want is the

want of competent commanders. Such men cannot be made; they must be born. It does not appear that, among the twenty millions of people forming the Federal States, there is one really competent leader. The fact is confessed by the constant changes which are going on; nothing like it has appeared in history. In the South, unhappily, all is the reverse. All the generals were competent at the outset, and no change has taken place among them. The South is, in all points, marked by sagacity, unity, energy, purpose, perseverance, and success. The Government is strong, and parties have no place in the Slave States; the whole are as one man in their hatred to the North, and in their determination to be Independent. There is some-

thing in the whole matter inscrutable to mortal vision. It is to be viewed as a general judgment, a national chastisement, in which both South and North are equally called to share, inasmuch as there was a co-partnery in crime and cruelty towards the coloured people. It would seem as if, in the purpose of Heaven, the time had not yet fully come for the final destruction of slavery. Purposes, wise and merciful of course, are yet to be fulfilled by its continuance a little longer. That it has received a wound which no time will heal is probable; but the friends of the slave will require to exercise patience till the mind of the Most High shall be fully disclosed. It will, without doubt, in the end be swept from the face of the earth, and nothing can hinder it.

Obituary.

SAMUEL WOODCOCK, Esq.

[We have been favoured with the following from a member of the family, who will accept our thanks. The facts deserve to be placed upon record. The lapse of time does not at all diminish their value.—EDITOR.]

It is now nearly twenty years since the death of Samuel Woodcock, Esq., late of Bury, in Lancashire. He died on the 4th of September, 1843, in his seventy-ninth year.

From early life to the time of his death he had been a devoted Sunday-school teacher and honorary secretary of the Bury Auxiliary Bible Society. He had also been a deacon in the church for more than forty years.

On the day of his death his family had been called together, and were around his bed. It was evident that the time of his departure was at hand. His mind rambled a little. He said, "I will get up." Appeal was made to the physician, who said, "Don't hinder him; he is dying; it will hasten his end a little; but don't hinder him." One of his children said, "What are you getting up for, father?" He said, "It is the committee meeting of the Bible Society to-day, and I am going—I shall be wanted." His strength failed him, however, and he sunk back in bed. He now did not know his children. One of them said to him, "Do you know Jesus?" He immediately answered, emphatically, "Yes, I know Jesus Christ." These were his last words. He died immediately afterwards.

Inclosed herewith is the copy of a testimo-

nial forwarded to the family shortly after his death:—

"Tribute of respect to the memory of the late Samuel Woodcock, Esq., at a meeting of the committee of the Bury Auxiliary Bible Society, held on the 7th of September, 1843. Richard Walker, Esq., M.P., in the chair.

"It was unanimously resolved:—

"That the committee of this Society, in recording the decease of their late venerable friend, Samuel Woodcock, Esq., embrace the solemn occasion to express their high sense of his valuable services, as one of the earliest friends of the Auxiliary, who, for the long period of thirty-three years, honourably discharged the duties of various offices in the Society; and by his Christian simplicity, uniform zeal, genuine liberality, and long-maintained consistency, became endeared to all who had the privilege of co-operating with him.

"Whilst they desire to bow in devout submission to the will of the unerring Disposer of all human affairs, they feel constrained, by a sense of justice, to express their conviction of the loss that this and every other benevolent institution in this town have sustained; they are comforted by the thought, that what to others is loss, to him is gain; and they sincerely tender their expression of affectionate sympathy with the several members of the bereaved family, which has been deprived of a parent so universally esteemed; praying that they may be comforted by those gracious principles which formed the character and cherished the spirit of the departed."

THE ROYAL MARRIAGE.

BY THE REV. J. H. WILSON, LONDON.

"Behold, a greater than Solomon is here."—MATT. xii. 42.

THUS spake Jesus, when the Scribes demanded a "sign" and the Pharisees reviled His greatness. It is a solemn and yet a glorious truth, and never had more significance for England than at the present hour. Solomon was then the highest development of royalty, and the most brilliant manifestation of kingly splendour the world had yet known; but here, in the person and work of the meek and the lowly one, we have a grandeur and a glory excelling that of the king of Israel as light excels darkness—the sun of noon-day the twinkling star of night—or the new Jerusalem, which John saw coming down from heaven, transcends the old Jerusalem which was the princely seat of Solomon's regal power. The Jews could not see this greatness, because it was spiritually discerned, nor would they open their eyes to receive the light of the Gospel by which the Messiahship was to be discovered; hence their guilt and doom, pronounced by Jesus when He said, "The Queen of the South shall rise up in judgment against this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here." Let us examine this truth, and while we speak of the *greatness*, inquire as to the *presence*, and open up the *object* which Jesus had in view when He thus declared himself, we shall endeavour to illustrate each topic by facts and incidents connected with the all-engrossing subject of this royal union, as well as the sublimer resources of the heavenly kingdom.

I. THE GREATNESS OF CHRIST. The kingdom of Solomon was of no great size, but its influence was felt and acknowledged throughout the world. All nations were tributary to this kingdom, not by constraint, but willingly; and so just and equitable were its laws, that even Hiram the heathen king of Tyre, and Pharaoh the despotic king of Egypt,

were in amity with Solomon; and the Queen of the South, while offering her splendid gifts, acknowledged his divine wisdom, and did homage to his crown. Solomon himself says, "I was great and increased more than all that were before me in Jerusalem;" and his wisdom, which God bestowed as a special gift, was the characteristic grace of his reign.

But this greatness and glory lose, when compared with the greatness and glory of England. Occupying, as the United Kingdom does, but a fractional part of Europe, its ramifications yet extend to the uttermost ends of the earth. England, and especially London, is the big heart, whose pulsations are felt at the extremities of human life. Her Queen sways a sceptre over a kingdom on which the sun never sets; her navy floats on every sea; she has received the homage of every people; and her moral influence is yet greater than her regal power. The science and commerce of England have bridged the ocean by steam, and annihilated distance by electricity, and most marvellous have been the results. For example, about three hundred years ago, when James the Sixth, king of Scotland, who became James the First of England, was affianced to a Danish bride, three months elapsed before the royal lady could be conveyed to her adopted land; three times were the ships of her convoy driven back, and so dark and superstitious were the people, that three innocent but suspected sisters in Copenhagen were burnt as the Jonahs who had raised the storm! Now, we fix the day, yea, the hour for the royal marriage of the Prince of Wales with another Princess of Denmark, and forthwith she lands on our shores; receives the congratulations of millions of happy people as she threads her way through the multitude; and scarcely has the nuptial knot been tied when the bells of Copenhagen ring a peal of joy—one flash over the electric wires having

instantly carried the glad tidings of the marriage to her fatherland!

This is something new under the sun. The wealth of Solomon was great, and his people were prosperous, for in his day "he made silver to be accounted as stones in Jerusalem," but the wealth of England's Crown and England's people is greater, for the yearly profits of her trade and commerce (£900,000,000) are equal to the fee simple of all the revenues of Israel! That magnificent temple which was the crowning act of Solomon's reign, was a noble expression of religious faith; but the yearly gifts of the Christian people of England, laid on the altar of their common faith, is a more costly oblation.

But what are all the greatness and glory of Solomon and Victoria when compared with the greatness and glory of Jesus? Though "laid in a manger," brought up in the family of Joseph the carpenter, and "a man of sorrows, and acquainted with grief," who said of himself—"the foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head," He was yet "the Saviour, Christ the Lord," whose advent was announced by a heavenly host, and whose life would bring "glory to God in the highest, and on earth peace and goodwill to men." He came as the "Prince of peace," the "Wonderful," the "Counsellor," the great and "Mighty God." In moral character He was "the brightness of His father's glory, the express image of His person; the chief of ten thousand, and the altogether lovely." In kingly power He was omnipotent, and "of His kingdom there shall be no end." Jesus came not with the pomp and display of royalty, and yet He could say "the cattle on a thousand hills are mine;" his Ministers of State were not arrayed in "purple and fine linen," for they were the "fishermen of Galilee," and his retinue were the lowliest of the land; yet on that day, when the Pharisees reviled Him, and the scribes demanded their "sign," and the self-righteous Jew said, "We have Abraham to be our father," and sarcastically in-

quired, "Dost thou teach us?"—He had put life into the withered arm, raised the dead, healed the sick, opened the eyes of the blind, and preached the Gospel to the poor,—He had fed the multitudes with a few loaves and fishes, stilled the tempest by his hand, walked on the stormy sea, cast out devils, and done other wonderful works. Solomon could charm the Queen of Sheba by his wisdom, and stud the literary firmament of his age with gems; Victoria can speak to the hearts of her people, and her kind and tender sympathies have found many an eloquent expression in deeds of mercy and acts of benevolence; but of Jesus it can be said, "Never man spake like this man," and of His benevolence it has been recorded that "He went about continually doing good."

But what shall we say of the greatness of the sacrifice He made for His people and for His kingdom? All England has rejoiced over the marriage of the Prince of Wales, and none can more deeply or tenderly love the heir to the throne than his widowed mother; but if all her subjects were in rebellion, and all under the sentence of condemnation, and no release could be found save in the gift of the son, what would be thought of our Sovereign's love and pity, were she to offer that gift, and our youthful Prince were he to give himself for us that the nation might be saved? Yet this is what our heavenly Father did in giving His Son to save a rebel world; and what Jesus has accomplished in becoming a sin offering for us; "who knew no sin that we might become the righteousness of God in him." Yea more; "Scarcely for a righteous man will one die, yet peradventure for a good man some will even dare to die; but God hath commended His love to us in that while we were yet sinners Christ died for us." Oh! how truthfully and eloquently do the words of the poet apply here:—

"Were every stalk on earth a quill,
And all the skies of parchment made,
Did drops of ink the ocean fill,
Were every man a scribe by trade,
To write the love of God would drain the
ocean dry,

Nor would the scroll contain the whole,
Though stretched from sky to sky."

II. THE PRESENCE OF CHRIST. A greater than Solomon *is here*. The highest proof of greatness is in the *moral* rising above the *material*—the *mind* above the *body*, and influencing the multitude. Trace the rise and progress of civilisation, and it will be found that wherever moral virtue and Christian character have supervened on the sensuous appetite and the grosser forms of life, there has been a growing appreciation of the spiritual intelligence, and a practical sympathy with the sentiment so beautifully expressed by Dr. Watts where he says:—

"Could I in stature reach the pole,
And grasp creation in my span,
I'd still be measured by my soul—
The soul's the stature of the man."

In this view of the "man Christ Jesus," He was greater than Solomon, for the Divine Intelligence, God himself, was there. It was predicted by Isaiah that He would be like "a root out of the dry ground"—"without form or comeliness," and that when men should see Him, they would find "no beauty in Him that they might desire Him;" and although the artist has thrown a halo around His brow, the son of Joseph in appearance was "like unto His brethren." We have read somewhere that Jesus "was never seen to smile." The Jewish historian incidentally refers to him as grave; but we prefer rather to believe that "though a man of sorrows and acquainted with grief," Jesus had yet a loving smile as the truest expression of a loving heart. Who can think of Him as attracting the children whom the disciples would have repelled; as taking them into His arms and blessing them, and of His saying, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God," without feeling that the all-conquering power of love was beaming in His eye? Jesus could weep over Jerusalem, with its "sins and sorrows"—could direct the withering glance of His righteous indignation on the proud Pharisee, and denounce with

terrible power the hypocritical scribe; but the kindly look which he turned on Mary; the penetrating glance which fell on the trembling Peter, were the outward signs of inward emotions, whose outcomes testified to the truth that a greater than Solomon was there. In Jesus, as He that day walked the fields of Galilee, there was, in every word and step and act, a manifestation of the truth—

—"The downcast look and sullen eye
Set not the heir of heaven."

But in the highest aspects of His life and character, Jesus was present by His *word* and *spirit*; the principles which He announced, and the truths which He taught, were the essential attributes of His nature; and our present position and future prospects are the logical development of His "finished work." Put synthetically, our case stands thus: "Christ died for sinners. I am a sinner; therefore Christ died for *me*." Now, in this character Jesus is here to-day. He is here by His word and spirit, and every believer enjoys, or ought to enjoy, a happy consciousness of His presence. If we have realized the great fact of conversion, and have been enabled to appropriate by faith the merits of His atoning sacrifice, we can no more help loving our heavenly King, than the people of England can help loving their earthly sovereign in the circumstances in which they are placed to-day. Where is the heart, and where the homestead in which our beloved sovereign has not been present during the past few days? We have been told of the marriage of the Queen's son, and of the royal feast as of old in honour of the occasion.

But have we not another marriage of a Sovereign's son and heir? Another festival in honour of the spiritual nuptials? The Gospel feast is spread, and the servants of the King are sent to the rich and the poor, to the highways and the hedges, to compel by earnest entreaty and loving persuasion all—yes, all—to come, that the "wedding may be furnished with guests." Jesus is thus here. Are we conscious of His presence?

Have we the evidence of God's Spirit witnessing with our spirits that we are the children of God? Have we really accepted the invitation? Have we prepared for the occasion by going into the robing chamber to receive the wedding garment before sitting down at the feast? We have been all astir, in looking forward to the royal marriage of an earthly prince. Have we been as earnest and expectant in realizing the honour and the obligations of our union to Jesus? There have been sacrifices of time, of comfort, of money, aye, and alas! of life, to do honour to our future Queen, as well as our future King; but have we shown the same spirit, the same zeal, the same sacrifice, and the same self-abnegation, in doing honour to our heavenly Jesus? Alas! alas! there is too much reason to fear that to most of us the reproof will apply, "This ye ought to have done, and not to have left the other undone."

III. *THE OBJECT which Jesus had in view when He made this declaration.* His grand aim was to illustrate and enforce the doctrine of Christian responsibility. "To whom much is given, from them much shall be required," was the principle which He had announced, and now He measures the Jews by this standard. The pagan people of Nineveh had repented at the preaching of Jonah; the Gentile Queen of Sheba had travelled thousands of miles to hear the wisdom of Solomon; but, although a greater prophet and king than either Jonah or Solomon was in Judea, and had preached the doctrine of the kingdom to Israel, the Jews, learned, polished, intelligent in comparison with other nations, had rejected His Messiahship, and incurred the displeasure of God. Hence the solemn warning in the parallel narrative, "Take heed, therefore, that the light which is in thee be not darkness."

And this warning applies to England as well as to Judea. It applies to the individual Christian and to the fellowship of the Christian church, and on the threshold of a new era in our history as a nation—for this royal union

marks a new letter in our calendar—speaks trumpet-tongued to England. We are not alarmists, and believe that at "evening time it will be light;" but the question presses—Are we now shining as lights in the world? Are we living for God up to the measure of our privileges, and are we realizing Christianity as an aggressive system of truth? Our heavenly Father has conferred on England His choicest blessings. Like the Jews of old we have become the depositories of God's word, and now He calls to reckoning, with the measurements of Nineveh and Sheba and Israel in His hands, ever appealing to the ultimate principle in judgment, the will of God the Supreme Governor, and not an earthly sovereign, for "behold, a greater than Solomon is here."

Let us briefly review our history, then, in the light of this aim and object; and as entering on this new cycle of our national progress.

Three hundred years ago a prince was born in the old grey castle of Edinburgh, and crowned when only six years of age. His mother, the unhappy Mary Stuart, was first a captive, then an exile, and then a martyr, either to her faith or to her crimes. James, her son, weak and vacillating, had yet a reverence for the Bible, and became early impressed with the importance of maintaining the Protestant faith. The church of Rome, having failed to overthrow Elizabeth in England, brought her highest diplomacy to bear on her relative James. A marriage was proposed with a princess of Navarre, but the spirit of John Knox was roused, and instead of a Catholic queen, James was eventually united to the Protestant princess Anne of Denmark. Elizabeth died; the two crowns were united; and James the Sixth of Scotland became James the First of England. Then were carried out the doctrines of the Reformation. An assembly of divines was called to meet at Westminster; a new translation of the Bible was made—our present Saxon Bible; the Westminster confession of faith prepa-

red; the Longer and Shorter Catechisms compiled; and a broad and solid foundation laid for the Protestantism of England. On that rock, viz., the great truth, "The Bible, the Bible only, is the religion of Protestants," the constitution of England was built, and with the right of every man to interpret that Bible for himself, commonly called "the right of private judgment," the nation has grown to its present greatness. Once and again was James in danger of being subsidized by Rome; but to his Queen, who became firm in her attachment to protestantism, he was indebted for the wisdom and the courage by which, in the overruling providence of God, he was enabled to resist the bribe.

And now we go to Denmark for another princess, who is destined, many days hence we fervently pray, to be our future Queen. Her royal husband has inherited the legacy of principles which our forefathers struggled to maintain, and baptized with their blood.

It were premature to estimate the character of the heir to England's throne, or that of his lovely bride, but we cannot forbear drawing a hopeful conclusion from his well-known reverence for the Bible, and his love of home. Educated under the eye of a father, whose rare attainments were only known after his morning sun went down at noon; and privileged with the experience of foreign travel, beyond that of any other Prince of Wales; distinguished for his quiet demeanour, and diligent application as a student and a traveller; deeply impressad, as we have reason to know, by the scenes he witnessed in the Holy Land—have we not ground to hope and to believe that he will be the stay of his widowed mother, as well as the worthy husband of his royal bride? One beautiful fact sparkles already like a gem in his diadem. Just before leaving Windsor on his nuptial day, the Prince took farewell of two of his former tutors, and presented each of them with a Bible, as a memorial of his love; thus following the example of his royal mother, who on the day of her

marriage sent a Bible as a gift to a dying girl at Kensington. And when applied to by an ambassador from an African monarch, to know the secret of her wealth and power, presented him with a Bible, and said, "Tell your royal Queen, *that* is the source of England's power and greatness!" "Those who honour me," saith the Lord, "I will honour." It augurs well for the future of Albert Edward, that he does homage to the Bible.

But we must rejoice with trembling. Solomon loved the Bible: he was brilliant for a time in the manifestation of its truth, and his wisdom was the immediate gift of God; but he fell from his high estate. The sun of his glory passed through a dark eclipse, and his kingdom was rent in twain. Albert Edward may fall. Let us watch and pray for him, and never forget that when sitting on his highest throne he is in his greatest danger. He is heir to a kingdom and to a crown, and he wears his honours meekly. May he so reign as to enhance the value of that inheritance, and looking unto Jesus, so live, that when he comes to die he will exchange the earthly for the heavenly sceptre, and join his father in the kingdom above; there to reign together, and sing the new song of Moses and the Lamb: "for a greater than Solomon is there."

Now, in view of all this, how solemn is our position, and how great are our responsibilities as a nation! Let us consecrate ourselves, as we enter on this new era of our history, body, soul, and spirit, on the altar of duty. If Israel and Nineveh fell, and came under divine displeasure, how great must our condemnation be if we come short of the requirements which our glorious Master has laid upon us! Oh that by His holy Spirit, we may be enabled to fulfil our obligations as individual Christians and British subjects, in our church fellowships and social connexions, so that England may truly be not "the envy of surrounding nations," but "the admiration of the world;" and all because "a greater than Solomon is here."

Theology.

THE KEY OF KNOWLEDGE.

BY THE REV. J. H. WILSON.

JOHN NEWTON used to say, "I make it a rule never to go to a place where there is not room for my Master as well as myself." So it was with Jesus when the guest of a Pharisee, who "besought Him to dine with him," and " marvelled that He had not first washed before dinner." (Luke xi.) Though a social being, and introducing Christianity as a social system of truth, Jesus must needs rebuke His host, and expose himself to the risk of his displeasure; for He said, "Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness." "Woe unto you, Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them." "Then answered one of the lawyers and said, Master, thus saying, thou reproachest us also;" and Jesus replied, "Woe unto you also, for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers" (verse 46); and "Woe unto you, lawyers, for *ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered.*" (Ver 52.)

Now, let us inquire—

I. INTO WHAT THESE LAWYERS HAD TAKEN AWAY—THE KEY OF KNOWLEDGE.

II. INTO THE CONSEQUENCES RESULTING THEREFROM.

III. INFER SOME PRACTICAL LESSONS.

We may learn something of what this key of knowledge was by looking at what it was not. Well, it was not the Bible which these doctors of the law had taken away; they not only read "Moses" every day in the synagogue, but taught the Jews the knowledge of the book. In the days of Jehoshaphat, the Levites were employed, like our lay evangelists now, in reading the law from "house to house;" and although the high priest's office had become all

but a political institution, and the service of the temple had been "profaned," yet the books of Moses, let Bishop Colenso write as he please, were read and believed by the Jews.

Nor was it the ordinary means of grace which the lawyers had taken away. Jesus himself bears witness to this; for, "as His custom was, He went into the synagogue on the Sabbath day, and taught." The synagogue was a public institute in the Jewish commonwealth, and the people were not only free to attend, but enjoyed its privileges, for the time of the spiritual dispensation was not yet. Jesus himself purified the temple, and scourged out the sordid traffickers who had made His Father's house a den of thieves, and not one jot or tittle of the law of ordinances was abated till "all was fulfilled."

What, then, had the lawyers taken away? They had taken away Christ the Messiah, by denying His Messiahship; and thus there was no key to open the door of mercy and grace. When Peter, in answer to the question, "Whom say ye that I am?" replied, "Thou art the Christ, the Son of the living God," Jesus replied, "Thou art Peter, and on this rock will I build my church, and the gates of hell will not prevail against it;" meaning thereby that on the doctrine of His own Messiahship salvation would come to Jew and Gentile; but this doctrine the lawyers had now taken away. When Jesus was preaching one day, He said to the Jews, "John was a burning and a shining light, and ye were willing for a season to rejoice in that light;" and we are told that when John appeared as the forerunner of Jesus, and preached the Gospel of repentance, "*all Jerusalem and all Judea*" went out to hear him, and were baptized in the river Jordan, confessing their sins. Jesus was thus accepted in the initiatory teaching of his kinsman

John, and the Jews for a time rejoiced in that teaching; but when Jesus declared himself, and chose for His apostles the fishermen of Galilee, rejecting pomp, and mingling in humble life with the lowliest of men, they turned their backs on themselves, and, rejecting the Messiah, shut themselves out of the kingdom.

That He has the key of knowledge will, however, appear more clearly when we examine it in the light of analogy. Thus, then, (1) Jesus is the key that unlocks the knowledge of prophecy. In Genesis, chap. iii., verse 15, the Lord said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." In Galatians, chap. iv., verse 4, Paul says, "But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons;" and again, "Christ was made manifest, that He might destroy the works of the devil." Take away Christ, and you take away the key that unlocks these prophecies, for He fulfilled them.

Christ is (2) the key to the knowledge of the *typology of Scripture*. In Exodus, chap. xii., verses 21 to 31, we have the account of the killing of the paschal lamb, and the sprinkling of the blood on the door-posts and lintels of the houses of the Israelites, by which the first-born and all within doors were saved from the destroying angel; for it "came to pass that when he saw the blood, he passed by that house." That blood was a type of the blood of the Lamb of God, slain from the foundation of the world. All the sacrifices typified the shedding of Christ's blood on Calvary; and there, says the apostle, "He became a propitiation for our sins, and not for ours only, but for the sins of the whole world." The brazen serpent in the wilderness is a type which Christ applies to himself. It was the grand object of faith; for, just as we look by faith on Christ on Calvary, so are w

healed of our spiritual diseases, and without this there is no salvation. Isaiah prophesied distinctly and clearly of Christ. Philip opened his mouth at the fifty-third chapter, and preached from it Jesus to the Ethiopian eunuch. The truth thus spoken the eunuch believed, and having been thus by faith enabled to use Christ as "the key of knowledge" which, in his experience, had a saving value, he made public profession of his faith, and went on his way rejoicing.—(Acts, chap. viii.)

But this key the lawyers put aside, and took it away, for they now denied that He was "the Christ of God."

But further (3), Christ is the key to the *knowledge of a future state*. In the 19th chapter of Job, the patriarch says, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." In 2 Tim. i. 10, Paul says, "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." Jesus, in His appearance to Paul on his way to Damascus, and to John in the isle of Patmos after His resurrection, was a living manifestation of the truth announced by Job, and taught by Paul. Take away this key, and the Bible is a sealed book. By using it we prove its fitness to open the Scriptures, and the lawyers having taken it away there was nothing left for them but a "woe;" and this leads to our looking at—

II. *Mark the consequences resulting from their taking away this key of knowledge.*

(1.) "They entered not in themselves." That was the first result. Having refused the key, and thus shut the book as against themselves, there "remaineth nothing for them but a fearful looking forward to of judgment and of fiery

indignation." Having rejected Christ they ran "greedily to destruction." Having declared "we will not have this man to reign over us," there was no other "king of the Jews." Having crucified the Redeemer, and rejected His sacrifice, there was no more "sacrifice for sins;" and having filled up thus the measure of their wrath, all the blood shed from the death of Abel was required at the hands of that generation. The scroll of their condemnation was written within and without, with "mourning, lamentation, and woe." They neglected the "day of salvation," and now the Lord "laughed at their calamities, and mocked when their fears came upon them."

(2.) Another consequence was, "those who were entering in ye hindered." They practised intimidation, and thus hindered some who would have entered. The blind man, whose eyes were opened by Christ, was cast out of the synagogue because he declared his belief in Him as the Messiah. His parents were led to equivocate because they feared the doctors; for they had agreed that "if any man should confess that Jesus were Christ, he would be cast out of the synagogue." This was a terrible hindrance. To be "cast out" was to the Jew family ruin, and the "outcasts" of Judea were more helpless and hopeless than even the outcasts of India. Intimidation is the greatest power of Satan, when used by the Sanhedrim of Jerusalem, the Cardinals of the Vatican, or Church Courts of any order, with irresponsible power. God save us all from it!

III. *Infer some practical lessons.*

In drawing a few practical inferences from this subject, we are led at once to Jesus as the source of all power and goodness. He is "the Alpha and the Omega, the beginning and the end, the first and the last" of the Bible. Just as all the truths of the Book are expressed in every variety of form, and sentence, and composition, by the letters of the Hebrew and the Greek alphabets, so Christ appears in every truth, or is comprehended within those limits, and

no man dare add to, or take from them. We learn also how men by false teaching will hinder the cause of God. The Jewish doctors and lawyers took away the key of knowledge; Bishop Colenso and the Essayists in the "Review" take away the same key when they deny the Pentateuch, ignore Divine inspiration in any part of the canon of Scripture, or write of the atonement as an incongruous fact. But other teachers may also hinder men from entering into the knowledge of salvation. The seventy authorized evangelists of Moses forbade others who prophesied; and the disciples of Jesus at one time were for calling down fire from Heaven on those who were casting out devils in Christ's name, because, said they, "they were not of us." But Moses rebuked the spirit of his prophets, and Jesus that of His disciples, laying down at the same time a broad line for the freedom of thought and teaching within the clearly defined circle of essential doctrine, when He said, "Forbid them not, for he that is not against us is for us." Let us learn, then, to drink of this spirit, and not only seek to use Jesus as the key of knowledge ourselves, but carry the key to others and help them also to use it, that by unlocking the doors of prophecy, typology, eternity, the doors of mercy and of grace, we may save ourselves also. Jesus unlocks the mystery of the Holy Spirit's working, for He told His disciples that He would send the Comforter, and now, as under that dispensation of the Spirit, we depend on Him "that we may be all made wise unto salvation through faith that is in Christ Jesus."

THE LORD JESUS CHRIST AS MEDIATOR.

BY THE REV. G. WATERMAN, M.A.

"Neither is there any daysman betwixt us, that might lay his hand upon us both."
—JOB ix. 33. "There is one mediator between God and men, the man Christ Jesus."—1 TIM. ii. 5.

In a former article we dwelt at some length upon the character of the Lord Jesus Christ, as the Creator of all things, including man. Man was created in the physical likeness of his

divine originator; and in mental and moral likeness, so far as this is conceivable. He is gifted with a deathless spirit; thus assimilated in this respect to his Maker. He is gifted with a soul of large emotions, capable of loving and hating with great intensity. In this respect he may be called a microscopic miniature likeness of the Being who made him. All the constitutional antecedents of moral character were such, that when he first put forth moral action, he naturally and spontaneously did that which was right. In this sense he bore a moral likeness to his Great Creator. In consequence of the last two points of resemblance to his divine original, he was in a certain sense fitted for a limited intercourse and communion with God. This we find him enjoying in the seat of his pristine memories—the garden of Eden. For a time, the creature held delighted intercourse with the Creator; and the happiness of the Infinite coursed in measure through the soul of the finite.

But sin entered and destroyed this blessed communion. Man no longer sought, because he no longer enjoyed or desired, the presence of God. He hid himself from His approaching steps; and was thenceforth judicially banished from His life-giving presence. Cut off from that which could alone satisfy the cravings of his soul, and yet under the continual control of his Maker, he has at all times felt a fear of God, which has produced misery rather than happiness. He has to deal with God, and yet dares not face Him. His Maker can alone supply his needs, and yet he dares not ask Him. There is no longer any point of communion or common interest between them. And, if any interchange of thought or emotion takes place, it must be by means of a third party, who can act as a middleman, or mediator, between them. In the first passage quoted above, Job expresses the sorrowful complaint of un instructed humanity in all ages. It is the utterance of the felt want of man, when he has to do with God. The

second passage announces the glorious fact, unknown to Job, and unknown to all unenlightened by divine revelation, that such a daysman or mediator really exists; and exists in the person of the Lord Jesus Christ.

The subject of this paper will be—The Lord Jesus Christ in His character of Mediator between God and man.

It may assist us if we endeavour to ascertain what are the essential requisites of such a daysman as the patriarch longed for, and then see if these are truly found in the Lord Jesus Christ.

These essential requisites are mainly two:—HE MUST FULLY SYMPATHIZE WITH GOD; and, HE MUST FULLY SYMPATHIZE WITH MAN.

He must fully sympathize with God.—He must feel as God feels in regard to holiness, and the principles of the divine law. The very thing which broke off the intercourse between man and God was the loss of holiness on man's part. If God could have ignored man's sin altogether, it is possible that a mediator might not have been required. But it was God's holiness that prevented His ignoring man's disobedience to His law. His holiness is the safeguard of the happiness of the universe of sinless minds. No renewal of intercourse between God and man is possible, which is not based upon holiness; and no mediation is possible which would in any way compromise that holiness. Hence the mediator, to be such really, must sympathise with God in this foundation principle of the divine moral government.

He must feel with God in regard to sin—the opposite of holiness. God views it as infinitely heinous. If the mediator has not a similar view of it, he is not qualified to judge of the interests involved. God sees that it is infinitely destructive. It destroys all that is excellent in him who commits it. It destroys his moral feelings; it dwarfs his mental powers; it consigns his body to "corruption, earth, and worms." It destroys moral govern-

ment, and would reduce the entire universe to anarchy. This is one of its essential properties; its very essence is destructive of all that is good and beautiful, and truly desirable. Moreover, in God's sight sin is exceedingly loathsome. His very nature turns from it with instinctive loathing and abhorrence. The mediator between God and the sinner must sympathise with God in these feelings, or else he would not himself be holy. Hence he could not be a mediator.

He must also feel with God, or as God feels, in regard to all the interests of God's moral universe. Man, and man's interests, are not the only things to be thought of. Man is but a feeble member of God's moral government. The sacred Scriptures disclose to us the existence of angels, principalities, powers, thrones, dominions, all doubtless referring to different ranks of celestial hosts. These are, in Scripture phraseology, "innumerable," "ten thousand times ten thousand, and thousands of thousands." The interests, the welfare of these, must be regarded as well as that of man; and nothing must be done for man which would in any way interfere with the perfect happiness of any of these sinless ones. And then there are the hosts of fallen ones, banished from happiness, yet under the divine rule. Nothing must be done for one set of sinners which would involve in any sense any injustice to the others. An enlightened regard must be had, therefore, to the interests and welfare of all these various subjects of the divine government. And to this must be added, an equal, if not superior regard for all the rights, prerogatives, and authority of God over the whole.

If the daysman did not possess all this knowledge and sympathy with God, the interests of the whole universe might be put in jeopardy by his counsels. But where shall we look for such an one? Will an angel do? The powers of the highest archangel are inadequate to a full conception of the interests involved. Mighty as his

intellectual powers may be, they cannot grasp all the interests of all concerned. Great as an angel's hatred of sin may be, Omniscience only can see all its destructiveness, and all its ruinous effects and consequences; and therefore only Omniscience can justly abhor it. No created intelligence is capable of being God's adviser in this matter, or of being admitted to His counsels. No created being, therefore, possesses the qualifications necessary for this mediatorship. It involves powers and capacities which belong only to the Infinite One. None but He himself can meet all the requirements of the case on God's side. But there is another aspect of the subject.

The Mediator must fully sympathize with man.—He must feel as man feels. In order to do this, he must know man. He must know man's *wants*. This is only partially known to man himself. He feels a conscious need of something to make him happy. What that something is, he has a very imperfect conception. He is like a man groping about in the dark. He knows not exactly for what he is seeking; nor where to find it, if he knew what it was. He feels that he is out of his place somehow. But what his true place is, and how to get into it, are both unknown to him. His mediator must know these things for him, to be an effective counsellor and friend. He must also know man's *woes*. Unless he can fully enter into these, he cannot properly appreciate the interests involved and at stake. It is to rescue man from these woes, and others which sin has entailed, that a mediator is required. Moreover, he must know man's *desires*. Desire prompts to action. Words and deeds are but the forms thought takes to make itself known. The secret springs of character are laid deep in the heart. He who would be a successful mediator, must therefore know the *heart* of man. He must sound its lowest depths, penetrate its inmost recesses, be intimate with all its windings, measure its aspirations, and bound its utmost desires.

He must also know man's *weaknesses*. If he knows not his weaknesses, he is utterly unable to feel with him in a very essential part of man's condition. For his condition is that of absolute weakness in regard to everything good, until divine strength is infused into his soul.

It is evident that these various qualifications can only be found in one possessing man's nature. He must himself be a man who truly knows man's wants, woes, desires, and weakness. We cannot comprehend the nature, wants, desires, of angels; for a similar reason, they cannot comprehend man's. None but the spirit of a man knoweth the things of a man. Any daysman, therefore, who would efficiently represent man, must himself be a man. As we have already seen, he must also be God; for none less than God could so sympathize with God and the divine interests, as to be a safe counsellor of the Most High. The two requisites, when brought together, require that the mediator should be at the same time both God and man, Creator and created; possessing in one person the natures of both!

Reason, philosophy, experience, all combine to pronounce this necessity an impossibility. The thing seems self-contradictory. And those who take reason only as their guide, or who subject even revelation to the touchstone of human reason, contemptuously reject all assertions that the two things can by any possibility be brought together. Yet Infinite love and Infinite wisdom have sounded the lowest depths of this problem; and Infinite compassion has disclosed the answer. And, oh, mystery of mysteries! we have all the requisites united in the Incarnate Messiah, God with us!

The Lord Jesus Christ is very God. "He thought it not robbery to be equal with God." "Before Abraham was, I am." "I and my Father are one." "No man hath seen God at any time; the only-begotten Son who is in the bosom of the Father, He hath declared

Him." "I came forth from the Father, and am come into the world; again I leave the world, and go unto the Father." "All things that the Father hath are mine; therefore, said I, 'He shall take of mine and show unto you.'" If these Scriptures teach anything authoritatively, they teach that the Lord Jesus Christ is God. He, therefore, is competent to be God's adviser and counsellor. He really, and truly, and fully sympathizes with God. He feels as God feels in regard to holiness. He feels as God feels in regard to sin. He sees and feels its heinousness, its destructiveness, its loathsomeness. He feels as God feels in regard to all the interests of the moral universe. Saint and angel lovingly acknowledge Him as God, while devils tremble at His power. The interests of the divine government are safe in His hand.

At the same time, He is very man. "God sent forth His Son, made of a woman, made under the law." "Inasmuch as the children were made partakers of flesh and blood, He also took part of the same." "He took not on Him the nature of angels, but He took upon Him the seed of Abraham." "It behoved Him to be made in all respects like unto His brethren." "We have not a high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." To those who receive God's word as authority, no more need be quoted. Here we have the human nature as clearly declared as the preceding passages declared the Divine. It was predicted that both would be united in the Messiah. "To us a child is born, a son is given; and the government shall be upon His shoulders, and He shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Since, then, the Lord Jesus Christ is truly man, He can fully sympathize with man. He knows man's wants, He knows man's woes, He knows man's desires, He knows man's heart. What-

ever belongs to man as such, belongs to Him. Yet He was without sin.

He unites the two natures, divine and human, in one person. He thus possesses in one person all the necessary qualifications to be a daysman between the offended God and offending man. He is, so to speak, the connecting link between God and man. He is the one Mediator of whom the Apostle speaks: "There is one mediator between God and man, the man Christ Jesus." Oh, how wonderful "is the mystery of godliness; God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

SANCTIFICATION.

"Through sanctification of the Spirit."
2 THESS. ii. 13.

THE great system of divine truth and mercy revealed in the Gospel, is admirably adapted to the condition of our fallen race.

All its provisions clearly indicate that it must have proceeded from the fountain of wisdom and love. The blessings that it presents comprise all that we need, and yet nothing beyond what is necessary to the happiness of polluted but immortal beings. It finds us guilty and exposed to condemnation, and it sets before us a Redeemer dying for our sins, and reconciling us to God by His blood. It comes to us as depraved and alienated from God, and it provides for us a sanctifying Spirit, to renew our hearts, and to guide us to God.

We ask the reader's attention to a few brief remarks on the latter of these points, viz., "The sanctification of the Spirit."

I. *We shall notice the distinguishing nature and glory of His work.*

1. *To sanctify is to make holy, in its application to the servants of God.*—It is sometimes applied in the sense of setting apart to a sacred use and service. But the people of God are not only set apart to a holy service, but they are

fitted for that service by a holy influence, which is designed to lead them to the love and practice of all that is agreeable to the holy will of God.

It will aid us in discerning the distinguishing nature of this work, if we observe in what respects it differs from our justification. The latter is by the work of Christ, the former by the operation of the Holy Spirit. Justification is through a work done for us, sanctification by a work wrought in us. We are justified by the righteousness of the Redeemer imputed to us, or placed to our account; we are sanctified when a holy principle is implanted in us, and manifested by us. Justification delivers from the guilt of sin; sanctification from the reigning power and love of sin. Justification removes the condemnation the law pronounced; sanctification takes away our enmity to the law, and leads to love and obey.

Justification frees us from the wrath of God, and introduces us into His favour; sanctification brings us to bear the image of God, and to delight in His character. The one gives us a title to life, the other makes us meet for the enjoyment of that life. In short, justification changes our relation to God: sanctification is a real change in our state towards God. It is, in fact, bringing us again to bear that image of God which was lost by the fall. We are to be "renewed after the image of Him that created us, in righteousness and true holiness." This was the glory of man's nature when he first came from the hand of God. His intellectual powers raised him far above the inferior creatures around him, but the possession of the holy image of God fitted him for the enjoyment of his Maker's love, and for habitual delight and improvement in His service, made him akin to angels, and near to God. The loss of this by the fall was the loss of the peculiar glory, beauty, and blessedness of the sons of man. Alas! how is the gold changed! The restoration of this is essential to the real happiness of man. The sanctification of the

Spirit is, therefore, a most glorious work, as bringing us to bear again the image of God, and to be consecrated to His service.

2. *But this work is distinguished by its progressive character.*—It is not complete at once. It is begun, carried on, and perfected at last. In this respect it may be distinguished both from justification and regeneration. We are justified fully before God when we are believers in Christ. "All that believe are justified from all things from which they could not be justified by the law of Moses."

The justification of believers is complete at once, in that they are freed from condemnation, introduced into the favour of God, and have a title to life. But their sanctification by the Spirit is not thus complete at once. This begins when the heart is first turned from the love of sin to the love of God and holiness; but it has then to be carried on in the further subdual of depraved propensities, and the further exercise and advancement of Christian graces, through the subsequent stages of the divine life, until the Christian shall have done with the evils of time.

In this view it may be distinguished from regeneration, in that one is the beginning, the other the further progress of the work.

Regeneration is like the first page of the book of grace; sanctification the further contents of the volume. Regeneration is like the planting of the tree; sanctification its growth and fruitfulness. The first is the essential change of the heart from sin to God; the other, is the further manifestation of that change in increasing conformity to the image and will of God. Regeneration is coming out of darkness into light; sanctification is that "light shining more and more unto the perfect day." By regeneration we are brought into the kingdom of God's dear Son; by sanctification we are meetened for the full glories of that kingdom hereafter. In regeneration we are new-born as children of God; in sanctification we "grow up

into Christ, our great Head," towards the "fulness of the stature of the perfect man in Christ Jesus."

When the great change is first wrought, there is much remaining weakness, deficiency, and distance. There are evils that need to be subdued, there are graces that need to be exercised, principles that are to be strengthened, great objects to be attained, and a course of usefulness and improvement to be pursued.

This is a glorious work that is to be promoted through the whole course of the Christian believer's life on earth. He is to "grow in grace, and in the knowledge of his Lord and Saviour Jesus Christ."

II. *We briefly consider the great end and design of sanctification.*—It is to fit us to glorify God on earth, and to enjoy Him for ever in heaven—to accomplish the highest object in the present life, and to lead to the greatest blessedness in the life to come—to secure our true happiness, and the glory of our God.

It is the highest duty and the noblest end of a rational being, to glorify his infinite and ever-blessed Creator. If this end is not answered, as to the great purposes of our being we are living in vain. It is our sin that we have gone off from this highest end of our existence, so that left to ourselves, "the God in whose hand our breath is, and whose are all our ways, we have not glorified." We are disposed to live to ourselves, to seek our own glory, to make self our idol, and to put other creatures also in the place of God, living estranged from Him. Now, "the sanctification of the Spirit" is to subdue the selfishness and carnality of our hearts, and to give to God the supreme place in our regard; to lead us to hate and expel the usurpers of His throne, and to "give Him the glory due unto His holy name." Then we are brought to love His character, to discern His excellences, to prize His favour, to delight in His service, to aim at His glory, to seek our highest

happiness in Him. Under this sanctifying influence we are to become increasingly "dead unto sin, and alive unto God;" our powers consecrated to Him, our lives spent for Him; His will is to be our rule, His glory our end.

Thus sanctification promotes the real happiness of our souls, by bringing them into a right state towards God. Mankind are habitually prone to ascribe their unhappiness to their outward circumstances, when far more of it is owing to their inward dispositions. If all could be right *without* while there was so much wrong *within*, they would be far from peace; but if all was right *within*, though there was much that was trying *without*, they would not be strangers to true peace. To be sanctified is to have the heart right towards God and divine things, and this does more for our real happiness than if we were placed in a paradise of mere worldly delights. "Great peace have they that love thy law, and nothing shall offend them." "The peace of God, which passeth understanding, shall keep the heart and mind through Christ Jesus."

Again, THE ULTIMATE DESIGN is, that we may be fitted for the eternal enjoyment of God hereafter.—The highest bliss to which the immortal soul can aspire is, to attain to the complete and

eternal enjoyment of God, to have full access to that fountain of blessedness which is found in an all-sufficient Being. To bring us to this is the design of the sanctification of the Spirit. God cannot be enjoyed in the fulness of His love, unless there is the possession of His likeness. His holy image must be borne, or His favour cannot be enjoyed. The soul can have no delight in God, that has no resemblance to Him, no love to His character, or conformity to His will. Now, the Holy Spirit, by renewing us in His image, sanctifying us more and more for Him, is working so as to fit us for the final enjoyment of Him. When this work is complete, this will be its glorious issue; we shall be like God, and shall be thus prepared to enjoy His presence and His love for ever, showing forth His glory in the countless ages of eternity. What a grandeur is there in this design! Let us realize its necessity and importance. We cannot reach heaven without it; we have no consistent hope of final glory, if strangers to this work of grace. Shall we not seek to have a real and increasing acquaintance with it? "May the very God of peace sanctify us wholly," and may we at last be "presented blameless in the presence of His glory, with exceeding joy." Amen.

C. T.

Essays.

FREEDOM AND SLAVERY IN THE UNITED STATES OF AMERICA.

UNDER this title the Hon and Rev. B. W. Noel has just issued a volume of considerable magnitude and superior value. A wide and an immediate circulation is essential to the accomplishment of the author's humane object. Its prime object is to illustrate the true character of American slavery, and thus to enable the British people to estimate aright the merits or demerits of the South, whose avowed object is to found an empire in that slavery. To further the circulation of the work, we shall set

forth the narrative of Sella Martin, one of the most exciting to be found in history. This, which is a temperate statement of the case, is but one side—or rather one and a small section—of the great and dreadful subject.

NARRATIVE OF THE REV. JOHN SELLA MARTIN.

John Sella Martin was born at Charlotte, North Carolina. His father is now agent of the railroad which has its terminus at that place. His mother was the property of Mrs. Henderson, of Charlotte, who was his father's

aunt. I have lately read a letter from his father to him at Boston, signed, "Your affectionate father;" yet this father, according to Southern custom, left him in bondage; and still leaves his daughter and her two children to suffer all the horrors of slavery. One night, while they were living in peace at Charlotte, Sella's mother returning from a visit to a friend found a man in her cottage who sternly bade her take off her finery and follow him. To complain was useless, to resist impossible. Mrs. Henderson had sold her and her children, and the trader was now come in the dead of night to carry them off. While Mrs. Henderson was counting the money which she had obtained by selling her nephew and niece to a brute, and while Mr. Martin slept comfortably on his bed of down, his two children and the woman whom he had wronged were forced from their home, and were hurried to the place where the trader had penned his human cattle. What tears and groans, what curses and stripes mingled in the pen that night, Sella was too young to remember; nor could he know what happened to the other victims of slave-holding greed. But he and his mother were sold to Dr. Chipley, who then lived at Columbus, Georgia, and who now lives at Lexington, in Kentucky. When Sella was about nine years old, he was taken for a debt by Mr. Edward E. Powers. He was thus separated from his mother; but could visit her sometimes, as she was living in the same place. Mr. Powers used to have his meals at an hotel, and not wanting Sella at his house, made an arrangement with the landlord that Sella should wait at table, and in return for his board and lodging should go on errands for the landlord. At this time Mr. Powers placed him at a Sunday school. Here, as Sella recollects, he was often taught that slaves should obey their masters (Col. iii. 22; 1 Pet. ii. 18); but never that slaves as well as freemen are children of God by faith in Jesus, and as dear to God as the Christian whose skin is white (Gal. iii. 26—28). Slaveholders can misapply Scripture to suit their purposes, as Satan did to Jesus (Matt. iv.) In that school no scholar was taught to read, for, by a law of the State, any white who teaches a slave to read is liable to a fine of 500 dollars. But the tyranny of that unrighteous law the poor friendless boy contrived to evade.

During this part of his life he often played at marbles with white boys; and, being expert in the game, won many. Of those he made excellent use, by carrying a spelling-book in his pocket, and by giving a certain number of marbles to any boy for teaching him a word of spelling. The bribe conquered their fear of parental injunctions; so, thus,

word after word was lodged in his memory. By degrees he learned to read, and excited the admiration of his fellow-slaves by reading for them scraps of the newspaper. While he was so exercising his power of reading, he was often asked by the negroes to write for them. His marbles furnished him with the means of learning; for his spelling-book having been replaced by a black board and a piece of chalk, he used to tell his playmates that he would give so many marbles to any boy who could write a better letter than he. Accepting his challenge, they would write letters on his board; and he, after observing how they formed the letters, would pay them the marbles, acknowledging that he could not write so well as they had done. These letters were afterwards practised in secret; and at length the power of writing was added to that of reading.

When he went one day to see his mother at Dr. Chipley's, he found that she had been sent, in exchange for another slave, to Mr. Terry, a Presbyterian minister, who had a plantation in Troop county, Alabama; and that his sister had been sold to Mr. Young, in Columbus. After four years of absence, becoming impatient beyond endurance, because Mr. Powers, who had often promised to let him see his mother, never fulfilled that promise, he forged a pass, and walked sixty miles to see her. She was almost his only friend. But the joy of their meeting had not lasted many minutes, when she remembered the danger to which his filial affection had exposed him. That night he rested in her cottage, but before dawn the next morning he sought shelter in a neighbouring wood. It was Sunday; and that afternoon, as he lay in his concealment, he observed some negroes enter the wood, dig a hole near him, and throw into it a dead body. Night enabled him to return to his mother, who, in answer to his questions, gave him the following explanation of the wood scene. A slave who had been bought by Mr. Terry had that morning refused to be flogged, whereupon he was seized, his hands were tied, and he was raised by a rope which passed over a beam in the smoke-house till his feet just touched the ground. Mr. Terry then gave him four hundred lashes with a zeal so worthy a slaveholder that some of the negroes said, "He is dead." At which announcement Mr. Terry gave him seven more lashes, and then exclaiming, "He is dead, is he? let us see," opened his knife, and stuck it into the dead man's foot. He had done his work. Had he cut out his victim's eyes, or put a slow fire under him, it would have been in vain; but the slave was gone where the slaveholder's

fury could not reach him. Not so the shuddering negroes who had aided in the murder. "Take warning," said the murderer; "that is what you shall have if you resist me." Such was his sermon in the smoke-house. What his text was in the church, to which he immediately rode off, Sella does not know; but he preached, as Sella afterwards heard, on the wickedness of negroes, assuring his congregation that one of his had died that morning of passion. The only effect of that murder was, that the whole congregation pitied the poor minister who was plagued by so perverse a slave. Witnesses of the murder were there; but how could they speak? The law allows no slave to give evidence against a white man; and each would have too keen a recollection of the smoke-house ever to utter a word, except among each other. I know not whether Mr. Terry is still alive, but alive or dead he cannot escape the eye or hand of God; and if he still lives to flog other slaves to death, perhaps when he reads the word of God, he will meet with this passage, "Murderers shall have their part in the lake which burneth with fire and brimstone."

That evening, while Sella was with his mother, a step was heard at the door of the cottage. "Hide! hide!" said the frightened woman. Scarcely was he shut in her wardrobe when Mr. Terry entered. "Where is your son?" She was silent, "Where is your son?" Although she saw the fury in his face, and learned it by the thunder of his voice, she would not betray her boy. A blow from his stick then laid her forehead open, and she fell bleeding to the ground. Sella, who through a chink saw all, could not bear it; and springing out, threw Mr. Terry down, and then knelt down to help his mother. The reverend slaveholder, seeing his advantage, stunned him by blows upon his head. For hours he lay insensible; and, when his senses returned, he found himself bound hand and foot, with a negro standing over him. Almost the first sounds which came upon his ear were those of heavy blows in the smoke-house. "Where is my mother?" "In the smoke-house." Mr. Terry had been flogging her a quarter of an hour. "Oh, let me see her! Do, do!" As the only answer to his prayer, he was carried bound to the waggon, which Mr. Powers had sent for him from Columbus, and in that city was thrown into prison.

By the aid of some other negro prisoners he escaped with them to the woods; but after various adventures was caught, and carried back to prison, where he remained nine months.

Here his chief companion was a Boston

man, named Green, confined for theft, from whom he learned much respecting the geography of the country, the difference between the North and the South, and the way in which he might escape; indeed, far more than a slave shut out by law from all instruction could hope to learn anywhere but in prison. At the end of nine months he returned to live with Mr. Powers.

Meanwhile, his sister Caroline had been sold by Mr. Young to Mr. Dorson, a Baptist minister at Columbus. Nathaniel, his son, using the irresistible power which belonged to him as the son of the owner, constrained her to live with him, and at his death left her, with his two children, Ada and Charles, slaves to his father. Shortly after, Mr. Powers died, and by his will gave freedom to Sella; but the heir set aside the will by some quibble, so that Sella, instead of getting his right, found that he was to be sold by auction to the highest bidder. He was bought by Horace King, a coloured man; but having resisted when this man attempted to flog him, was soon sold by him to a trader. In the service of this trader, with whom he travelled seven months, he became familiar with the horrors of the slave-pen.

In the hands of the trader, who buys Christian men and women like cattle to be sold by him to any savage who will give his price, they are herded together as cattle. The best are crowded with the worst, the most instructed with the most brutalised. If any weep, the trader, who fears that their tears will injure their sale, cries out, "Dry up!" enforcing his command by a blow on the face. They must do all that he bids. The old must say they are young, the weak that they are strong, or they will have the whip; for their price depends upon their age and strength. If a girl can neither cook, nor wash, nor sew, he will force her, by the threat of a flogging, to say that she can do all these; because that increases her value. One girl of colour there, who was gentle, pure, acquainted with the word of God, and evidently a Christian, taught Sella much Gospel truth; yet she was forced to lie, because, had she refused, she would have been laid down on the ground naked before all in the place, and would have been flogged. She was a mulatto Christian, with a sweet countenance, whom the trader would sell to any brute for any purpose. This brute might torture her to any extent which he pleased, if she did not comply with all his wishes. Men calling themselves Christians gave him this power over a defenceless Christian girl; and ministers calling themselves Christians write books to uphold the system which allows it.

Sella himself was sold to Mr. Marriott, of Carolton, Pickens county, in Alabama. By this man he was allowed to visit his mother, who had been bought by a man named Mangam, and was now living at Columbus, Georgia. Ten days after his arrival she died in faith, expressing her hope in Christ. After his return to Carolton, Mr. Marriott sent him to Columbus, Mississippi, where he learnt the trade of a hairdresser. Through his skill in this art he was able to pay his master fifteen dollars a month, by practising it on board a steamboat upon the Alabama River. At the death of his master, who fell a sacrifice to drink, he was again sold by auction. Mr. Sherod, of Pickensville, who was the highest bidder, instead of being content, as Mr. Marriott had been, with fifteen dollars a month, required him to pay six pounds. Sella was now so much alone in the steamboat, and went with it so far from home, that Mr. Sherod began to think that he would run away. This, which was in itself not improbable, became more likely from the large sum which he had to pay monthly, which he could keep for himself if he could escape.

Troubled by these suspicions, Sherod sold him to Mr. Garnett, of Mobile, by whom he was taken to New Orleans, and there became hairdresser on one of the Mississippi steamboats.

Mr. Garnett, in his turn, perhaps under the influence of similar fears, sold him to Mr. Cady, a wine merchant at New Orleans, from whom he finally escaped by false papers to Chicago.

There he was safe; for although Mr. Cady met him one day in the street, he was afraid to claim him, although the Fugitive Slave Law would have obliged the magistrate to give him up. The anti-slavery feeling in Illinois was so strong, that the slaveholder trembled rather than the slave; and Mr. Martin did not even flee.

From that time, he began to deliver anti-slavery lectures. His knowledge increased rapidly. The faith in Christ which, as he thinks, he obtained through the instrumentality of his sister, ripened into decided piety; and he was several times asked to preach. Circumstances now led him to Boston, where he preached to several white congregations, by two of which he was invited to become their minister. Thinking, however, that his negro brethren required his guidance, while white churches could easily obtain ministers, he accepted the call of a black church, and is now their pastor. It was only in the year 1856 that he escaped; but he has so well improved the interval, that he now speaks and preaches as a man of education. His

abilities, amiable manners, and Christian temper, so commended him to various friends in this country, that he obtained a sufficient sum to buy the freedom of his sister and her two children. When he last saw her, she said, "If ever you are free, you will try to free us: free Ada first, then Charles; and if you can't do more, I will remain a slave." Mr. Dorson, who, though he is a Baptist minister, held his own grandchildren in slavery, would not give them up except at the full market price. Ada is pretty; and if Sella had not bought her, any brute might. She might have been flogged as her grandmother was; or forced, against her will, into an alliance in which she could not claim the name of wife, as her mother had been. She already suffered much; and she might at any time have been sold in spite of jealousy. But Mr. Martin carried back with him the sum demanded by the slave-trading minister who sells his own grandchildren, and they are now safe.

After long anxiety through not obtaining answers to his letters, he received a letter from Mr. John Dorson, dated Columbus, Georgia, June 5, (1862,) in which he says "I received your letter bearing date, Boston, April 9, but did not reply because I saw no way of responding to your proposal, without bringing them to St. Louis, or entrusting the business to an agent. I could not do the first, because such madmen and creators of sedition as you and Wendell Phillips had plunged the country into civil war; and I had no disposition to do the last. . . . The city from which you write, and I suppose where you live, has always been known as the den of social monsters and abolition infidels; and as I know Caroline to be a Christian, I have feared that God would hold me responsible for assisting to plunge her into social and moral ruin."

The hope, however, of obtaining for his son's wife and for her grandchildren 2,000 dollars overcame his scruples, and one day Mr. Sella Martin received the following note from two Kentucky slave-dealers, Gault and Ketchum:—"While in Columbus, Georgia, the Rev. John Dorson informed us that you had made him an offer for certain slaves in his possession—namely, Caroline and her children, a girl and a boy. He further stated that you had the gold to pay his price of redemption. Upon the strength of his recommendation we bought the slaves. We could easily realise for the girl, who is about sixteen, almost as much as we shall ask you for all; but, as we promised Mr. Dorson to let you know that we have them, we write to you to redeem our promise." With fresh anxiety,

but with awakened hope, Mr. Martin arranged for his journey of six hundred and fifty miles to Cincinnati, and, as he was as much afraid of going into a Slave State as Gault and Ketchum were afraid to bring their slaves into a Free State, he had recourse to an old friend and the ambrotypes. Meantime, his sister was taking a journey of four hundred and fifty miles, with slave-dealers and through military posts, but—to a faithful brother and freedom! His letter explains the rest:—

"BOSTON, UNITED STATES, Sept. 6.

"MY VERY DEAR FRIEND,—I got back last Friday from Cincinnati, after a most successful trip of about eight days. I had written to T. J. Martin, Esq., who was one of my earliest and most faithful friends, asking him to act as my agent in buying my sister and her children, as he had promised to take them into his employ, and he very kindly consented to do so. I wrote to him, also, should he get to Cincinnati before me, to go over to Covington, a place opposite Cincinnati, on the Kentucky side of the river, to where the traders brought my relatives, and get their ambrotypes, so that I should not be cheated in buying others than my sister and the children. He did so, and when I got them, finding by the likenesses that those were the ones I wanted, there was nothing left me to do but to count him out two thousand dollars in gold, and he went over to Covington and made the purchase. The day before, when he was over, he had tried to get them for less, but he found that it was impossible to do so, and so he was compelled to pay about £412 for them. He was gone about four hours—the time seemed an age to me. A thousand suspicions crept into my mind, and I was depressed by a thousand fears. But had I calculated the time it would take them to make out the papers and get ready to send my sister to the boat, I need not have lived an age of anxiety in four hours.

"When the boat was about three rods from the ferry-landing on this side, Caroline recognized me in the crowd, and came forward on the boat and waved her handkerchief. I soon recognized her, and I suppose behaved myself rather childishly, judging from the description which my friends give me of my actions and utterances. In a few moments more my sister was in my arms. Oh! it was a glorious meeting. My first feelings of joy in gaining my own freedom were not half so ecstatic. . . .

"My sister brought me some of the soil from my mother's grave, and a piece of the rude board that marks her resting-place. The board is very much decayed, but I shall cherish it with a sacred affection until I shall

be permitted to stand near it and hear the song of the slaves' emancipation sung as the jubilee of the race."

THE LATE RICHARD GREEN, ESQ.

THIS most distinguished of our ship-owners and ship-builders has been removed from our midst at an early period, and his memory has been richly embalmed by his friend and minister, the Rev. George Smith, in a discourse, published by Mr. Snow, and already in the *third edition*. Such a tribute, from such a preacher, must prove highly consolatory to the numerous friends of the deceased. Mr. Smith performed a similar service for Mr. Green, senior, of revered memory, who lived twenty years beyond the limit attained by his favoured son. Thus, the great, the opulent, and the excellent pass away, but their works remain to tell of their virtues, and to benefit mankind. The doings of Mr. Green the elder, in Poplar, reflect, and will for ages to come continue to reflect, more real honour on his memory than ten thousand statues.

MR. GODWIN'S LECTURES.

Many of our readers have been not a little disappointed that we have not launched into an examination of these lectures. The surprise is natural; it seemed a part of our duty, and omission may well be viewed as neglect. The fact, however, is otherwise. There were circumstances, which cannot be here explained, which induced us to postpone the investigation. Postpone, we say, for we may yet stand forth and "show our opinion." In the meanwhile, however, the Council of New College are moving, and we would not utter a word to embarrass them. We wait for the result, which will determine our future course. At present we would only say that the eyes of the Independent churches are upon them, and not only so, but the eyes of other communions. The religious periodicals of most denominations have spoken very decidedly;

those of the Independent body, which ought to have been first, alone hang back. Social ties are often adverse to the interests of truth, even among men of worth and honour. The weekly Organ of the Baptist body has expressed itself as follows:—

"It is in the chapters on 'The Forgiveness of Sins,' and 'Righteousness,' as severally the effects of faith, that the deficiency of our author's theology appears. Here we shall let him speak for himself in somewhat lengthened extracts, which we have chosen as fairly representative of his whole theory. A few passages in the first series we have marked with italics, to show where, as we think, lurk the fallacies of his system. On two things it will be seen he strongly insists. The first is, that sin *as such* requires no proper expiation. Only let it be forsaken by the transgressor, and sufficient amends will thereby be made, provided that no injury to public interests will follow. The second is, that justification is founded on character, not on any 'forensic' transaction. The man whom God counts righteous is righteous to a certain extent; or, as in the last extract given, he is *right*, so far as by faith he is united to Christ. In his character there is the germ and element of every virtue, and *on that account* God deals with him in love as His own child.

"It is here that we regard Professor Godwin as most seriously at variance with the teachings of the Apostle Paul. If the doctrinal discussions of the Epistle to the Romans and the Galatians mean anything, they seem to us plainly to teach that sin involved consequences—not for the sake of the community, but on its own account—which no repentance can ever do away; and that the perfect righteousness of Christ is the only basis of an act, which, as our elder theologians say, is truly and essentially *forensic*;—eternal justice pronouncing in the court of heaven a distinct acquittal from the charge of sin because Christ has borne the curse, and attaching to the believer the imputation of a perfect righteousness because He was righteous, *obeying* for us as truly as for us He *suffered*. We are justified '*in Christ*,' '*in His blood*,' Acts xiii. 39, Gal. ii. 17, 1 Cor. vi. 11, Rom. v. 9;—'*by the grace of God*' (causatively), Rom. iii. 24, Titus iii. 7;—and '*out of faith*' (as the preliminary condition), Rom. iii. 30, v. 1, &c., *passim*. But we proceed with our extracts.

"FORGIVENESS.

"To the faith which is a change of will, as well as a change of judgment; which respects

duty, as well as safety, and regards Christ as a Saviour from future sin as well as a sacrifice for past sin, being a simple but entire acceptance of Him,—to such faith the declaration is made of immediate and entire forgiveness—such forgiveness by God as may be exercised by men, but excelling theirs, even as the heaven is above the earth.

"And in this there is nothing unreasonable. If there is forgiveness with men, surely there may be forgiveness with God. If with them forgiveness does not imply ignorance of wrong, or indifference to it, but is under certain conditions an exercise of compassion and rectitude, so it may be with Him. If men can and do deliver others from those consequences of wrong which depend on their own will, certainly He can deliver from all the consequences of wrong *which depend on His will*.

"What nature suggests as possible, Scripture reveals as certain. Surpassing the highest hopes of men is the revelation of the mercy of God given to us in His word. There is a free and full forgiveness for all who will forsake their sins and return to Him; submitting themselves to His will, that they may be the recipients of His favour. What, it may be asked, is this forgiveness? When men forgive, the displeasure and disapprobation cease with which the offender was regarded on account of his offence. They regard him as though he had not offended, not forgetting the wrong, nor falsely supposing the guilty to be innocent, but separating past conduct from present character, and no longer viewing the one as the expression of the other. Such, in part, is forgiveness with men. It is a change in their judgment and feeling respecting those who have done wrong, and *it may result entirely from the change which has taken place, not in those who forgive, but in those who are forgiven*. In like manner, when God forgives, His displeasure and disapprobation cease. He cannot forget the past. His judgment of former sins is the same. Their character cannot change, nor can His. But his judgment of the sinner has changed, *because the sinner is changed*. His former course was opposition to the divine will; his present state is submission to the divine will. Unless he had turned from his former course, he could not be forgiven; for the condemnation belonging to his conduct must rest on him until he is discharged. But if he has turned from that course he may be forgiven. He is not what he once was. The judgment of God respecting him is not according to his past conduct. He is not estimated by what he has done, or left

undone. His offences are not imputed to him; they are set aside as evidences against him, for their testimony is to what he was, not to what he is. He is now regarded not according to the evil that there has been in him, but *according to the good he is willing to receive.*—Pp. 121—123.

"RELATION OF PUNISHMENT TO JUSTICE.

"Others have supposed that the holiness of God, or retributive justice, requires punishment, simply because there has been sin. But the divine justice is not so spoken of in the Bible. It is said to ensure the punishment of those who continue in sin, but it is not said to require punishment merely on account of past sins.

"To suppose that the divine Being punishes merely because there has been wrong, is to attribute to Him *the moral passion of childhood* rather than the moral principle which belongs to Christian perfection.

"The proper end of all human punishment, whether domestic or political, is the prevention of further wrong, both in those who have done wrong and in those who might otherwise be led to do wrong.

"The prevention of the continuance of wrong, or the prevention of the influence and imitation of wrong, these are the actual advantages of all proper punishment. This good is realized in experience, recognised in Scripture, referred to as the end to be regarded by men in the administration of justice, and as the only reason which renders right the infliction of punishment in human society. May it not be the reason for punishment under the divine government? The good that results from it must be one reason for its appointment. It is the one we are directed to consider and copy; it is the only one we can certainly know.

"If punishment were required merely by the wrong which had been, we cannot see how anything could take its place, and forgiveness would seem to be impossible. But if it be appointed as a means for the prevention of wrong and the promotion of right, we see that something else may be, for this end, equally and more effective; and so forgiveness appears possible.

"Whatever good effects could be gained by their punishment in showing the evil of sin and the excellence of God's service, in producing submission to His will and reverence for His character, these are obtained for men by

the righteousness of Christ—by His obedience unto death. The sacrifice of Christ has proved itself to be mightier than the punishment of sinners as a means for accomplishing the purposes of moral government, and therefore it is a reason for the forgiveness of sinners. It is so, on account of the effects which it produces in some, and on account of the lessons which it presents to all.—Pp. 142—146.

"RIGHTNESS AND RIGHTEOUSNESS.

"Abraham had faith in God, and he was, therefore, considered to have *rightness*. What is it to be right? Now, according to the Scriptures, Abraham was right; he had rightness; and it does not appear from anything in the history or the argument that the rightness which he was considered to have was different from the rightness which he really had—that he was not considered to be right in a way in which he was not right. He had the *righteousness* of an upright man. It must have been the purpose of his mind to observe all that was right, for without this there could be no submission to the divine will, no hope of divine favour, no faith in God. But he had more than this rightness; and more than this is declared by the statement that God counted him to be *right*. We should know that he was *upright*, if he was considered to be *right* by men who were acquainted with him, but on whom he did not depend, and from whom he expected nothing. We learn more than his uprightness of character when we are taught that he was considered to be right by God, on whom he depended for all things, and from whom he hoped to receive the highest good.

"Being judged to be right by One from whom he had received the promises, "*I will bless thee,*" and "*I will be thy God,*" he was judged to be right in relation to God—to be right for the possession of all that was declared by the promises of God. He was counted to have this rightness, and he had this. It was the result of his faith. His having faith in God was certainly connected with his being right—right in character and right in condition; therefore, because he had this faith, he was considered to be thus right. As the trusting was really his, so the being right was really his. It is nowhere stated in the Scriptures that Abraham was considered to be himself perfectly righteous, nor that he was viewed as possessing the perfect righteousness of another, nor that he was treated as one who was perfectly righteous. He had a better hope from the promises of God than he could have gained from the remembrance of the past, if all that he had been

and done had been right. But as he had not this righteousness, it could not truly be considered to be his. He was not treated as one perfectly righteous. Trials of various kinds were appointed for him, because he was not perfect, and in order to his becoming perfect. He was not judged according to his former sins; these had been forgiven, for he was changed by his faith in God, and no longer was what they expressed. Nor was he treated according to his former sins, for by the divine mercy he was delivered from their deserved consequences. But he was judged and treated as one who was *upright*, and who would be perfectly *righteous*, and who was *right* for the certain attainment of all good, because this was the sure purpose and promise of God.—Pp. 175, 176.

"We leave our readers, after what has been said, to judge of the scripturalness of the above representations, adding only one remark. Could it even be shown that forgiveness might justly be bestowed on condition of true repentance, without any proper expiation, transference of penalty, or imputed merit of another, we should still have to ask, How can this repentance be ensured? Those who contend for the exclusively human aspect of the Saviour's sufferings, point to the cross as the agency by which the barriers of sin and selfishness are broken down, and the transgressor brought in repentance to his God. Granted: but *what gives* to the sacrifice of Christ its subduing and transforming power? The history of evangelical preaching shows that this influence has ever accompanied, and only accompanied, the exhibition of that death as a true propitiation. The human aspect of the Reconciling Death presupposes the Divine. Until the redemption is acknowledged, there is no power, even in those sufferings, to bring to repentance. There is a faith which, as Mr. Godwin has largely and beautifully shown, unites to Christ, brings near to God, and works by love; but the elemental principle of that faith is, that 'Him who knew not sin, God on our behalf made to be sin, that we might become the righteousness of God in Him.'"

POPISH LOYALTY.

LET there be no mistake. Popery and Liberty are wholly irreconcilable. The very life of Popery is domination over both the souls and, the bodies of men—over kings, and through them, over their subjects! Let Popery triumph, and away goes the British Constitution! There is at present

much spurious charity abroad on this subject. Numbers affect to believe that Popery is as loyal to the throne as Protestantism: many of these are good people in their way, but certainly they have not the gift of "discerning spirits." They have only to open their eyes and their ears to discover their mistake. How often, during the last twenty years, have social gatherings of Papists given most unmistakable tokens of their aversion to the reigning Family! At one time, in giving toasts, the Pope takes precedence of the Queen, and at another the Queen is ignored altogether!

The late season of rejoicing supplied an occasion for testing the spirit of Popery. We pass over a number of things that might be adduced by way of illustration, and fix on a single but an elevated instance—that of the Popish University of Dublin. The case is a very remarkable one, the most so within our memory. The heads of the University acted with discretion. Everything prompted this; the true character of the system is not to be seen in Popish bodies; prudence restrains them. It is to the students—frank, rash, and headstrong—that we must look for it. The *Dublin Morning News* has published a letter from one who describes himself as a student of several years' standing. He says:—

Dublin, March 7, 1863.

SIR,—I have no doubt that you will be somewhat surprised when you learn that the Catholic University of Ireland will be illuminated on Tuesday next. In the hall and lecture-room the why and wherefore of this unexpected and unwished-for proceeding was freely canvassed without any sufficient reason being discovered. The feeling of the students was one of *unmingled indignation*, and a resolution was come to that they at least would be no party to this "slavish illumination," as more than one termed it. It appears, on Thursday last, at a Rectorial Council, which body is composed, as I think you are aware, of the Rector, Deans of the different Faculties, Deans of the Collegiate Houses, and some of the Professors, it was resolved that the Catholic University should contribute its quota to the grand blaze in honour of the Prince of Wales's marriage. As soon as the decision of the Council was made apparent, the students

determined to convene a general meeting of their body to send in a respectful remonstrance to the Rector, telling him that this matter of the illuminations would *create offence, discord, and ill feeling*, and requesting that, for the sake of unanimity and harmony between the students and professors, they should not thus be unwillingly made *partakers in the senseless mockery of festivity*. A notice of the intended meeting was posted in the entrance hall, but it was not allowed to remain there long. It was removed—torn down.

On Friday night the gas-pipes for the illumination were put up, unknown to the vast majority of the students. When the fact was discovered, *indignation spread through the house*. Soon after the gas-pipe was cut, and the escaping gas set on fire by some of the students. The act being soon known, remedial measures were applied, and due precaution taken against its recurrence. How all this will end, Heaven only knows! If the University authorities persevere in their determination, some even more extreme measure may be carried out, or at least attempted.

Again, Sir, let it be known to you that the students will receive no lectures on the auspicious day. It is to be observed as a holiday, forsooth! Why, the festival of Saint Brigid, patroness of Ireland, was not accorded that honour by our very Irish and very Catholic Council! I recollect the *great discontent that prevailed among the students when the Queen's birthday was kept as a holiday, once upon a time, in the Catholic University of Ireland*. There was a tacit understanding that our feelings would never be so outraged again; but here is an outrage still more needless and offensive. I can't believe our Rector approves of this wretched business; he must have been outvoted on it in the Council. If a charter is to be obtained for an Irish Catholic University only by Irishmen trampling under foot all self-respect, by flinging away all independence, all manly spirit, and putting on a *mask of hypocritical loyalty*, it is better far for Ireland and the Irish, for the sake of truth and religion, that it should never be sought, never be obtained, and that we should wait until a National Government should recognise the justice of our claims, and accord them.

I am, Sir, yours very truly,
A STUDENT OF THE CATHOLIC
UNIVERSITY.

We earnestly commend the foregoing to the serious consideration of our readers. Rightly to estimate the matter it must be remembered that His Royal Highness has not merely, on all occa-

sions, acted a part void of offence, but friendly towards the Pope and his Church. During both his visits to Rome he waited on the "Holy Father," and he has also made him most princely presents. In Canada, too, His Royal Highness everywhere showed a special favour for the Popish bishops and clergy. This he did to the great grief of the loyal and faithful Protestants. Yes, and here is his reward! These Dublin students may be taken as a fair sample of the whole Romish community. They are the inveterate, the invincible adversaries of the British Constitution, and of every branch of the Royal Family.

THE BIBLE SOCIETY AND ROMISH VERSIONS.

We understand that the following petition against the circulation of translations of the Bible containing Romish errors has been presented to the Committee of the British and Foreign Bible Society, and was considered at the meeting on Monday, March 16. The petition proceeds from members of the British and Foreign Bible Society, and has received about ninety signatures. We sincerely hope that this effort to remove what is undoubtedly an inconsistency in the practice of that excellent Society may be successful.

"To the Committee of the British and Foreign Bible Society:—

"We, the undersigned members of the British and Foreign Bible Society and contributors to its funds, have for some time earnestly desired that all reasonable causes of objection to that great and valuable Society or its proceedings should be removed, so as to secure in it a union of all true Christians.

"The adoption of prayer at all the meetings was, therefore, hailed by us with sincere pleasure, and we willingly regarded that measure as a practical acknowledgment of the God we worship, 'Father, Son, and Holy Ghost,' and of our dependence upon His blessing for the success of all our operations; and up to the present, we indulged a hope that the printing or circulation by the Society of any versions of the Sacred Scriptures which could be justly condemned as in any degree pervert-

ing the sacred text, would have been altogether discontinued.

"We grieve to find that in this we are disappointed, and we feel it to be our bounden duty solemnly to appeal to the Committee against this practice, and to entreat that the printing and circulation of all unfaithful versions should be henceforth given up by the Society."

The fact here assumed, or rather asserted, will grieve and surprise many. After the fiery discussion touching the Apocrypha in 1827, which threatened the disruption of the Society and lost it the entire support of Scotland, we had hoped there was an end to all trimming to conciliate Popery. Let the committee, now and for ever, wash their hands of it.

BISHOP COLENZO.

THIS eminent heresiarch has obtained for himself a world-wide notoriety. It is not fame, but somewhat allied to the opposite. Circumstances have contributed to secure for his book a measure of attention of which it is wholly unworthy. Had he been a curate, vicar, or rector, or a dissenting pastor, it would have fallen dead-born from the press; but a prelate from a far land, brandishing a sword with which he is endeavouring to cut up by the roots the religion of the church to which he belongs, was an act so unprecedented, and withal so daring, that men of piety and learning deemed it their duty to deal with him, and he has been dealt with in a manner worthy of an infinitely nobler opponent. The bishop's book, in itself considered, is a sorry affair, but the subject is one of infinite moment, and every way worthy of the pens of our ablest and most learned men. Already some score of publications of various magnitudes and merits, but all good, have reached our office. The result therefore is, that the Five Books of Moses have received such a sifting as they never had before. Never were these matchless Writings so thoroughly understood as now. Bishop Colenso, therefore, without intending it, has been the culpable occasion of

one of the greatest services ever rendered to the cause of inspiration.

The bulk of these tracts and treatises are, from the nature of the theme, dry, very dry. While they teach, they tend but little to refresh and edify. A partial exception, however, must be made on behalf of some of them. These enlarge the area of discussion, and introduce matter touching the Christian evidences, doctrine, and life. So managed, the subject becomes rich in its manifold attributes.

Among this modified class of publications, a first place, we presume, will be occupied by the Lectures, eight in number, of the Rev. George Smith, of Poplar, now in the press. Long as the course was, we have reason to know that the interest increased to the last, when the spacious edifice overflowed, and large numbers could find no admission.

REV. W. KIRKUS, LL.B

MR. KIRKUS, successor to the Rev. Dr. H. F. Burder, Hackney, has published a volume of *Essays*, in its own line every whit as objectionable as the work of Bishop Colenso.

Such is the fact; what is the doctrine as to the duty of the evangelical churches of London? That is the point which concerns us. The two Houses of Convocation are duly, deeply alive to their danger and their obligations, and are taking their measures accordingly. Is Mr. Kirkus to be passed over by the Independents? Is it even so? May a Congregational minister depart from the faith and his ministerial standing remain unaffected? Is that the Independency of John Owen and of the Holy Scriptures? Is it? We trow not!

Did not the Congregational churches in Glasgow, a few years back, withdraw from those whom they held to be in error? Was not the act deemed just, necessary, and noble? Has not this disowning, after proper inquiry, been the rule with our churches through all the land?

What is the inference? Is it not that the neighbouring churches, with their pastors and deacons, ought to adopt means for the examination of the volume of Mr. Kirkus, and then to act according to circumstances? If deemed erroneous and dangerous, ought they not to deal with the author, and labour to bring him to a better mind? Who can tell what might flow from a loving, discreet, and faithful course of this kind? The first duty is to confer with him; and should he prove incorrigible, then, how painful soever, the second must follow.

THE FIVE BOOKS OF MOSES.

DR. DAVIDSON has reason to comfort himself with the accession to his camp of the Bishop of Natal. There is, on most points, a striking harmony between them. The Doctor's theory of Inspiration may be found in his "Introduction to the Old Testament." At pages 129, 130, we have the following:—

"There is an erroneous idea abroad that persons who wrote books preserved in the canon were the only *inspired* individuals. All religious men were counted inspired, under the Old Testament dispensation; some possessing a larger measure of the Spirit than others. Moses was not the only inspired person of his time. He had successors who were inspired as well as he, though not to the same extent. But the authority of sacred

writings has no connexion with names. *Unknown persons* may have had the Spirit of God in a larger degree than those with whose names we are acquainted. If the *divinity* of a book depended on the name of a writer, the book could be nothing more than *human*. The *Divine* would then be *personal* and *individual*. But truth is independent of *persons*. No historical loss affects it. Hence revelation can lose nothing by a critical rejection of the Mosaic authority of the Pentateuch. That work, containing a Divine revelation, must have a value independent of authority derived from authorship. A *Divine revelation* is not such because of the person who conveys it in writing, but because it contains Divine truth. The process, therefore, of judging the credibility of a Divine revelation is not an *historical*, but *religious*, thing. It is *subjective* and *ideal*, not *objective*. The opponents of criticism lament their historical loss in not possessing a narrative contemporaneous with the events, instead of later traditions. But the loss is a gain, if criticism gives forth historical truth; and if it does not, let its baselessness be shown. To build the authority of revelation on the *untrue*, can answer no good purpose."

It were a waste of words to develop the germs of serious error here contained. The style of thought and speech cannot be too severely reprehended. We most sincerely, most fervently rejoice, that Dr. Davidson no longer occupies the chair of Biblical Criticism in Lancashire Independent College.

Biography.

THE REV. T. Q. STOW, ADELAIDE.

THE Number of the *Christian Witness* for Oct., 1862, contained an obituary of Mr. Stow, and we now proceed to record the main facts of his interesting and instructive history. Mr. Stow was but little known in England, when he was sent forth by the Colonial Missionary Society to South Australia. He had not been very long in the ministry, and his noble character was just formed when he set out on the great mission of his life. The limited circle in which he moved, however, had taken the measure of his mental and moral capability, and

they pronounced him a man of no common order, and especially adapted to colonial service, and the event justified the opinion.

We are indebted to S. P. Kingsley, Esq., Adelaide, for all the documents that appeared in connexion with Mr. Stow's life and labours, which he kindly transmitted for the *Christian Witness*, and of these we shall avail ourselves to the extent of the necessity. Although we cannot use the whole, we shall present a deeply interesting narrative.

Mr. Stow was born at Hadleigh, in

Suffolk, on the 7th July, 1801. We have no information respecting his early life, but learn that at the age of seventeen he commenced preaching, and that he subsequently studied at the Missionary College, Gosport, under Dr. Bogue, a theologian of eminent attainments and great repute in his day. Mr. Stow officiated for some time at Framlingham, Suffolk, and afterwards held a pastoral charge at Huntingford, Hertfordshire. His next remove was to Halstead, in Essex, where—we are informed by persons who belonged to his congregation there—he had a church equal in importance to that at Freeman-street, in Adelaide. Mr. Stow remained for some years at Halstead, his labours being highly appreciated and extensively useful. On his leaving that place for South Australia in 1837, soon after the foundation of the colony, a public and very flattering demonstration was made by the townspeople expressive of their respect for him, and regret at his departure, a large number of persons accompanying him in procession out of the town, and sorrowing because most of them would see him no more. Several of his attached people, however, afterwards followed him to the colony, and there are some still there who were members of his congregation in England thirty years ago.

It is pretty generally known that Mr. Stow went to the colony under the auspices of the Colonial Missionary Society, and we may add, that when it was determined to send him there as the first representative of the Congregational body, the Hon. G. F. Angas, who took great interest in the arrangements made for the spiritual instruction of the colony, was so well pleased, that he contributed £60 towards Mr. Stow's passage out. Mr. and Mrs. Stow and family arrived in the "Hartley," accompanied by the late Mr. Giles and his family, Mr. W. B. Randall and family, and a number of others in connexion with the South Australian Company. Mr. Stow lost but little time in doing the work of an evangelist, and commenced preaching in a tent which he brought out from England, but soon after erecting a place of worship, constructed of pine poles and reeds, in the building of which he worked laboriously with his own hands, cutting the reeds at the Reed-beds during the morning, and carrying them to the site of the chapel in the afternoon. Many reminiscences exist of

privations and laborious efforts made in those early days of South Australian history, and there are yet those amongst them who were eye-witnesses of Mr. Stow's great personal toils and sacrifices. We cannot, however, pursue these matters in detail. Suffice it to say, that with great effort and much difficulty, but by means of a resolution that never faltered, and depending upon a faith that never forsook him, Mr. Stow completed his first rude but truly consecrated tabernacle. The unpretending building so reared was the first place of worship in the colony, and occupied a spot very near to that now occupied by the Black Swan Hotel, on North-terrace. There, for about three years, Mr. Stow laboured zealously, and during this period the building of the more substantial edifice in Freeman-street was proceeding, which, in November, 1840, was opened for public worship, and was at that time one of the finest buildings in the colony. Having been built in the "dear times," its cost was very great—we believe about £3,000.

Mr. Stow presided over the Congregational church, founded through his instrumentality, until after the arrival of his co-pastor, the Rev. Mr. Evan, who came to the colony in 1855. During the many years that Mr. Stow held the undivided pastorate of Freeman-street Chapel, his labours were abundant, and his successes very considerable; but perhaps those successes may be even more extensively traced in his general efforts for the cause of evangelical religion throughout the colony, than in his stated ministrations amongst his own flock. At one time he was engaged, in connexion with Mr. Andrew Garran, in educating and training young men for the work of the ministry in the colony, and several were thus prepared and introduced to spheres of usefulness; and to this we may add that Mr. Stow was also an able and honourable representative of the South Australian churches in the Congregational Conferences held in the neighbouring colonies. It is remarkable that very shortly after the arrival of Mr. Evan, Mr. Stow was seized with a severe and protracted illness, resulting—after many ineffectual remonstrances on the part of his church—in his finally relinquishing the settled pastorate. It was providential that before this necessity arose a successor so eminently qualified as Mr. Evan had been provided.

It will thus be seen, that Mr. Stow was identified with the religious history of the colony from its very commencement; but his labours were not confined to the denomination to which he belonged—he was ever ready to assist others, and commanded the esteem and affectionate regard of all. He was on the most friendly terms with the first colonial chaplain, the Rev. Mr. Howard, and a singular coincidence has been mentioned in connexion with the death of these two ministers. Mr. Howard died on the 19th July, 1843, and exactly nineteen years afterwards, 19th July, 1862, Mr. Stow entered into his rest. Between the Very Reverend the Dean and Mr. Stow an intimate friendship also subsisted, and it has been pleasing to hear the affectionate terms in which the Dean has spoken of Mr. Stow in his seasons of affliction. The Rev. John Eggleston, of the Wesleyan church, was also a fellow-labourer with Mr. Stow in the early days of the colony, and we observe that at a meeting held in the Congregational church, Pitt-street, Sydney, since Mr. Stow's death, Mr. Eggleston paid a graceful tribute to his memory, in the course of his remarks speaking to the following effect:—

“His lamented friend's talent and his spiritual energy soon acquired for him in the new colony a position which he sustained throughout with unbroken integrity and power. It was a boon granted by Divine Providence, that a man so intellectual, and yet so spiritual, should be sent there, as his exertions and example throughout the history of that colony had done much towards sustaining religious influences, and preserving it from evils which might otherwise have taken hold of the masses of the people. No effort of a public nature was ever made in South Australia without Mr. Stow's assistance; his great information, his solid judgment, his quick mind, and his clear and enlightened enunciation of sentiment, directed at once to him as the proper individual to take a leading part in any public movement.”

The Rev. Mr. Longbottom, also one of the earliest ministers of the Wesleyan body in the colony, and who has long since gone to his rest, was another of Mr. Stow's first contemporaries, and was followed by the Rev. D. J. Draper, who is now in Melbourne.

Mr. Stow, while he avoided as a

minister taking an active part in the politics of the colony, cherished a deep interest in everything that concerned the general well-being, and watched with a jealous and scrutinizing eye any attempt to infringe on the civil or religious liberties of the people. When, in 1847, the proposal was made to grant “State-aid to Religion,” Mr. Stow was one of its most consistent, and strenuous, and powerful opponents, and though at that time considerable excitement prevailed on the subject, and, perhaps, some passing ill-feeling, we believe there are none in the colony who will not now admit that Mr. Stow took the only position which a man of his principles and convictions could take, whilst many who then expressed their fears of the result of his policy, have lived to see and to confess that *their* fears were groundless, and that *his* policy was right. Some of our readers will remember the great meeting at the theatre convened by the “pro-grant party,” and at which Mr. Stow moved an amendment, sustained by arguments of such conclusive power as fairly to carry the assembly by storm. Mr. Stow was an acute and logical reasoner—we have heard him called a “master of the syllogism”—and on this and similar occasions he used his power of argument with most telling effect. In his own denomination his earliest compeers in the colony were the Rev. R. W. Newland, who arrived soon after Mr. Stow, and was one of the earliest settlers at Encounter Bay, and the Rev. J. B. Austin, who settled near Macclesfield; both of these ministers have been eminently useful in their respective spheres of labour, and though living at a great distance apart, were often engaged together with Mr. Stow, in matters connected with the Congregational body, and various other religious movements in the colony. Nor should we omit to refer again to the great and mutual assistance afforded to each other by the late Mr. Giles and Mr. Stow. To them, indeed, the words which David wrote on the death of Saul and Jonathan are not inapplicable—“They were lovely and pleasant in their lives, and in death they were not (long) divided.”

But to return to that part of Mr. Stow's history more immediately connected with the religious interest at Freeman-street. A heavy debt remained for many years on the chapel, which debt, during the fearfully depressed

state of the colony in 1842, 1843, and 1844, was a serious incubus on the people, who were unable to raise Mr. Stow's salary in addition to the interest on the chapel debt. A portion of Mr. Stow's stipend had been all along paid by the Colonial Missionary Society; and though this sum was small, finding that his people were in difficulties, Mr. Stow most nobly, and in the truest spirit of Voluntarism, declined for two years to take anything from the congregation, depending wholly on what he received from the Missionary Society. He has on subsequent occasions displayed a similar liberality of spirit in supplying other churches when in need of assistance, such as those at Kensington and Glenelg. These instances of noble disinterestedness could not fail to be appreciated, and on several occasions handsome testimonials have been presented to Mr. Stow; the first amounted to £500; and on his retirement from Freeman-street Chapel, one of double that amount was presented to him, the contributions not being confined to members of that congregation, but being shared in by persons of all denominations. Mr. Stow also received a valuable gold watch and chain from the congregation of Clayton Chapel, Kensington, in acknowledgment of his services while they were without a regular minister; and more recently from the same church, on a similar occasion, he received a handsome silver breakfast service and a purse containing fifty sovereigns. We mention these incidents as illustrative of the many occasions on which the rev. gentleman's noble conduct awoke these grateful feelings, which resulted in these various tokens of genuine esteem. Even now the same grateful spirit works, and a committee has been formed for the purpose of taking steps to raise a monument to his memory.

In conclusion we may add that Mr. Stow was a man of considerable scholastic attainments, and being possessed of good mental powers, he added greatly to his early acquirements by continual reading and study. As a preacher, he was sound, logical, and practical, never descending to clap-trap, or aiming at what is called "popularity," but frequently warming with his subject into strains of earnest eloquence and imbuing his hearers with his own genial emotions. We have already alluded to his powers as a platform speaker, and

which were indeed of no mean order. In debate he was keen and closely analytical, occasionally indulging in sharp but not ill-natured satire. He was firm and consistent in his defence of truth and exposure of error. His manners were remarkably quiet and retiring, but urbane and gentlemanly. He was a kind friend, and liberal to those in distress. He was a true colonist, both as to the energy he displayed in his first settlement here, and in the interest he always exhibited in the welfare and progress of the colony. He was, in brief, a man whom South Australia may be proud to point to as one of her pioneers—one of her Pilgrim Fathers.

Mr. Stow departed this life at the residence of Mr. John Fairfax, Sydney, on Saturday, July 19th, 1862. He had visited that city but a few weeks previously, not in good health, but still so far convalescent as to justify his undertaking a short ministerial engagement at the principal Congregational chapel. He preached on several occasions, and felt better for the change, but the relief was only temporary. Serious illness overtook him, and the symptoms rapidly became of an alarming character. Superadded to his former ailments were, first, heart disease, and finally dropsy, the rev. gentleman, after protracted and acute suffering, yielding to these accumulated attacks. Two of his sons, Messrs. Augustine and Wycliffe Stow, on hearing of the dangerous illness of their father, hastened to his bedside, and now have the consolation of knowing that they did everything in their power to mitigate his sufferings and to give effect to his wishes; the other members of the family were, by circumstances over which they had no control, precluded from uniting in these last sad offices. In the house of Mr. Fairfax, every attention which friendship and sympathy could secure were from the first bestowed; so that although the rev. gentleman did not breathe his last in the colony of his adoption, he felt that he was surrounded by friends. We have already stated that his sufferings were at times very great, and we have only now to add that his patience and endurance were most remarkable, his steadfast adherence to the great principles of Christianity supporting him in the midst of his utmost agony. His last days were days of cheerfulness and hope, and his end was unclouded.

THE FUNERAL.

The remains of the Rev. T. Q. Stow having arrived from Sydney, *via* Melbourne, were placed on the communion-table in Freeman-street Chapel, and the funeral service commenced there at eleven o'clock on Thursday morning, the 7th August. The chapel was thoroughly filled, the gallery being appropriated to ladies. Amongst the assembly were his Honour the Chief Justice, the Hon. the Chief Secretary, Mr. Justice Boothby, the Hon. the Attorney-General (who was chief mourner), the Hon. the Treasurer, Sir J. H. Fisher, the Hon. the Speaker, Sir Charles Cooper, the Hons. J. H. Barrow, S. Davenport, A. Forster, G. Hall, G. Tinline, W. Peacock, the Hon. the Commissioner of Public Works, M. Moorhouse, Esq., M.P., and large numbers besides.

The Rev. C. W. Evan commenced the service by reading from the 103rd Psalm, 13th to 18th verse; John xi. 25th and 26th verses; and Revelation xiv. 13.

The Rev. W. Wilson then ascended the pulpit, and read a few verses from 1 Corinthians xv. 20th to 28th verses, after which he offered prayer.

The Rev. C. W. Evan then gave out the hymn commencing—

"Hear what the voice from Heaven proclaims,
For all the pious dead."

The hymn having been sung, the Rev. W. Marcus entered the pulpit and delivered the address.

Dr. Watts's hymn was then sung—

"Give me the wings of faith to rise."

After which, the Rev. J. W. Cox offered prayer, and the benediction having been pronounced, the procession was formed in the following order, under the management of Mr. Conigrave, the undertaker:—

Eighty persons walking,
chiefly the young men of the congregation of
Freeman-street Chapel.

Mutes. Mutes.

THE HEARSE.

Mourning Coach,
containing the Hon. the Attorney-General
(R. I. Stow), Mr. Jefferson P. Stow, Mr.
Augustine Stow, and Mr. Wycliffe
Stow.

Mourning Coach,
containing the Messrs. Sabine (nephews of the
deceased), the Messrs. Brodie, and S. Tom-
kinson (related by marriage).

Mourning Coach,
containing the Rev. C. W. Evan, Mr. James
Smith, Messrs. W. Bakewell and
C. Miles.

Mourning Coach,
containing the Revs. M. H. Hodge, F. W. Cox,
and W. Marcus, Messrs. R. G. Bowen
and H. Giles.

Mourning Coach,
containing the Revs. J. B. Austin, H.
Cheetham, J. Jefferis, C. Manthorpe, and
W. Wilson.

Mourning Coach,
containing the Deacons of Ebenezer Chapel,
Messrs. J. T. Barclay, Scrymgeour,
and Darling.

Carriage of His Excellency the Governor-in-
Chief,

containing the Hon. the Chief Secretary and
Major Brinkley (Private Secretary).

The Hon. the Speaker's Carriage,
containing the Hon. G. C. Hawker and W.
Townsend, Esq., M.P.

The Hon. W. Peacock's Carriage,
containing the Hon. W. Peacock.

The Lord Bishop's Carriage,
containing the Lord Bishop, Major War-
burton, the Rev. Canon Farr, and
Mr. G. W. Hawkes, S.M.

The Hon. G. Tinline's Carriage,
containing the Hon. G. Tinline, the Hon.
J. H. Barrow, and the Rev. W.
Stonehouse.

Mr. C. Smedley's Carriage,
containing Mr. C. Smedley, Mr. W. Lewis,
and the Rev. M. Williams.

And about a hundred other private carriages
and conveyances, amongst which we noticed
that of the Rev. the Archdeacon, who was
accompanied by the Revs. A. E. Russell and
John Gardner, and several from a distance
besides several horsemen.

The procession extended about two-thirds of a mile in length, the leaders having turned on to West-terrace before the end of the procession had crossed King William-street. The footpaths on both sides of the streets were lined with spectators, and most of the shops were partially or entirely closed, including even the public-houses on the line of route. The union jack at the flagstaff on West-terrace was hoisted half-mast high, and everything betokened the universal feeling that a great public bereavement had befallen the colony. Mourners came from various parts of the country, some having travelled fifty miles to the funeral, and the total number of persons present must have amounted to several thousands. There has never since the foundation of the colony been a funeral so numerous attended.

On the coffin being taken from the hearse, the following ministers officiated as pall-bearers:—The Revs. J. B. Austin, H. Cheetham, F. W. Cox, W. Marcus, M. H. Hodge, J. Jefferis, C. Manthorpe.

and W. Wilson. The coffin being placed over the entrance to the grave, the Rev. C. W. Evan read the 90th Psalm, and the first ten verses of the 5th chapter of the Second Epistle to the Corinthians, and delivered an address.

Thus ended the career of a man who

deserved well of his fellow-creatures. When, a hundred years hence, the religious history of South Australia comes to be written, a place of high distinction will be accorded to T. Q. Stow, as fine a sample of a colonial minister as ever left the shores of Old England.

Ecclesiastical Affairs.

EARLY NONCONFORMISTS IN THE RURAL DISTRICTS.—No. VI.

MR. JOHN WEEKS, BUCKLAND NEWTON, DORSET.

IF our readers will accompany us to the beautiful maritime county of Dorset we promise to introduce them, if not to one of the celebrities of the county, to one of the heroes of early Nonconformity.

In the small town of Buckland Newton there lived a noble and excellent man, who had been educated and ordained as a minister of the Church of England. He was preaching the Gospel in that place when, after the restoration of Charles II., the "Act of Uniformity" passed; and then, because he would not declare "his unfeigned assent and consent to all and every thing" which human authority saw fit to impose in matters of religion and the worship of God, he must resign the vicarage, be excluded from his church, and separated from the people of his charge. For this his nonconformity he had also to endure many hardships from the spirit of persecution which prevailed; he was repeatedly seized and imprisoned, but he bore all with great meekness, patience, and courage, and in the spirit of his divine Master overcame evil with good.

He was led by divine Providence to the city of Bristol, and there he began to preach the Gospel with so much eloquence and power that considerable numbers were drawn to hear him; and, it is recorded that his congregations usually amounted to about fifteen hundred hearers. We follow such men with increasing interest as we see them preaching in the midst of danger, and exposed to the enmity of their foes; and as we see the Divine hand sustaining them, and sometimes working deliverances for them.

In accordance with the Indulgence granted by Charles II. in 1672, a license

was granted to Mr. Weeks, to be a teacher of a certain Presbyterian congregation at Bristol. As some of our readers may look with interest on such a document, issued 191 years ago, we present a copy of it here:—

"CHARLES R.

"Charles, by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c., to all Mayors, Bailiffs, Constables, and other our officers and ministers, civil and military, whom it may concern, greeting:—

"In pursuance of our Declaration on the 15th March, 1671-2, we do permit and license John Weeks, of the Presbyterian persuasion, to be a teacher of the congregation allowed by us, in a room or rooms in the house of John Lloyd, lying on St. James's Back, in the city of Bristol, for the use of such as do not conform to the Church of England, who are of the persuasion commonly called Presbyterians; with further license and permission to him, the said John Weeks, to teach in any place licensed and allowed by us according to our Declaration.

"Given at our Court at Whitehall, the 9th day of April, 1672.

"ARLINGTON.

"JOHN WEEKS, Teacher."

But this did not give security for any length of time. The English Parliament would not allow the dispensing power claimed by the Stuarts, and hence these licenses were soon withdrawn or made void, and informers were again let loose against the Nonconformist ministers of the day. Observing the course of this servant of Christ, we find him going out to other places

beside his own meeting-house, and embracing every opportunity of proclaiming the truths of the Gospel. On one occasion he was preaching at Frome Woodlands, when some informers came who had vowed to shoot him, but he directed his discourse to them with such majesty and boldness that they rode away without giving him any disturbance. But he was twice imprisoned six months for his nonconformity, during which he preached out of the prison windows, and had many of the common people constantly to hear him. He was once carried to prison from his pulpit, where, while he was preaching, the officers came in, and demanded by what authority he preached. He clapped his hand on his Bible, and said, "By the authority of God and of this Book." They ordered him to come down. He desired that they might conclude with prayer, which they yielded to, standing uncovered. He prayed so heartily for the King and government that one of his friends, after prayer, asked a clergyman who came with the officers, what he had to say against such a man; he replied, "Truly nothing, only such men eat the bread out of our mouths."

For about twelve years the public worship of God and the ministrations of the Gospel were conducted by Mr. Weeks in "a room or rooms at St. James's Back," which is supposed on good authority to have been an old chapel belonging once to an order of monks. But in that secluded retreat the peaceful followers of Christ were not suffered to remain long undisturbed. The bishop, the mayor, and an unprincipled attorney, employed their utmost power to interrupt the worshippers, to disperse their assemblies, and to exclude the flock from the green pastures of salvation which they there enjoyed. For these purposes spies were usually employed. On one occasion, having gone to Mr. Weeks's meeting-house, and finding the people praying and praising God, they secured many and sent them to prison. At another time, as a protection to the minister against these informers, they shut up one of their doors, and put up a wainscot board in a convenient place, behind which they placed their minister, that he might not be seen, but distinctly heard. Such were the means to which they were compelled to resort to enjoy their beloved privileges. But the ruthless hand of persecution again arrested

them. Their public assemblies were disturbed. Numbers of the worshippers were imprisoned or fined. The ministers were annoyed, insulted, and obliged to flee for their safety. In consequence of Mr. Weeks's zeal and perseverance, his persecutors became so exasperated that they determined to destroy their place of worship. When the people were gathering together, expecting to hear a sermon, they were commanded to depart; and then a smith and several other labourers were ordered to pull down the pulpit and the pews, and they broke and tore them all to pieces as fast as they could. They continued till late at night breaking down the galleries, and tearing the windows to pieces; and the rabble carried away the plunder. Soon after, by a similar infuriated multitude, the house of God was entirely demolished, and the peaceful flock scattered from its beloved home.

Then they met as best they could. "The fields," "a vale on Durdham Down," "Brislington Common," and "Kingswood," are mentioned as places to which they were accustomed to resort for the worship of their God and Saviour. But even here they were pursued, and by wicked men interrupted and abused. At length, about 1686, they were enabled to obtain possession of an old theatre, which stood in Tucker-street, which they converted into a house for the service of the Most High. It was a large building with three galleries, capable of containing about a thousand persons, and was attended by a respectable congregation. Here it was that in the latter years of his life Mr. Weeks exercised his ministry, and drew a goodly multitude around him. Here it was, also, that Mr., afterwards the learned Dr. Edmund Calamy, then the popular young preacher of London, came to his help, and for some few months, in 1694, laboured with him. He was earnestly entreated to fix his abode in Bristol, but thought it his duty to decline the invitation. He says of Mr. Weeks, "I found him a very frank, sincere, and plain-hearted man, and as popular a preacher as most in England. He had an unwieldy body, broken with infirmities, but a mighty voice, and a great spirit. He had a most affecting way of pleading for God with sinners, and of setting forth the odiousness of sin, to make it detested. He had a wonderful interest in the affections of

his people, to whom God had made him exceeding useful; and he was of such a temper that I had a fair prospect of much satisfaction and comfort in being his fellow-labourer. The people under his care were numerous and wealthy."

Mr. Weeks's days were now drawing near their close. He had laboured long and suffered much, and must soon be at rest. In 1698 his strength rapidly declined, a distemper came on, and numerous symptoms indicated that his end was nigh. Through all his sickness, it is said, he discovered a most divine temper, and was serene and joyful in the approach of death. The last enemy came, and found this servant of God fully prepared. On the 23rd of November, 1698, he breathed his last, and his emancipated spirit entered into the joy of its Lord.*

T. C.

Ashley, near Market Harborough,
March 10th, 1863.

WEEKLY OFFERING RECORD.

BY REV. JOHN ROSS, HACKNEY.

AMONG the great movements of the day, is that which has been going forward in Protestant churches, relative to a more adequate and a more scriptural liberality. During a history of about twenty years, this movement has had several new starting-points, has realised surprising progress, and has gained numerous converts in all ranks of society. It may be well to report progress, on a subject so important to the interests of the Saviour's kingdom, and to the welfare of mankind. Who does not prefer facts to theories, and proofs to arguments? When the gardener praises a tree, we ask for a specimen of its fruit. Former numbers of this "Record" have argued and commended the method of giving to God, taught in the New Testament. *This number presents facts, furnishes fruit, reports progress of its triumphs.*

I. Progress in the practice of privately storing God's portion of our gains.

The labours of the Editor have been chiefly devoted to this, as the most direct lesson of *Christian economics taught in the New Testament*. "On the first day of the week," &c., &c. (1 Cor. xvi. 2). He has the joy of knowing many in various parts of the United Kingdom, who literally lay by, with grateful

love and humble prayer, God's twelfth, or tenth, or seventh, or fifth, &c.; some of them, too, in the least convenient circumstances for this process. Many, also, who do not literally give weekly, *practise storing conscientiously from their periodical receipts*. He knows many such instances as the following:—A. B., who gives twenty times his former total, with higher pleasure, by setting aside God's portion. C. D., whose stored offerings furnish the highest example of liberality in his town, though very far below many in his means. E. F., whose stores habituate him to search the current press for objects needing help. G. H., whose contributions so exceed those of his fellow-worshippers, that to escape notice he gives part secretly. I. J., a few persons, the influence of whose stores during some months so wrought upon a church as to elevate her entire position, and greatly to augment her resources. K. L., a small band of fellow-worshippers, who now raise more towards church income, by devoting a large share of their weekly stores, than a large congregation raised previously by pew-rents. These persons are also found to be the largest and most cheerful givers to other religious and benevolent objects, having a fund always in hand for such purposes. Dr. Cather wrote to the Editor from Leeds, Jan. 23rd: "I'll be delighted to tell you how many testimonies I heard of your usefulness here in June last. Many were convinced, and began to put by weekly, at least a tenth."

II. Progress in the practice of public Weekly Offerings.

The materials at hand to illustrate this point would crowd a pamphlet. A few distinct recent testimonies may be more prized than general statements. "Cheshire, 23rd January.—We shall carry on 'Free-Will Offerings' for the labourer's hire alone. This is now the fifth year. Many do well; I have no doubt some might do better." "Suffolk, Dec. 26.—I am happy to say the Weekly Offering system stands its ground much better than I expected." "Derbyshire, Feb. 4.—We continue to go on satisfactorily with the Weekly Offering. We have had it in operation four years, and have every reason to be satisfied. The churches also, who have adopted it in D. and N., yet find very pleasing results. Wishing you long life and health to promote this improved system." "Lincolnshire, Jan. 5.—The Weekly Offering works well. We do not yet carry out the storing system, which I look upon as the root of the matter." "Nottinghamshire, Dec. 4.—The Weekly Offering among us is quite successful." "Somerset, Dec. 25.—This is the fourth year of the 'Weekly Offering,' and we have no wish to return to the old system of pew-rents, &c." "London, Jan. 19.—You will remember visiting us last February, to inaugurate the Weekly Offering at ——— Chapel. I had often wished it, often spoke of it, and recommended it, but such bad things were prophesied concerning it, that I refrained from pressing it, and it was left over time after time, till it came to this—something must be done, our present system is insufficient, causing the accumulation of debt to the

* Vide "Independency in Bristol," by Rev. M. Caston.

treasurer, against which we cannot long stand. The Weekly Offering has succeeded, admirably succeeded, and filled our hearts with thankfulness and joy; the old system of quarterly collections, of which we had usually seven in the year (*only think of seven quarterly collections in one year!*), would, I believe, during the past year have raised no more than £40, while the ten and a-half months of Weekly Offerings have produced £98, and during the last six months have raised £180 additional, in liquidation of former deficiencies. By the Weekly Offerings, all incidentals were met, and a balance of £10 left, which will supplement the small income of the minister, so that we have all reason to be glad."

The power of Weekly Offerings has a fine illustration in the fact, that an average of £19 a Sabbath has been obtained at Mr. Spurgeon's Metropolitan Tabernacle, towards the last year's support of his College. The lists of collections for the Lancashire District show the efficiency of this process, and some churches intend to employ it in future for home interests.

The Open Church Society is doing good service in this direction in the Church of England. The Editor was solicited by the president and secretary to address its annual meeting in Manchester last year. This Society is entering upon its labours again this year with higher purpose and energy. One of its adherent clergy lately wrote to the Editor, "I wish we had among us more advocates, as zealous and indefatigable as yourself, of the great and half-forgotten Christian principles of giving, by calling attention to which, you must be doing an important service."

III. Progress in Great Britain.

In speaking of Britain on this point, it may be proper to refer first to *England*, as it was here that aggressive measures were first taken twenty years ago—when the generosity of a London physician called forth "Mammon," and other valuable works, which induced reflection on the sin of covetousness, and stimulated many to a higher liberality. Passing over the Editor's more private labours for above seven years, in almost all the counties of England; the public operations of the Systematic Benevolence Society in prin-

pal towns for three years, with the efficient aid of the public press, have advanced this subject as one of the grand Christian questions of the age. During the months of January and February last, great meetings were held by this Society in Leeds and Liverpool, which are believed to have exercised a powerful influence in those important towns, while Manchester has witnessed a gathering and an enthusiasm, in the great Free Trade Hall, not realized there since the grand Anti-Corn Law Demonstrations. Let an instance of progress suffice for brevity's sake. One of a deputation of ministers to churches, some of whose pastors received only £35 a year, sought information of the Editor in 1857. This gentleman lately said that no minister of that church in England would have less than £150 per annum, after April next.

Ireland comes next in order of time, as the next impulse which gave origin to the volume, "God and the Gospel," and the Systematic Benevolence Society sprang from Belfast. The residence of Dr. Cather, in Belfast, until last autumn, with the most valuable help of that patriarch and personification of scriptural giving, Dr. Morgan, have tended, with providential circumstances, not only to greatly enlarge the liberality of Ulster, but also, besides stimulating Ireland in her remotest provinces, to originate those measures which, beyond all others, have waked up the attention of Britain and America to the subject of conscientious and proportionate giving to the Lord.

Scotland is not behind her sister countries in any respect; while the force of conviction that is seizing her; her readiness to learn from any one who has truth to tell; the high ability of her ministry, and her ever growing liberality, bid fair to place her at the head in the race of scriptural generosity.

Wales has not been without progress in this matter, as recent noble undertakings abundantly prove.

Concerning all these labours and successes, we devoutly exclaim, "What hath God wrought!" "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake!"

Family Reading.

WHAT IS CALVINISM?

THE substance of the Calvinistic doctrine is:—that God, from eternity, chose, or elected, certain men to everlasting life; and resolved, certainly and infallibly, to effect the salvation of these men, in accordance with the provisions of a great scheme which He had devised for this purpose—a scheme, without which no sinners could have been saved; and that, in making this selection of these individuals,

who were to be certainly saved, He was not influenced or determined by the foresight or foreknowledge that they, as distinguished from others, would repent and believe, and would persevere to the end in faith and holiness; but that, on the contrary, their faith and conversion, their holiness and perseverance, are to be traced to His election of them, and to the effectual provision He has

made for executing His electing purpose or decree, as their true and only source—they being chosen absolutely and unconditionally to salvation; and chosen also to faith, regeneration, and perseverance, as the necessary means, and, in some sense, conditions, of salvation. Now, if this doctrine be denied, it is plain enough that the view which *must* be taken of the various points involved in the statement of it is, in substance, this:—that God does not make from eternity any selection of some men from among the human race, whom he resolves and determines to save; that, of course, he never puts in operation any means that are fitted, and intended, to secure the salvation of those who are saved, as distinguished from others; and that, consequently, their faith and regeneration, with which salvation is inseparably connected, are not the gifts of God, effected by His agency, but are wrought by themselves, in the exercise of their own powers and capacities. On this theory, it is impossible that God could have decreed or purposed the conversion and salvation of those who are saved, any more than of those who perish. And the only way in which their salvation, individually, could have come under God's cognisance, is that merely of its being foreseen as a fact future—which would certainly take place—though He neither decreed nor caused it—their own acts in repenting and believing, and persevering in faith and obedience, simply foreseen as future, being the cause, or ground, or determining principle of any acts which God either did or could pass in regard to them, individually, as distinguished from the rest of their fellow-men. This brings out the true, real, and only possible alternative in the case; and it is just, in substance, this: whether God is the true author and cause of the salvation of those who are saved? or whether this result is to be ascribed, in each case, to men themselves? Calvinistic and Arminian writers have displayed a considerable variety in their mode of stating and discussing this subject; and Calvinists, as well as Arminians, have sometimes imagined that they had fallen upon ideas and modes of statement and representation, which threw some new light upon it—which tended to establish more firmly their own doctrine, or to expose more successfully that of their opponents. But the practical result of all these ingenious speculations has always, upon a full examination of the subject, turned out to be, that the state of the question was found to be the same as before—the real alternative unchanged—the substantial materials of proof and argument unaltered; and the difficulties attaching to the opposite doctrines as strong and perplexing as ever, amid all the ingenious attempts made to modify their aspect, or to shift their position.

The practical lesson to be derived from these considerations—considerations that must have suggested themselves to every one who has carefully surveyed this controversy—is, that the great object we ought to aim at, in directing our attention to the study of it, is this: to form a clear and distinct apprehension of the real nature of the leading point in dispute—of the true import and bearing of the only alternatives that can be maintained with regard to it; to familiarise our minds with

definite conceptions of the meaning and evidence of the principal arguments by which the truth upon the subject may be established, and of the leading principles applicable to the difficulties with which the doctrine we have embraced as true may be assailed; and then to seek to make a right and judicious application of it, according to its true nature, tendency, and bearing, without allowing ourselves to be dragged into endless and unprofitable speculations, in regard to its deeper mysteries or more intricate perplexities, or to be harassed by perpetual doubt and difficulty.
—*Dr. Cunningham.*

LUTHER'S SPIRITUALISM.

So profoundly was Luther himself frightened at the very name of miracle, that he would not admit it, or even talk of it as existing in the church, if he could avoid it. "Luther," says Michelet, "did not love to hear anyone insist on the miracles. He looked upon them as a very secondary class of proofs." Yet he was continually admitting them, if they were only connected with the devil. He observed that "Christ once appeared on earth visibly, showed His glory, and, according to the divine purpose of God, finished the work of redemption and the deliverance of mankind. I do not desire He should come once more in the same manner, neither would I that He should send an angel to me." He added, that he desired no "visions or revelations." And here we have that mistaken idea adopted so generally by Protestantism, and which has proved, indeed, "a most deadly error," namely, that miracles and revelations once made, would serve for ever. That evidence given in one age will serve for a very distant age. Time has shown the fallacy of this idea. It has shown that evidence, like all other things on earth, wears out, and loses its life. It is precisely on this ground that the erroneous materialism of the present day rests. The evidence of the ancient miracles is so far off that people deny that it ever existed, and nothing but new miracles, those miracles which Christ promised to the end of the world, and which would have been the constant attendant of the church, if men had retained their faith, can renew that faith. But more of this anon.

Luther, however, was forced to admit that angels were "watching and protecting;" but he desired his followers not to trouble themselves about the manner in which it was done; God having said it, it was sure. "The angels," he said, "are all up in arms, are putting on their armour, and girding their swords about them." Desiring no outward gifts of miracles himself, he yet added, "Not, however, that I derogate from the gifts of others, if haply to anyone, over and above Scripture, God should reveal aught by dreams, by visions, or by angels." He moreover firmly believed that he was incited to his attack on the Papacy by direct divine inspiration, and he often spoke things prophetically concerning Charles V., concerning the affairs of Germany and of Protestantism.

and he said, "I certainly am of opinion that I speak these things in the Spirit."

Believing, then, in direct spiritual inspiration, in the probability that spirits, visions, and angels might appear to others, why did not Luther wish them to appear unto himself? It was because this stout-hearted man, who did not fear the devil, like too many of to-day, was afraid of ridicule and criticism. He confessed that if God gave him the grace to work miracles, the Papists would immediately say that the devil did them by him. He had so bitterly ridiculed, and so heartily abused the Catholics for their manufactured miracles, that he was now afraid to have the power of working true ones, lest they should retort. We have a striking example of this given by Seckendorf in his "Comment. de Lutheranism." Certain persons had brought to Luther a girl eighteen years of age, said to be possessed of the devil. Now Luther believed firmly in possession, but had a fear of using exorcism for the reason just given. He says, "Men are possessed two ways, corporally and spiritually. Those possessed corporally are mad people, whom he has permission to vex and agitate, but he has no power over their souls. The impious, who persecute the divine truth, are possessed spiritually." Such men as Annas, Caiaphas, Julian the Apostate; the pope, his cardinals, bishops, and priests who persecuted Protestantism, he believed were possessed spiritually, and would not be delivered by any human means. He had a notion too, that "we cannot expel demons with certain ceremonies and words as Jesus Christ, the prophets, and apostles did. All we can do is, in the name of Jesus Christ, to pray the Lord God, of His infinite mercy, to deliver the possessed persons." And he adds that, if this was done in faith, it will be efficacious. "But we cannot of ourselves expel the evil spirits, nor must we even attempt it." In these remarks the great Reformer, so far as the apostles were concerned, makes a distinction without a difference; for the apostles were assured by Christ that the devils did not go out without prayer and fasting. The apostles never pretended to cast out devils of themselves, but by the conferred power of God. But Luther was, no doubt, thinking of the wordy forms of exorcism employed by the Romanists.

The young girl in question being brought before him, he ordered her to repeat the Apostles' Creed, but she stopped at the name of Jesus Christ, and could not pronounce it. Upon this Luther said, "I know thee, Satan; thou wouldst have one begin exorcising with great parade; but I will do no such thing." On the following day she was brought into the church whilst Luther was preaching, and after the service into a small chapel. She was thrown upon the floor in convulsions, and Luther laid his hand on her head, and repeated over her the Creed, the Lord's Prayer, and the words of John, "He that believeth in me, the works that I do he shall do also, and greater works than these shall he do."

These words, one would have thought, might have inspired Luther with a bolder faith in the delegated power of Christ; and had they done so, he would have saved Protestantism a fearful loss of divine potency,

and from a long dark reign of rationalistic barrenness. However, he prayed to God with the rest of the ministers of the church, that for Christ's sake He would cast the devil out of the girl. He then touched her with his foot, saying, "Proud devil, thou wouldst indeed that I should now proceed against thee with great parade, but I will do no such thing. I know that thy head is crushed, and that thou liest prostrate at and under the feet of our Lord Jesus Christ!" He then went away, and the girl was taken home to her friends, who afterwards wrote that she was no more troubled by the spirit.

On another occasion at Eisenach, a woman was the victim of horrible convulsions, of which no doctors could cure her; for, says Luther in his "Table-Talk," it was the direct work of the devil. Her hands and feet were bent into the form of horns, her tongue was dry and rough, and her body much swollen. Luther visited her, and said, "God rebuke thee, Satan, and command thee, that thou suffer this, His divine creature, to be at peace." He then prayed for her release from the demon, and the woman said, "Amen." That night, for the first time for a long period, she enjoyed refreshing sleep, and awoke in the morning perfectly well.

Thus, it is clear, that Luther was a genuine spiritualist, not ignoring the divine side of it, as our clergy and literati do now-a-days, but was only afraid of throwing himself boldly into its practice from fear of that bugbear, criticism. His wife occasionally saw visions, and Luther fully believed in them. In the night preceding the death of their daughter, Magdalen, who died at the age of fourteen, Madame Luther in a dream saw two beautiful youths come to her and ask her daughter in marriage. On telling the dream to Melancthon in the morning, he said, the youths were the angels coming to carry the dear virgin to the true nuptials of the heavenly kingdom. Magdalen died that afternoon. Luther, too, had his own visions. He says that on one occasion he saw two signs in heaven. One was the arch of heaven resting without any visible support; and the men of to-day, he said, were trying in vain to find out where the supports were, and to grapple them with their hands if they could; but he felt a conviction that they never would be able to do it. Then he saw beneath him a rainbow bridge bearing up the heavens, and he saw that God could make even a slight aerial line do His will, and support the whole firmament if necessary. On another occasion he says, "On Good Friday last, being in my chamber in fervent prayer, contemplating with myself how Christ my Saviour on the cross suffered and died for my sins, there suddenly appeared upon the wall a bright vision of our Saviour Christ, with the five wounds, steadfastly looking upon me, as if it had been Christ himself corporeally. At first sight I thought it had been some celestial vision, but I reflected that it must needs be an illusion and juggling of the devil, for Christ appeared to us in His word, and in a meaner and more humble form; therefore I spoke to the vision thus, 'Avoid thee, confounded devil! I know no other Christ than He who was crucified, and who in His word is pictured and presented

o us.' Wherefore the image vanished, clearly showing of whence it came."

It is pretty apparent that Luther was so possessed of the idea of the devil that, had Christ appeared to him, as He did to St. Paul, or to St. John in the Revelations, he would have said, "Avaunt thee, Satan!" and lost the benefit of the vision. This was the weak side of Luther. The devil, he imagined, was so outrageous at his war on the Papacy, that he haunted him day and night in a most vindictive manner. In the "Tischreden" or "Table Talk" of Luther, written down and published by his friends, we have some scores of pages relating the personal appearances of the devil to Luther, and of his conversations with him, and the reformer's defiance of him. Luther saw devils in everything. He saw them in tempests, in diseases, in calamities. "Many devils are in the woods, in waters, in wildernesses, and in dark pooly places, ready to hurt and prejudice people; some are also in the thick, black clouds, which cause hail, lightnings and thunderings, and poison the air, the pastures, and the grounds. When these things happen, then the philosophers say it is natural, ascribing it to the planets, and showing I know not what reasons for such misfortunes and plagues as these." . . . "I see him there, not very far off, puffing out his cheeks till they are all red, blowing, and blowing, and blowing against the light; furious, mad; but our Lord Jesus Christ, who, in the outset, gave him a good blow on his inflated cheek, still combats him vigorously, and will combat him till the end of things." One day, when there was a great storm abroad, Luther said, "It is he the devil who does this; the winds are nothing else but good or bad spirits. Hark now the devil is puffing and blowing!" (Tischreden, 219.) "The devil harasses the workmen in the mines, and often makes them think they have found new veins, and they labour and labour, and it turns out all a delusion." Luther taking up a caterpillar, said, "Tis an emblem of the devil in its crawling talk, and bears his colours in its changing hue. I maintain," he said, "that Satan produces all the maladies which afflict mankind, for he is the prince of death." He had absolute belief in the reality of witchcraft. "Witchcraft is the devil's proper work, wherewith, when God permits, he not only hurts people, but makes away with them; for in this world we are as guests and strangers, body and soul set under the devil. He is god of this world," &c. "Idiots, the lame, the blind, the dumb, are men in whom ignorant devils have established themselves; and all the physicians who attempt to heal these infirmities, as though they proceeded from natural causes, are ignorant blockheads, who know nothing about the power of the demon." . . . "In many countries there are particular places to which devils more especially resort. In Prussia there is an infinite number of evil spirits. In Switzerland, on a high mountain, not far from Lucerne, there is a lake they call Pilate's Pond, which the devil has fixed upon as one of the chief residences of his evil spirits, and they are there in awful numbers. In Poltersberg, there is a lake similarly cursed. If you throw a stone into it, a dreadful storm imme-

diately arises, and the whole neighbouring district quakes to its centre. 'Tis the devils kept there prisoners, who occasion this." (Tischreden, 212). Luther attributed direct acts of violence and abduction to the devils. "Satan once tried to kill our prior, by throwing down a piece of wall upon him, but God miraculously saved him." "At Sassen, the devil carried off, last Good Friday, three grooms who had impudently devoted themselves to him."

Now nobody, now-a-days, need be told that Luther was attributing to the devil on many occasions the simple operations of nature, and nobody is called on to believe that the devil threw down walls, rotten probably by time, or flew away with impious grooms. The fact was, that Luther's openness to spiritual influences was made one-sided by his horror of being charged by the Papists with doing the sacred miracles, which in them he had charged to diabolism or trick. The whole weight of his spiritualism was thus thrown to the demoniac side, and on that side became exaggerated. He saw where devils were so frequently, that he at length saw them in appearances and causes where they were not. He is one of the greatest warnings against rejecting phenomena from prejudice, and not weighing well both sides, and thus arriving at a well-balanced cognizance of things. Shutting his mind against the fair side of spiritualism, he opened it not only to the palpably evil near him, but to the vague and dark beyond. There was, undoubtedly, in Luther's experience, a mixture of the real and the unreal, the unreal arising from this fixed one-sidedness.

The palpable personal appearances of the devil to Luther are amongst the most curious passages of his life. Everyone is familiar with the fact of his throwing the inkstand at the devil's head as he interrupted his translation of the Bible in the castle of Wartburg, and many, like myself, have seen the reputed mark on the wall. The matter-of-fact manner in which he relates these occurrences is amusing. "When in 1521, on my quitting Worms, I was taken prisoner near Eisenach, and conducted to my Patmos, the castle of Wartburg, I dwelt far apart from the world in my chamber, and no one could come to me but two youths, sons of noblemen, who waited on me with my meals twice a day. Among other things they had brought me a bag of nuts, which I had put in a chest in my sitting-room. One evening, after I had retired to my chamber, which adjoined the sitting-room, had put out the light and got into bed, it seemed to me all at once that the nuts had put themselves in motion, and jumping about in the sack, and knocking violently against each other, came to the side of my bed to make noises at me. However, this did not harm me, and I went to sleep. By-and-by I was awakened up by a great noise on the stairs, which sounded as though somebody was tumbling down them a hundred barrels one after another. Yet I knew very well that the door at the bottom of the stairs was fastened with chains, and that the door itself was of iron, so that no one could enter. I rose immediately to see what it was, exclaiming, 'Is it thou? Well, be it so!' (meaning the

devil), and I recommended myself to our Lord Jesus Christ, and returned to bed. The wife of John Berblib came to Eisenach. She suspected where I was, and insisted upon seeing me; but the thing was impossible. To satisfy her, they removed me to another part of the castle, and allowed her to sleep in the apartment I had occupied. In the night, she heard such an uproar that she thought there were a thousand devils in the place."—(Tischreden, 208.)

"Once," he says, "in our monastery at Wittenburg, I distinctly heard the devil making a noise. I was beginning to read the Psalms, after having celebrated matins, when interrupting my studies, the devil came into my cell, and there made a noise behind the stove, just as though he was dragging some wooden measure along the floor. As I found that he was going to begin again, I gathered together my books and got into bed. . . . Another time in the night, I heard him above my cell, walking in the cloister, but as I knew it was the devil, I paid no attention to him, and went to sleep.

"It is very certain," says Luther, "that as to all persons who have hanged themselves or killed themselves in any other way, 'tis the devil who has put the cord round their necks, or the knife to their throats." "If we could see how many angels one devil makes work, we should despair." There are, according to Luther, three things that he is afraid of—ridicule, God's word, and sacred songs. He says he has often made him fly by calling him "Saint Satan!" and telling him that, if Christ's blood shed for man be not sufficient, he had better pray for us. Our songs and psalms sore vex and grieve him. Yet Luther had the profoundest idea of the devil's intellect and power of reason. "The devil, it is true, is not exactly a doctor who has taken his degrees, but he is very learned, very expert for all that. He has not been carrying on his business during thousands of years for nothing." (Tischreden, 224.) "I know the devil thoroughly well; he has over and over pressed me so close that I scarcely knew whether I was alive or dead. Sometimes he has thrown me into such despair that I even knew not that there was a God, and had great doubts about our dear Lord Christ. But the word of God has speedily restored me." (Tischreden, 12.)

"'Tis marvellous," says Bossuet, "to see how gravely and vividly he describes the devil coming to him in the middle of the night, and awakening him to have a dispute with him; how closely he describes the fear which seized upon him; the perspiration which covered him; his trembling, the horrible feeling of his heart throughout the dispute; the pressing arguments of the devil, leaving no repose to his mind; the sound of the evil one's powerful voice, and his overwhelming method of disputation, wherever question and answer came immediately one upon the other. 'I felt,' he tells you, 'I felt how it is people so often die suddenly towards the morning. It is that the devil can come and strangle men, if not with his claws, at all events with his pressing arguments.'" (Variations de l'Eglise, II. 206.)

The case immediately referred to is the

grand argument given by Luther in his treatise "De Missâ Privatâ et Uctione Sacerdotum," and quoted at length in Audin's "Vie de Martin Luther." Luther, according to this famous colloquy, had celebrated private mass nearly every day for fifteen years. The devil, as Luther supposed the spirit to be, commenced by throwing in a doubt whether the wafer and the wine were really the body and blood of Christ, and whether he had not all that time been worshipping merely bread and wine. He upbraided him with putting the Virgin Mary and the saints before Christ, and thus degrading and dishonouring Christ. In the second place, that he had abused the institution of the mass by using it privately, contrary to its ordained purpose, and thus committed sacrilege as a consecrated priest. He supported his arguments by the most apposite references to Scripture. He reprehended him for depriving the people of the sacrament, taking the elements only himself: whereas it was clear that Christ meant all His followers to partake of His sacrament. He called in question his very consecration as a priest, as having done contrary to the institution of Christ, and telling him that, in that case, he had performed mass without due authority, and at the same time withheld the sacrament from the people. He upbraided him as impious on this account; that in the mass there was wanting the end, the design, the fruit, the uses for which Jesus Christ established the sacrament—that it should be eaten and drunk by the whole flock. That it was not there that Jesus Christ was himself taken in the sacrament, but that it was not intended that a priest should take the sacrament himself, but take it with the whole church. With these and many other arguments the spirit pressed home the matter on Luther, threw him into the deepest distress, and so completely convinced him of the sinfulness of private masses, that he never again practised them.

And here we may ask whether this powerful spirit was, as Luther supposed it, the devil, or a devil? It is likely that the devil, if Luther was in the practice of an iniquity, would come and reason him out of it? All the spirit's arguments are sound and scriptural, and convince the Reformer. Is that the language or the object of a devil? On the contrary, the whole scene, and the whole of the sentiments, go to prove that the spirit was a great as well as a powerful spirit; but which Luther, from his crotchet that all spirits appearing to him were devils, could believe nothing else. Many readers, however, will move the previous question, and doubt whether Luther really saw and conversed with spirits at all; whether he were not under a mere delusion of his excited imagination. On that point I should myself have doubted too, had I not seen so many things of a like nature of late years, and that only in common with some millions of people. Luther, no doubt, was a great and open medium. This was essential to his great mission. To call a man a great religious reformer is the same as calling him a great spiritual medium. Without this mediumship—this communication intimate and enduring, with the spiritual world with the Holy Spirit and His holy angels—

man can reform nothing; he is a dead thing, and cannot emit new life and sentiment to the world. That Luther saw and conversed with spirits, good and bad, there can be no doubt; but there can be as little that he received stories of such things from other people too credulously. As little can there be any doubt that his horror of falling into the practices which he had condemned in the Romanists had so completely usurped his mind that to him all spirits who came were evils to his imagination, though they, as in

the mass case, convicted him of error, and converted him to the truth. But if Luther, heart of oak as he was, could not see in spirits manifesting themselves to him aught but demons, he was a thorough spiritualist, not only in a most positive faith in them, but also in the power of Christian ministers to cast them out, in the truth of witchcraft, and in the sensible inspiration of the Holy Spirit in true preachers of the Gospel.—*Howitt's "History of the Supernatural."*

Christian Catechisms.

A CATECHISM ON PRAYER MEETINGS.

Question. What is a prayer meeting?

Answer. An assembly where Christians meet for prayer, and are met by their Saviour.—Matthew xviii. 29.

Q. How shall prayer meetings be made interesting?

A. By keeping our hearts at all times in a devout and spiritual frame.

Q. How are prayer meetings often spoiled?

A. By going to them with a cold heart.

Q. How may those who lead in prayer pray to the edification of the people?

A. By being direct, earnest, fervent, short, believing. All prayers recorded in Scripture are brief, and generally for particular rather than for general objects.

Q. What are "vain repetitions?"

A. To go over the same ground in the same prayer repeatedly, by circumlocution; or by repeating, with every breath, the name of the Supreme Being. Some persons will begin every sentence with, "O our heavenly Father," whereas in the Lord's Prayer it is introduced once only, at the beginning. Vain repetitions are wearisome and painful to the hearer, and unacceptable to God.—Matthew vi. 7.

Q. What should be most prominent in our prayers?

A. In the Lord's prayer there are three petitions for the glory of God and the coming of His kingdom, before any for ourselves. But men often reverse this, and make a long prayer for themselves, and then put in a single petition, at the close, for Christ's kingdom.

Q. What is the greatest defect in social prayer?

A. Formality.

Q. How is formality induced?

A. First, by cold or languid affections; secondly, by always running the same round in our prayers.

Q. How may formality be corrected?

A. First, by keeping our spiritual affections lively and active; secondly, by getting out of the rut.

Q. How may we hinder the devotions of others?

A. By using low, uncouth, or ungrammatical expressions, misquoting Scripture, &c., or by a wandering, tedious, dull, or languid manner.

Q. How are these things to be corrected?

A. By studying propriety of expression; by a lively sense of our wants, and by stopping when we have expressed all that we really feel.

Q. What should be the character of exhortations in a prayer meeting?

A. Direct, confined to a single point, and short. It is better to hear a few words from many, than many words from a few.

Q. How long should a prayer meeting be?

A. Never so long as to be wearisome to the people; for "where weariness begins, devotion ends."

QUESTIONS FOR SELF-EXAMINATION.

1. Am I selfish in business—serving only myself?

2. Am I selfish in religion—merely bargaining with God?

3. Am I sincere in all that I do?
4. Am I consistent in my profession?
5. Am I aiming to please God?
6. Is His will the law of my heart?
7. Does my faith overcome the world?
8. Have I a conscious communion with God?
9. Am I at peace with myself and with all men?
10. Do I honestly pray for my enemies?
11. Have I the Spirit of Christ?
12. Do I do to others as I would have them do to me?
13. Have I been careful of the reputation of others?
14. Have I made restitution for wrong?
15. Have I sustained or destroyed my reputation?
16. Have I been Christ-like to the poor?
17. Am I, or do I intend, to be a good example?
18. Am I willing to search my heart

to the bottom, and act out my convictions?

19. Am I truly consecrated to God?

20. Do those who know me get the impression that I really care for their souls?

21. Do I prevail in prayer?

22. Am I conformed to the world?

23. Does the world engage me sooner than God?

24. Do the impenitent expect to be appealed to when they meet me, and do the wicked on that account fear me?

25. Am I controlled by prejudice?

26. Do I honour religion?

27. Am I more attentive to my own or others' faults—more disposed to censure or confess?

28. Have I kept my covenant?

29. Am I honest in all my excuses?

30. Do I control my temper and my tongue?

31. Am I circumspect in my family?

32. Am I humbled by the past?

Finnay.

The Colonies.

ANGLO-SAXON COLONISATION AND THE DIFFUSION OF CHRISTIANITY.

BY PROFESSOR GIBSON.

MR. GIBSON opened by referring to the origin and early history of the Anglo-Saxon race, called as it had been by the Great Ruler of nations to occupy a conspicuous place in connexion with the civilisation and Christianisation of the world. Spain and Portugal had anticipated England by a whole century in the work of colonisation, nor was Virginia planted till 1607, a hundred and six years after Sebastian Cabot had proclaimed the existence of the New World. America was planted largely by a race of Protestant men, whose whole activity owned evangelical religion in its grandest animating principle. Spain had possession of Mexico and of Peru a century before, but the moral forces were wanting which alone could render her colonisation a blessing to the nation. The two

nations descended of the Anglo-Saxon race now shared between them almost the whole of the continents and islands of the New World. The gold discoveries, also, which had given such a mighty impetus to colonial enterprise, had been reserved to the present powerful epoch, and had the balance of power been doubtful, this alone would have turned it in favour of those nations as the masters of the world. Though far away from Europe, America occupied a most commanding position on the globe, being placed between the two barbarous and idolatrous continents—Africa and Asia. Radii drawn from its eastern, western, and southern shores reached almost all Pagan, Mohammedan, and Papal lands; while those brought up in these climatic extremes were fitted to go forth into

regions of like temperature, to carry thither and teach the principles of learning, liberty, and religion. For the present, alas! America was arrested in its onward movement, and a disastrous eclipse had darkened all the western sky; but were the thunder-cloud of war dissolved, there were grounds to augur for that great community a futurity of influence and usefulness such as perhaps no nation had ever equalled. To it, as well as to ourselves, belonged the heritage of all that was most precious in the memory of our sages, and saints, and martyrs. It was impossible not to have strong faith in the recuperative powers of such a people, or to believe that at such a crisis it would be consigned to permanent retrogression and decay. With reference to the means by which evangelisation in our colonial possessions and elsewhere might be best accomplished, it might be observed in general that the work of missions would, perhaps, be best accomplished by the zeal and energy of the several churches, each acting according to its own particular constitution, while at the same time each cultivated friendly relations with the rest, merging denominational aggrandisement in a desire to promote the glory of their common Lord. It was too manifest, however, that they were not sufficiently alive to their responsibility in this matter, and that the most hopeful aspects of the times—the re-opening of Japan to the intercourse of Christian nations, the signs of religious inquiry among the Mohammedan population of Turkey, the exploration of Africa from every side, the increased security and facility of Christian labour in India—all this, which one would imagine would have fired the churches, like the opening of the last seal of prophecy, hardly kindled throughout the Christian host any perceptible enthusiasm, so immeasurably was the providential enlargement of the field of operation in advance of the agencies and resources available for its occupation. Might not the inquiry, therefore, be raised, whether there was not too much of a reliance upon established forms and usages of missionary agency, as if to keep the machinery in fair working order were equivalent to the evangelisation of the world? Some such conviction seemed to have occupied the mind of the late Dr. James Alexander, of New York, when in one of his familiar letters he inquired,

among other things, whether the world's conversion would not result, under God, from an action more universal, more cheap, and more flowing from great affections in every church and every member of it? And the late Dr. Addison Alexander, in his commentary upon Acts viii. 4, had remarked it was most natural to understand the verse as referring, not to preaching, in the technical or formal sense, but to that joyful and spontaneous diffusion of the truth which was permitted and required of all believers, whether lay or clerical; ordained or unordained. And did not the records of the young ages of the faith accord with this representation? The first disciples, by virtue of their discipleship, carried with them, into every region where they were scattered, the light of the glorious Gospel, and wherever they went proclaimed Christ crucified as their Lord and King. No doubt the church, as an organization, had its special work to do in the diffusion of the truth, and it was especially devolved on her, and her distinctive function, to evangelise the nations; and doubtless there were peculiar facilities in the early times, in consequence of the unity of the Roman empire, and for other reasons, for spreading abroad the truth and publishing salvation; but the grand secret of the matter was, that every one who professed the name of Jesus felt constrained to make Him known to every creature within the range of his influence. Here lay the strength of the new religion—plain, simple-hearted men, feeling in their inmost soul the power of a new life, infused that life into the very heart of society. And was there not a lesson here for the present times? While the most comprehensive plans and the most efficient organisation were necessary, and while the highest order of minds, subject to the highest preparatory training, were demanded for the work, yet what a mighty impetus would be given were there brought into the field the agency of Christian colonists going forth to plant themselves as living representatives of Christianity in Pagan lands? Here were a nobler mission for the Anglo-Saxon race than any which it ever dreamed of; and if, in laying out his plans for life, every private Christian should ask himself, "Where can I do the most in my lifetime for the cause of Christ and the salvation of men," and if the answer to that question should

lead him, in the light of Divine Providence, to some dark region of the earth, what an amount of consecrated zeal would thus be laid upon the altar of God, and what an augmentation of the triumphs of the cross might not be witnessed in the earth! While the time and talents of the missionaries proper should be concentrated upon the spiritual wants in the field, that moral influence which proceeded from a practical Christian civilisation would thus be superadded to their distinctive labours. Would not a wisely-conducted school of agriculture in Palestine do much for its enlightenment as to the scope and benefit in the civilising in-

fluences of Christianity? And was not Livingstone calling loudly for Christian mechanics, farmers, merchants, and manufacturers, to second his labours in Southern Africa? The genius, enterprise, science, and capital of the Anglo-Saxon race were in demand all over the world, and why should not Christian wisdom and love take advantage of all this, and use it, not for lucre, but for the benefit of mankind? When Christian responsibility in this matter should be felt, as it was in the beginning, we should witness a moral crusade before which the powers of darkness would be astonished and confounded.

Extracts from New Works.

SURPRISES APPROPRIATE TO THE PULPIT.*

MY DEAR BROTHER,—Having alluded to so great a variety of surprises, you naturally inquire, what kind of surprise power is appropriate to the pulpit? In trying to answer that question, I will first mention some varieties which I consider inappropriate.

1. All eccentric oddities in words or gestures not called for by the subject nor suited to the occasion.

I remember, when a boy, of hearing a preacher say, in connection with a great many singular contortions of his face and strange gestures, "You may call me a wild man, or a South American tiger, or an African lion, or what you please, but by the grace of God I am a Methodist preacher."

Another once arose and said to his audience, "I have got up here to display my ignorance before you all." He did all that he proposed to do.

An old brother told me, a few days since, that he once went to Vincennes to hear Lorenzo Dow preach on backsliding. Said he, "An immense concourse of people assembled in the woods, and waited some time for Dow's arrival. Finally he made his appearance, and at the time we all expected the sermon, he arose, climbed up a smooth sapling, and cried out, 'Hold on there, Dow, hold on.' Then he began to slide down, now and then stopping, and repeating, 'Hold on there, Dow, hold on.' He soon slid down to the ground, and put on his hat and left. That was all the sermon we got that day."

In my allusions to Lorenzo, I don't mean to cast any reflections on his character or precious memory. When I was stationed in Georgetown, D.C., a number of years ago, I took "reformation John Adams," of New Hampshire, to see Lorenzo's grave, in a cemetery in the northern suburbs of Washington City. Adams wept over it and said,

"Precious man of God, he was my spiritual father, and I have no doubt that I will meet him in heaven."

Many, I have no doubt, will in heaven record sweet memories of that eccentric servant of God; but we should not imitate his oddities.

2. All such as are of a doubtful moral propriety, or likely to have a demoralizing effect.

It is said of a celebrated American preacher, who knows well how to arrest attention, and hold it, and generally does so by appropriate means, that on a very warm summer day, when he arose in his pulpit to preach, his first sentence was, "It's d——d hot this morning." That was a sudden surprise, which arrested and astonished every hearer. After a moment's pause, he proceeded, saying, "I heard that shocking expression fall from the lips of a man as I entered the church a minute ago." He then preached a withering sermon against the sin of profane swearing. He accomplished, by that surprise, all that he designed, but at too great a cost. The startling announcement, coming from such a source, fixed so deep an impression on the mind of every hearer, especially of the young, that his whole sermon could not eradicate it, nor neutralize its poisonous effect. It rang, I doubt not, in the ears of every boy who heard it for a week, and he involuntarily repeated it to himself a thousand times, and perhaps quoted it to others, and apologized, by "Mr. — said it." The effect, upon the whole, must have been bad, decidedly bad.

At a camp meeting I attended last fall in

* From the "Model Preacher;" a series of letters illustrating the best mode of preaching the Gospel, By the Rev. W. Taylor, of California. London: Tinsdider.

Ohio, the brother who was appointed to preach Sunday, P.M., arose in the stand at the hour for preaching, and said, "I seldom ever tell an anecdote, but for the purpose of getting your attention, I'll relate one. I cannot vouch for its truth, but I give it to you as I got it." (Never tell a congregation, my brother, that you wish to arrest their attention, or that you will relate an anecdote. You can do all that much more easily, and effectually, without a previous advertisement of your design.) He then occupied about fifteen minutes in relating an old Egyptian legend, the hero of which, in company with his brother, was a robber of the king's treasury. The king set a trap of some kind, in which his brother was caught. Then to escape detection through his unfortunate brother, he cut off his head, and took it away with him, leaving the body so mutilated that it could not be identified. By various wonderful deeds of rapine and murder—which the preacher described—he became so notorious, that the king offered his daughter to any man who would detect and arrest him. The murderer was attracted by the fair reward, sought the acquaintance of the king's daughter, and having ingratiated himself into her favour gave himself up to her, as the murderer for whose apprehension she was to be the reward. He thus succeeded in getting her for his wife, and was promoted to high official position by the king. He appended no moral, but told it simply to arrest attention. It did arrest attention, but at quite too great a cost, for it honoured and rewarded the deepest, darkest deeds of infamy, and had a very bad moral effect.

I was shocked and grieved, and especially surprised, that a man of his experience and ability should resort to such means of arresting attention; for he is much more than an ordinary preacher, and could have arrested attention by the power of truth and appropriate illustration.

8. I would set the contraband seal on whatever is silly or irrelevant.

An old brother, while preaching at a camp meeting on one occasion, finding that his hearers were listless and sleepy, stopped in the midst of his discourse, and, after a pause of sufficient length to cause them all to look up, pointing upward, he said, "The fork of that tree would make a good pack-saddle." He thus arrested their attention, and then proceeded with his sermon. I think that was better than to let them go to sleep, but it was irrelevant, and hence inappropriate. He should have arrested attention, but he should have done it by a surprise that would have carried their thoughts and feelings to the subject of discourse, and not from it.

A brother, still living, was, on one occasion, preaching on the subject of hell. When he was about reaching the climax of his descriptions of the infernal regions, language seemed to fall under the weight of some wonderful forthcoming thought, when, after a little pause, he pulled a match out of his pocket, and, striking it, held it up, saying, "Do you see that? See its blue flames and curling smoke; and, O, what a smell! and yet this is a very small matter compared with the dreadful hell to which sinners are hastening."

That was a silly trifling with the subject and the occasion.

4. All stratagemical performances involving deception.

A brother, who is a man of considerable power, was preaching one night to a large audience, but failed to arrest their attention. In the midst of his sermon three young men came into church, to whom he addressed himself as they were entering, saying: "If I had known that you were coming in with that dagger to arrest these men, I could have had the whole matter amicably adjusted, and avoided all this trouble." The people were so startled that many sprang to their feet, and he had to assure them that there was no danger, and that he had only adopted that plan to wake them up, before he could get them quiet. He succeeded in arresting attention, but "paid too dear for the whistle." It was an uncertain sound of the trumpet. His hearers felt that he had been trifling with them, and the reaction was very unfavourable.

It is said that, at one time, when Lorenzo Dow preached under a large spruce pine, in South Carolina, he announced another appointment for preaching in the same place, on that day twelve months. The year passed, and as Lorenzo was entering the neighbourhood the evening preceding his appointment, he overtook a coloured boy who was blowing a long tin horn, and could, as I have often heard them, send forth a blast with rise, and swell, and cadence, which waked the echoes of the distant hills.

Overtaking the blower, Dow said to him, "What's your name, Sir?"

"My name? Gabriel, Sir," replied the brother in ebony.

"Well, Gabriel, have you been to Church Hill?"

"Yes, massa, I've been dar many time."

"Do you remember a big spruce pine-tree on that hill?"

"O yes, massa, I knows dat pine."

"Did you know that Lorenzo Dow had an appointment to preach under that tree to-morrow?"

"O yes, massa, every body knows dat."

"Well, Gabriel, I am Lorenzo Dow, and if you'll take your horn and go, to-morrow morning, and climb up into that pine-tree and hide yourself among the branches before the people begin to gather, and wait there till I call your name, and then blow such a blast with your horn as I heard you blow a minute ago, I'll give you a dollar. Will you do it, Gabriel?"

"Yes, massa, I takes dat dollar."

Gabriel, like Zaccheus, was hid away in the tree-top in due time. An immense concourse of persons, of all sizes and colours, assembled at the appointed hour, and Dow preached on the judgment of the last day. By his power of description he wrought the multitude up to the opening of the scenes of the resurrection and grand assize, at the call of the trumpet peals which were to wake the sleeping nations. Then, said he, "Suppose, my dying friends, that this should be the hour. Suppose you should hear, at this moment, the sound of Gabriel's trumpet." Sure enough, at that moment the trump of Gabriel sounded. The women shrieked, and many fainted; the

men sprang up and stood aghast; some ran; others fell and cried for mercy; and all felt, for a time, that the judgment was set, and the books were opened. Dow stood and watched the driving storm till the fright abated, and some one discovered the coloured angel who had caused the alarm, quietly perched on a limb of the old spruce, and wanted to get him down to whip him, and then resumed his theme, saying: "I forbid all persons from touching that boy up there. If a coloured boy, with a tin horn, can frighten you almost out of your wits, what will ye do when you shall hear the trumpet-thunder of the archangel? How will ye be able to stand in the great day of the wrath of God?" He made a very effective application. That was better than a long, dry sermon, conveying no impression, except that the tidings of Gospel mercy were of no moment at all, and sinners in no danger, or in danger so trifling as not to wake up the souls of either the preacher or his hearers. The deception involved in the latter case is quite as great, and much more fatal than the temporary deception of Dow's stratagem. But still, while that may have been admissible for Lorenzo Dow, such a thing, with all kindred stratagems, is not necessary to effective Gospel preaching, and should not be resorted to.

5. Extravagant flights of fancy, and chimerical surprises.

A modern preacher of considerable power, and great celebrity, among other fanciful pictures drawn, on one occasion, for the entertainment of his audience, represented an "angel running on a rainbow with a basket of stars in each hand."

Another, speaking of a conveyance to the better world, said, "I will jump astride a streak of lightning, put spurs to it and dash off to glory." Such fancies may arrest attention, but represent no reality in this world or the next, illustrate no truth, convey no definite instruction, and are hence inappropriate.

A young preacher in Indiana, I was informed, was preaching to a congregation, two-thirds of which were Campbellites, and said in his discourse, "The Campbellite church is the devil's drag-net which he is dragging through this world, raking up all the tadpoles in creation. The next morning after the resurrection, he'll have a grand fry out of you all." Many of his audience, as might have been expected, took offence, and some of them threatened to whip him. He heard of their threats, and, the next time he preached, told them that they need not suppose they could frighten him; said he, "I would not be afraid if I should meet your daddy, the devil, with a head as big as this world, and hell-fire flashing out of both eyes." Such things display some ingenuity, but are foolish and offensive, and can produce no good effect.

One of the greatest preachers of the west, whose memory is still as a sweet perfume to thousands who have caught inspiration from his lips, and expect to meet him in heaven, was preaching one night to a large audience, but failed for some time to arrest their attention. He knew the importance of doing that thing, and could not consent to waste his time and strength. Just as some of his hearers

were settling down for a snooze, he paused till he got them to look to see if he was still there, and then exclaimed, "God have mercy on your pot-metal souls." Turning to the venerable man behind, he said, "Brother Havens, what kind of souls have you got here? I can't do anything with them. I'll sit down, and let you try them. Get up here, brother Havens, and sluice hell and damnation upon them by the hogshead." Brother Havens refused to get up, and the preacher turned again to his startled audience, and preached a sermon which swept down the sinners like men slain on the field of battle, till the preacher's voice was drowned by their wailings of distress and cries for mercy. His figure of "sluicing hell and damnation on the people" was of the chimerical order; but extreme cases require extreme measures, and such a master as he was is the best judge as to what the occasion demands; and there were so much thunder and lightning in his surprises, that they proved themselves to be just the thing in that case necessary to extraordinary effect for good. It would not, however, be safe for you or me to try to imitate him, and yet we may gather a valuable lesson from him.

6. All attempts at soaring above our capacity—what Mr. Wesley calls "grasping at the stars and sticking in the mud."

An Irish orator once said, in his sermon, "Could I place one foot upon the sea, and the other upon the Georgiunside, dip my tongue into the livid lightnings, and throw my voice into the bellowing thunder, I would wake the world with the command, Repent, turn to God and seek salvation."

'Tis said that a friend of mine, thinking that very sublime, once tried in the pulpit to take the same flight, saying, "Could I place one foot on the sea, and the other on—ahem—on the Georgiunside—ahem, ahem—I'd howl round this little world." He choked on the big word, forgot the rest, and down he came a howling.

A young man, whose aspirations for celebrity as a preacher were only equalled by his want of all the essential elements except confidence, and who was finally discontinued from the work, was once discoursing on the expansive character of the human mind, and said, "Yes, my friends, the mind of man is so expansive that it can soar from star to star, and from satchelite to satchelite, and from seraphene to seraphene, and from cherrybeam to cherrybeam, and from thence to the centre of the doom of heaven." We have but few young men, I think, who would undertake such a flight as that. One such would finish the reputation of any young preacher as effectually as Mr. Thurston was finished by his last balloon ascension.

7. There is a great deal of what is known as "flowery preaching"—pretty sayings, and fanciful figures, which represent no specific truths, and illustrate nothing but the want of ideas. They seem to be used simply as the ornamental work of the performance. Such things, however, can not appropriately come under the head of surprises; for though they may tickle the ear, they are quite too light and ethereal to wake up the soul, having about the same effect on the conscience of a sinner as bird-shot on the hide of a rhinoceros.

Nearly akin to this, I will add, there is a highly-rhetorical style of preaching which arrests attention and excites admiration, but is too elaborate and abstract to impress the memory, and produce much lasting good.

The appropriate surprise power of any production, of the pulpit or the pen, is contained essentially in the truth itself, and not simply in the narration of it. Every thing, as I have said before, that God has revealed to us in His great magazine of truth—His revelations in nature, in His providence, and in His inspired word—is full of surprises. If "we meditate on all His works, and talk of His doings" correctly, and truthfully transmit the impression of them to the minds of our auditors, we will thus convey the surprises just as we receive them. But if we run God's

simple truths through a metaphysical mill, and grind them down, and then recast them by the model of a great deal of the abstract divinity of these days, we will mar and caricature all God's beautiful forms of truth, and render the truth itself pointless and powerless.

In my opinion, many misguided friends of religion thus murder the virgin of Truth, tear the flesh off her bones, and then dress up her skeleton according to their own ideas of ministerial dignity, and then bring her out for exhibition in splendid widely-expanded silk and satin. Some gaze with admiration, some cry, "Great is Diana of the Ephesians," and some go up and draw aside her veil, and find, alas! that she is dead—a pack of bones exceedingly dry.

Literature.

Romanism and Rationalism. By JOHN CAIRNS, D.D., Berwick. Strahan and Co.

THIS is a very noble performance. It is didactic rather than polemical. It passes by the whole herd of heretics, and deals with principles. To cultivated and thoughtful men it will form a high intellectual treat.

Memorials of the late Dr. Bennett: with the Funeral Services. Hamilton and Co.

THIS is a very instructive and refreshing publication. The sketch, the oration, and the sermon are all excellent.

Don't Say So. Book Society.

THIS "story for hard times and all times" is by the author of "Buy an Orange, Sir;" and is an exquisite production. It is a golden addition to the Juvenile Library.

Lays of the Pious Minstrel: Selections. Simpkin & Co.

A VOLUME well crammed with excellent matter, a beautiful present, and a rich *vade mecum*.

Pattie Durant: a Tale of 1662. Virtue, Brothers.

A BEAUTIFUL tale, much suited to instruct, brace, and benefit young people.

Twenty-nine Years in the West Indies and Central Africa: a Review of Missionary Work and Adventure, 1829-1858. By the Rev. H. M. WADDELL. Nelson and Sons.

THIS is every way a great work—one of the best of its class in the English tongue. Notwithstanding all that has been done, and nobly done, there is here much that is new, striking, and important. The amount of sterling matter that has been embodied is immense. It reflects great credit on Mr. Waddell's Society, and it will transmit his own name with honour to a very distant posterity. It is greatly fitted to advance the cause that is nearest the author's heart, and entitled to a place of honour in every domestic and congregational library.

The Thoughts of God. Nisbet & Co.

A DEEPLY devotional and edifying production.

Messiah's Many Crowns. By JEREMIAH DODSWORTH. Jackson, Walford & Hodder.

THIS book is every way greatly to our minds. It is full of grace and truth, quite a storehouse of Gospel verity, experience, and practice. Rarely has a volume of the same size embodied so much real worth.

NEGLECT NO ONE; FEAR NO ONE.—I thought of passing a house, because of the difficulty of getting to it; but conscience upbraided me, and I turned back and made my way as I best could. I sold more than three dollars' worth of volumes to the family—the mother, though impenitent, rejoicing in the opportunity of getting such instruction. A man threatened to put me out of his house

if I went to it. I called when he was absent, remained till he returned, and before leaving his premises I sold about sixteen dollars' worth of books, including a Family Library for himself, and other volumes to men in his service—the whole family being impenitent. I have learned from these incidents to despair of no one, however wicked or prejudiced.—*James Patterson Penn.*

Intelligence.

CONGREGATIONAL RECORD.

BERMONDSEY.—RECOGNITION SERVICE.—A recognition service was lately held at Ebenezer Congregational Chapel, Neckinger-road, Bermondsey, to welcome their new pastor, the Rev. R. H. Craig, late of Armagh. A tea-meeting took place at half-past five o'clock, when nearly two hundred sat down to tea. At seven o'clock a public meeting was held, when the chapel was completely filled. Charles Curling, Esq., occupied the chair. After a few appropriate remarks from the chairman, expressive of his deep interest in the religious welfare of Bermondsey, the Rev. George Rose dwelt on the urgent claims of the large parish, containing 60,000 souls, where they had only his own church and Mr. Craig's in connexion with the Congregational body, and felt there was room enough for all the united exertions they could put forth. The Rev. Dr. Edmond next addressed the meeting. The meeting was also addressed by the Revs. A. McAusland, Dr. Campbell, W. D. Corken, J. Pulling, and Mr. Maitland. Mr. Craig, in a few words, expressed his feelings of thankfulness and encouragement, saying he could not but thank God that evening and take courage.

BRIDPORT.—The annual meeting in connexion with the Independent Chapel, Bridport, lately took place. A tea was provided, of which about two hundred partook. The meeting afterwards was largely attended, upwards of four hundred persons being present. On the platform were the Rev. J. Rogers, minister of the chapel, in the chair; Rev. J. Thompson, of Beaminster; Rev. J. Fox, B.A., of Dorchester; Rev. J. Stephens, of Allington; Mr. Bennett, and Mr. Monteith, all of whom addressed the meeting. During the evening the choir sang several pieces of sacred music admirably. The Rev. J. Rogers, in the course of his speech, said:—"Six years ago we were in the old chapel, and what a change has passed over us since then! The idea was formed of building a new place of worship. You remember the crowded meeting we had when that idea was first broached in the old school-room.—Then we committed ourselves to the purchasing of a site, and which we now are upon, expending some £800. Then followed the erection of a chapel, and one of these school-rooms, involving an outlay of more than £3,700. Within the first year after arose the necessity for the second school-room and class-room. Then came the new organ and an additional outlay of £300 more, making in all, besides the usual contributions for other purposes, some of which I am glad to say were increased rather than diminished while all this work was progressing—yet making in all more than £4,800 raised in less than six years. It is a matter for thankfulness that so many assemble from Sabbath to Sabbath to hear the word of God; that our schools are in so satisfactory a state; both as to numbers and order; and that we are not left without some tokens of divine blessing upon the teaching of our friends. The church has been increased from time to time, not

only from the congregation, but from the schools. Many of the church members have died during the six years that we have been associated together, and not a few have been removed to other parts of the country; but, notwithstanding this, the church now is almost half as large again as it was six years ago. The Lord has been mindful of us, and has blessed us."

CHUDLEIGH.—The Rev. W. J. Payne, of the Western College, has accepted a cordial and unanimous invitation to the pastorate of the Congregational church at Chudleigh, rendered vacant by the resignation last Christmas of the Rev. J. Allen.

CRAVEN CHAPEL.—On Tuesday evening, February 24th, the annual financial church meeting was held, presided over by the pastor, the Rev. John Graham, which was numerously attended. The statements made as to the operations of the several Societies (sixteen in number) during the past year were of the most encouraging character, their efforts having been greatly blessed of God, and their efficiency sustained by the liberality of the church and congregation. Special efforts had also been made on behalf of the fund for relieving the distress in the cotton districts, the Bicentenary commemoration, and the repairs and decorations of the chapel. The total amount raised during the year for these and for various other religious and benevolent objects, including the support of the ministry, &c., was upwards of £3,820, being nearly £800 more than the previous year. One hundred and forty-four members had been added to the church, the total number of the church-book being rather over one thousand. The proceedings of the evening were calculated to awaken feelings of devout gratitude to God for the prosperity which He had vouchsafed, and, as was remarked by the pastor in his closing address, it was gratifying to think that while such enormous sums were spent in prosecuting the fratricidal war in America, in efforts to keep down the oppressed as in Poland, and even by our own country in providing the munitions and appliances of war, so large an amount as that before stated should have been raised by a single congregation for purposes connected, not with the destruction, but the salvation of men.

DUNDEE.—The Congregational church, Castle-street, Dundee, have given a very cordial invitation to the Rev. David Johnson, Musselburgh, to become their pastor, as successor to the Rev. A. Hannay, recently removed to City-road Chapel, London.

FETTER-LANE CHAPEL.—The anniversary of this chapel, celebrated recently, was the 203rd. Dr. Halley, in his address on that occasion, pointed—amid the varied decorations—to one bearing the names of all the ministers of the chapel, from Dr. Goodwin, the founder, in 1660, down to the present time, and gave a graphic description of each of them; and then referred to the fact that the minister of Fetter-lane Chapel was the first person who proclaimed George the First.

A messenger was despatched to Fetter-lane Chapel immediately on the death of Queen Anne. The minister was in the pulpit; the messenger dropped a white handkerchief from the gallery, which signal was understood, and pastor and people at once offered the first public prayers and thanksgiving for the present reigning family.

FINSBURY CHAPEL.—RECOGNITION SERVICE.—The recognition of the Rev. A. McAuslane as pastor of Finsbury Chapel lately took place. The opening services were conducted by the Rev. Clement Dukes, M.A. Mr. Taylor stated the circumstances under which Mr. McAuslane had been led to labour amongst them; after which the pastor stated the principles and doctrines he intended to teach, and the Rev. Dr. Campbell offered the ordination prayer. The Rev. George Smith, of Poplar, delivered the address to the minister, and the Rev. J. Graham, of Craven Chapel, addressed the church and congregation. A meeting was subsequently held in Finsbury Chapel, under the presidency of Mr. Samuel Morley, to celebrate the first anniversary of the settlement of the Rev. A. McAuslane. Refreshments were amply served prior to the public meeting, and the edifice was tastefully decorated with choice flowers. The proceedings were commenced by singing and prayer. Mr. Taylor then made a statement, from which we learn that the congregation, which after the decease of their late pastor (Dr. Fletcher) gradually decreased, was at the beginning of last year reduced to about three hundred. Now, on Sunday evenings especially, with the exception of the upper gallery, the chapel is well filled, and ninety-eight new members have been added to the church. The pew-rent receipts last quarter, as compared with the corresponding period of last year, were more than double. The collections had also increased in the same proportion. The entire income for the year 1862 was £568 14s. 11d., this amount being exclusive of considerable sums collected for the Missionary Society, Lancashire Relief Fund, and other benevolent objects. The meeting was addressed in language of congratulation by the chairman, Revs. Dr. Massie, Dr. Halley, J. Pillans, J. H. Wilson, and Dr. Campbell. The Rev. A. McAuslane thanked most heartily those who had come together that evening to sustain his efforts in that place of worship.

GUERNSEY.—The Rev. U. Brodribb Randall, M.A., late of Wareham, Dorset, has accepted an invitation from the Independent church worshipping in Eldad Chapel, Guernsey.

ILKESTON.—ORDINATION SERVICES.—Services have been held in connexion with the ordination of the Rev. R. Allsebrook, of Spring-hill College, as pastor of the church assembling in the Independent Chapel, Ilkeston. The introductory discourse on church principles was delivered by the Rev. H. Tarrant, of Derby; and the usual questions were asked by the Rev. T. R. Barker, and satisfactorily answered by the pastor elect. The ordination prayer was then offered by the Rev. H. Ollard, F.S.A., of Derby, and a most impressive and solemn charge to the pastor was delivered by the Rev. T. R. Barker, of Spring-hill College, from

2 Cor. v. 19. At the close of the afternoon service a substantial tea was served in the British Schools, and about 150 sat down to it. After tea, some short addresses of congratulation and counsel to pastor and people were delivered by the ministers present, and at seven o'clock the company adjourned to the chapel, when a sermon was preached to the people by the Rev. C. Clemanse, B.A., of Nottingham.

ISLINGTON.—OPENING OF ARUNDEL-SQUARE CHAPEL.—This chapel, situate in the Westbourne-road, Barnsbury, has been formally opened. The congregation of this chapel formerly assembled at Barnsbury Hall, under the Rev. J. De Kewer Williams, and afterwards met in the school-room in York-place, and from thence they removed to the school-room of the present building. The Rev. J. De Kewer Williams left the congregation some time since, and the Rev. Theophilus Lessey is now the pastor. The cost of the erection and fittings, exclusive of the ground on which it stands, will be £3 500, towards which about £1,500 has been raised, leaving a debt on the building of £2,000. The chapel is plainly but substantially built, and has pew accommodation for 700. The school-room is underneath the chapel. At twelve o'clock the Rev. John Stoughton, of Kensington, preached the opening sermon.

ROTHERHAM COLLEGE.—The Charity Commissioners have decided that "under the circumstances, there appears to be too much difference of opinion between the two parties to render it expedient that the Commissioners should, of their own authority, sanction the proposed amalgamation" of Rotherham with Airedale College, Yorkshire.

SHEFFIELD.—NEW CONGREGATIONAL CHAPEL.—The "Tabernacle," the new chapel erected for the use of the Congregational church formerly worshipping in Lee Croft, has been formally opened and dedicated; on which occasion the Rev. H. Allon, of London, preached. The chapel, which is not yet quite finished, will cost between £2,600 and £2,700, and will form a handsome and most convenient structure, meeting every requirement for which it is intended. The pastor is the Rev. R. Macbrair, formerly of London. On the following Sunday, the Rev. G. Steward, formerly a Wesleyan minister, and now the pastor of a Congregational church at Newcastle, preached. About £600 are required to liquidate the liabilities of the building committee.

SUNDERLAND.—FAWCETT-STREET CHAPEL.—The Rev. W. Shillito, of Coventry, has accepted the cordial invitation to the pastorate of the church in Fawcett-street, Sunderland, vacant by the lamented death of the Rev. G. C. Maitland, M.A., and will commence his labours on the first Sabbath in April. The state of health of both Mr. and Mrs. Shillito has, for some time past, been such as to necessitate removal to a more bracing air.

WOOD GREEN.—The quarterly social tea-meeting of the friends of the Independent cause here, was held in their temporary chapel on Wednesday evening, the 4th ult. After the tea a public meeting was held, and the chapel closely filled. The pastor, Rev. Isaac W. Tapper, presided. After prayer, singing,

and an opening address by the chairman, the collecting boxes were produced, and the amounts obtained during the past quarter found to be £5 16s. 6d. It was reported that, up to the 1st of this month, £258 had been obtained and promised towards the erection of a permanent place of worship; that £50 had been promised at a meeting of the committee on the 2nd instant; that the freehold site obtained for a new chapel, school-room, vestries, &c., had been paid for and legally conveyed; and that a friend had kindly promised to lend £500, without the expense of a mortgage deed, on the condition

that the chapel be built forthwith. A further sum of £24 was collected and promised during the evening.

THE MADAGASCAR MISSION.—The Rev. B. Briggs, senior student of Airedale College, having recently received a cordial and unanimous invitation to the pastorate of Dogley-lane Chapel, Huddersfield, has felt it his duty to decline it in consequence of his preference for work in the mission field. Mr. Briggs has already been accepted by the London Missionary Society as missionary to Madagascar, and expects shortly to proceed to that island.

REVIEW OF THE MONTH.

A good deal has occurred in the course of the month to interest the Christian observer. The first and grand event has been at home—the marriage of His Royal Highness the Prince of Wales to the Princess Alexandra. The event has been one which has excited an interest unheard of by the present generation. All classes and conditions of people have been alike solicitous to show their regard, and to breathe benedictions on the heads of the youthful pair—in the course of nature, should life be prolonged, the future King and Queen of England. The illuminations which attended the wedding have, nevertheless, been disastrous both to life and limb. A number of people have perished through the pressure, and many more have received injuries from which they will not soon, and a portion of them never, recover. The only thing that has occurred in parliament of a philanthropic character has been the debate on Poland, which displayed a spirit worthy of the English nation, and which must materially subserve the interests of an oppressed and afflicted people. The condition of Russia at this moment is very peculiar. On the one hand, she is liberating some five-and-twenty millions of serfs; and on the other, she is cutting in pieces and trampling in the dust the portion of the Polish nation which is under her sway. The rebellion is the most serious that has yet occurred in that country, although there is but little probability of the patriots being enabled to make a successful stand against the mighty armies of the Czar. It is matter for satisfaction that the government of France is of one mind with that of England concerning the wrongs of Poland, and that every means short of force is being employed by the Emperor to obtain the rights of the Polish people, as these rights are established by treaty. The celebration of the marriage of His Royal Highness has served the very important purpose of illustrating the true character of the Papacy. In England, the Papists form a minority too insignificant in

all the great centres of population to make any stand against loyal manifestations. It is otherwise, however, in Ireland; there they constitute the great majority, and, in most of the southern towns, almost the totality; and accordingly, in the absence of restraint, there was a characteristic ebullition of Popish malignity. The Catholic university of Ireland, so called, has its seat at Dublin, and there was a display of a very extraordinary nature. The heads of the establishment conformed to the course of things in the city, and provided for the illumination; but the students rose as one man, denouncing it as a "slavish mockery." They have no sympathy with the Saxon, nor with the Saxon's future king. They actually cut the pipe which had been laid to supply the university buildings with gas, and then set fire to it! This was happily discovered in time to prevent desolation. The pipe was repaired, and cut again. Memorials were sent to the authorities condemnatory of the illumination, and apprising them of the most serious consequences should it take place. These are the men that are destined to be the future priests of the country and of the colonies! Such is the spirit of the place which has been demanding a charter from the Imperial Parliament! In Cork, there was a great Popish riot, occasioned by the same event. In Ballina, the scene was fearful. It is stated that not a pane of glass in a Protestant house has remained. Violence of every description was perpetrated, and the handful of police was helpless to prevent the outrage. The most eminent, although the most benevolent Protestants were singled out for special outrage. If it be remembered that the Prince of Wales, beyond any other prince now living, has, to say the least, shown himself friendly to the Papacy, both while with the camp in Ireland and travelling in Canada, and during his repeated sojourns at Rome, the conduct of these Popish rebels is the more remarkable. That conduct proves that no kindness can conciliate the true children of the "Holy

Church." Nothing will satisfy them but the subversion of the British constitution, and their own restoration to supremacy over both King and Law, Church and State. The subject of Bishop Colenso in religious circles still continues to occupy public attention. Both Houses of Convocation are unanimous in condemning his heretical effusion. His lordship has been removed from the vice-presidency of the Propagation Society, and there is no probability that he will ever be restored. Professor Jowett of Oxford is also being dealt with, but with what results it is impossible to tell. The machinery of the university for dealing with heretical pravity is of a clumsy character, and is liable to derangement and delay at every step.

Prussia is still in trouble; but the spirit of patriotism stands firm, and it is to be hoped that ultimately things will right themselves. There is, however, meantime a blending of religion with politics, which will lead to very serious results. A gentleman, intimately conversant with the subject, writing to the editor of *Evangelical Christendom*, says:—"The error, the dangerous error, whence the accusations of the *Evangelische Kirchenzeitung* proceed, consists precisely in confounding these questions with the Evangelical belief, and in claiming for the church an outward domination over society, instead of confining it to its own sphere, which is the salvation of immortal souls and the advancement of the spiritual kingdom of Jesus Christ. I say nothing of the great imprudence which is evinced by a religious journal in throwing out such accusations against one of the great bodies of the State, at a time when such irritation prevails in men's minds, and in a state of things fraught with the greatest dangers. The disastrous consequences to which I just now referred are not only in the future, but are now being produced, in open day, before our eyes, in Prussia as well as in other countries of Germany. The gulf which separates between the people and the church is constantly becoming wider and deeper; the orthodox pastors, who speak of these politico-religious questions even in the pulpit, are increasingly regarded as the natural enemies of all public liberties, both in the State and the church; the populations, increasingly disaffected towards religion, leave the churches empty, and their ministers preach in deserted buildings; whilst piety—true Christian piety—is impoverished and disparaged by the prejudices thus inspired in the minds of men who, by truth and charity, might have been won over to Christ. Oh! who shall impart to the church of Germany that Christianity—pure, spiritual, and apos-

tolical—which is pre-occupied only with the care of saving souls, and which, for the rest, knows how to put in practice that noble precept of our Master, 'Render, therefore, to Cæsar the things which are Cæsar's, and to God the things which are God's?'"

Austria is holding steadily on, and promises yet to take a high place, both politically and religiously, among the nations and empires of the Continent.

In *France* things look up rather than otherwise. The Committee of Evangelization at Paris makes steady, although slender progress. That body is composed exclusively of pious laymen, and is single-minded but zealous in the use of the means it employs. It occupies a walk of its own. Its agents visit the operatives, the old soldiers, the conductors of cabs and omnibuses, the workmen on the railway, the market women, and other classes. This agency is peculiarly trying in so light-hearted and atheistic a city as Paris. But even there the Gospel is occasionally "the power of God unto salvation." During the last five years 57 persons have made a public profession of the faith, and become communicants at the table of the Lord. Of these, 42 were Papists, and fifteen nominal Protestants. This may seem a small result for so much toil; but let it not be forgotten, that it was among the Parisians, and that the conversion of a hundred people there is of more importance towards the ultimate object than the conversion of thousands in the provinces.

In *Spain* the darkness remains, and there seems but little hope of the speedy deliverance of the devout men and women who are cruelly incarcerated.

Switzerland is making some progress. An interesting Society for the sanctification of the Lord's day has been organized, which promises to be productive of good fruit. The National Church is labouring more zealously than ever, and it has established a new kind of special service which is entitled to consideration on this side of the Channel. These services take place every evening, in one of the churches, and are attended by above 2,000 persons. A passage of Scripture is first given out at the beginning, as a subject for the evening's devotions. Then follows the singing of a number of verses, chosen to expound the passage. The singing of these verses is now and then interrupted by the reading of Scripture passages—the whole forming one single chain of ideas; for instance, on eternity, Christ's propitiatory death, &c.

Italy is still holding up her head; the means of religious instruction are rapidly multiplying, and the eyes of the people are being opened. Some of the darkest places, where

neither the Bible nor a Christian was safe, are now filled with Bibles, resounding with the voice of praise and of prayer, while the people are gradually listening to the word of life.

The United States.—The great Civil War, although it does not rage, continues to exist without the slightest prospect of peace. Congress, however, have finished their labours, and things will be left to the Executive for the appointed time. Fresh taxation has been imposed which will probably be productive, and provision has been made for raising an immense sum of money which will suffice to bear the enormous outlay for another year or more; the President is also left to suspend the *habeas corpus* at pleasure, and there seems reason to believe that he will have occasion to use his license very liberally. The spirit of patriotism is, with multitudes, at a low ebb, while that of speculation and all manner of mis-doing is rampant. It appears that about one-fourth of the officers of the army are absent with or without leave; that men are deserting in a constant stream; and that upwards of 80,000 men are absent from duty. It is very clear that a military spirit scarcely exists among the troops, and such armies never can be powerful for war. The only thing to which they are equal is the destruction of peaceful citizens, the waste of crops and other substance, and the absorption of the national resources, by which a debt will be created that whole generations will not be able to wipe away. The only thing that the Christian eye sees to impart comfort is the steady progress of the anti-slavery spirit. By degrees the negro is brought forth and permitted, with whatever reluctance, to take his place,—although it may be a low place,—as a man amongst men. Time will do the rest. With his indefeasible rights, the negro will develop new attributes, and, in the end, prove a peaceful, faithful, industrious citizen. One of the most notable things achieved by the Congress is the adoption of a resolution which will put an end to the good offices of Europe for the restoration of peace. The Senate will know no peace which does not arise from the suppression of the rebellion, and they state that any attempts at interference or mediation on the part of European Governments, but tends to foment the rebellion by giving the rebels hope that the day of their deliverance is at hand. The resolutions go to the effect that all such attempts will be deemed “unfriendly acts.” This, therefore, closes the door against further endeavours on the part of European humanity. It further shows the prudence of the British Government in refusing to co-operate with France towards this end, or in any way to interfere. It is clear that, for the present, the path of prudence is the path of perfect neutrality, and non-intervention in any way.

The Australian Colonies.—The whole of the intelligence by the last mail is in a high

degree satisfactory. Trade and commerce are everywhere hopeful. The religious bodies are active and harmonious. The several governments are at peace with the people and amongst themselves; the appointed period of service of the Governor of Victoria is about to expire, but so much pleased are the people with his administration, that numerous petitions are being forwarded to the Imperial Government for his re-appointment. The Governor, in everything, has acted as became him, carefully avoiding every exhibition of partiality in favour of religious sects, or parties. His Excellency has his own views, and exercises his own rights, but he forgets not that he is placed over the people, and not over the churches, and hence he has a good word, and a good act and a smile for all the denominations on special ecclesiastical occasions. This is as it ought to be. From the memoir of the late Mr. Stow it will be seen also that the Government functionaries occupied a foremost place in the manifestation of funeral respect to the departed Independent minister. That, too, is as it ought to be. A principle is therein involved and exemplified which must one day prevail throughout the whole world. There will be no rest without it. Equity is essential to harmony. While men occupy a position other than that for which their Creator intended them, there will be heart-burnings, and dissatisfaction, which will be occasionally manifested in a manner bordering on violence.

India.—The last intelligence is satisfactory. The finances of the country are being adjusted, and under the wise and energetic management of Lord Elgin, there is every prospect of India being soon able to bear her own burdens; her own revenue will be sufficient to promote the interests of the country. Education still prospers, and missions are everywhere advancing.

China is still in trouble. Attempts have been made, in some cases with success, in others the contrary, to displace the rebels. The Tae-Pings, however, are so numerous as to render it utterly hopeless either to vanquish or drive them from the country. Their career cannot be checked by the Imperial forces. On the other side lies all the strength, and all the fanaticism, and, to such a people, fanaticism is strength, and strength is victory. There is no probability of any permanent suspension of hostilities that does not result from the subversion of the existing dynasty. For that they labour, and with that alone will they be satisfied.

It is matter for painful reflection that the Coolie traffic is revived. These poor creatures are simply food for the tomb! Large numbers of them, indeed, enter the emigrant vessels only to be burned at sea. Since the opening of the Coolie traffic 18 vessels have arrived in Cuba, bringing 49,730 Coolies. In addition to these, 8,981 have died on the passage.

THE NEW ENGLAND CHURCHES.

HISTORY AND LESSONS.

BY JOHN CAMPBELL, D.D.

If history be "philosophy teaching by example," her lessons are more likely to be received with candour and respect, if the history be that of other lands rather than our own. The Independent churches of England are likely to be best served, in matters relating to doctrinal deviation, by the history of a kindred religious community in another hemisphere; and, accordingly, we shall treat of heresy among the churches of New England, once the glory of all lands. That colony to which our statements and reasonings will refer, is Massachusetts, from the year 1620 to 1858. The narrative is one of the most interesting and instructive anywhere to be found in church history. The very valuable work of Dr. J. S. Clark, published by the Boston Congregational Board of Education, is the most minute, comprehensive, and, we believe, accurate record that has ever yet been offered of the founding of Independency in the New World, and of its rich materials we shall make a liberal use.

It is curious to observe the degrees by which the Pilgrim Fathers found their way to the truth, both as it respected the unworldly character of the churches of Christ, and the perfect liberty bestowed upon them by their Divine Founder, Master, and Lord. The Puritans, up to the time of their arrival, had never agitated the question of the union of Church and State, neither had they troubled themselves much about forms of polity; their grand, their sole concern, was for liberty of worship and the scriptural dispensation of Christian ordinances. On these grounds alone they left their native land, and sacrificed the privilege of being buried in their fathers' sepulchres.

It is instructive to observe the influence which one wise and holy man in a distant region of the earth exercised

over the movements and destinies of the pilgrims. Such a man was the immortal Robinson; although himself arrested by the hand of death, his faithful, intelligent, and devout adherents went forth to enjoy their spiritual privileges, and to fulfil their glorious mission. Little were they aware of the influence which they were appointed to exert, both in the New and in the Old World. New England society, at first, presented more of an ecclesiastical than of a political aspect. The fact is remarkable; there is nothing like it in the history of humankind. In New England, so far from the Church growing out of the State, the State grew out of the Church, and for a period caused the apparent jumble of ecclesiastical and civil affairs, a condition of things inevitable; the great interests of religion as centered in the church, were the only subjects then requiring legislation. The politics of the period were a very simple matter, such as they will again be in latter ages. These faithful witnesses for Christ went forth into the wilderness, far removed from the Old World, with all its tyrannies, superstitions, and impieties. Their only neighbours were the children of the desert, to whom they sustained but the loose and benevolent relation of our common humanity. When the two, the Church and the State, became distinct, as we now behold them, the thing which happened was not, we repeat, the severance of the Church from the State, but the elimination of the State from the Church. This fact should be carefully borne in mind, in order to arrive at a right understanding of the principles, character, and history of the Pilgrim Fathers and their institutions.

New England owes its settlement, and the Congregational churches their type and character, to that purely reli-

gious movement which sent forth Robinson's associates in quest of freedom of worship. Constituted a church by solemn covenant in 1602, at the little town of Scrooby, in the north of England, after being harassed six years by fines and imprisonments, they proceeded to the Continent, and sojourned twelve years in Holland as strangers and pilgrims; afterwards they set sail, and landed on Plymouth Rock, December 22, 1620, where they breathed, at least, the air of freedom, notwithstanding the dreary desolation that surrounded them, and formed the first church in Massachusetts, the first in New England, and for the space of nine years the only Protestant church in the Western Hemisphere, if we except the remains of an episcopal organization in the almost deserted plantation of Jamestown, Virginia. The second church that sprang up was gathered at Salem, August 6th, 1629. A small company, with Roger Conant at their head, had located themselves on that spot, about three years before; the company was increased by the arrival of Governor Endicott and his associates in 1628, and a much larger accession was subsequently made, prior to the organization of the church, in company with Messrs. Skelton and Higginson, who were both ordained the same day—the former as pastor, the latter as teacher; the method recommended by Robinson, and for a period generally adopted.

On the 8th of June, 1630, the first church in Dorchester having been regularly organized in the March preceding, at the New Hospital, Plymouth, England, as a preliminary step to their emigration, they fixed their residence in that place called by the natives Mattapan. Before leaving England, they chose Messrs. Maverick and Warham for their ministers, who, though they both had received episcopal ordination, were re-ordained. The ministers and members of this Dorchester church appear even then to have been sufficiently Congregational in their outward form.

Thus far all was well but Mr. War-

ham brought along with him his Established Church notions, holding, that the visible church might "consist of a mixed people, godly, and openly ungodly." Governor Bradford—a name great and honoured in New England history—reasoned and remonstrated with him very strongly on this subject, and appears to have succeeded; for there was an end to all further contest on the point.

It is not generally known to what an extent American freedom is to be ascribed to the principles enunciated by the first Independents. The five churches thus constituted, took into their own hands the selection and settlement of their pastors. However much of a common-sense aspect this circumstance may now have, as seen from our stand-point, it was at that time a new and important step, and led to others still more important. It was not to be supposed that a people who had thus gathered churches together, and chosen their own pastors, prescribed their own rules and discipline, and managed their own affairs in their own way, would fail to apply the principle to other relations of society—especially when all these other relations were supposed to exist solely for the sake of the church. It is a notable and an ever-to-be-remembered fact, that the right of popular suffrage found its way to the New World from the north of England, through Holland, as already stated, and crept into the civil government of America through the pre-established usage of the Congregational churches. This great fact is distinctly acknowledged by Baylies in his "History." The American Republic, therefore, owes its origin, neither to Greece nor Rome, nor even to the immortal Washington; it sprang up spontaneously from that system of church polity which the New England fathers deduced from the Word of God, and was in practical operation, as far as colonial dependence would allow, 150 years before the name itself, the American Republic, was announced to the world.

It is important that along with these matters the character of the founders of those churches, and the great principles of church polity which they established, should be kept in mind, in order to understand the momentous bearings of the great transaction. The development seems the simple result of nature; they could not do otherwise. It deserves to be further noted, that the men who took the lead in this great movement were not the weak and the ignorant, the enthusiastic or the fanatical, but men of the very highest order, many of them eminent civilians and divines, possessing powers of the first rank and the highest culture. Among the magistrates were Carver and Bradford, Winthrop and Dudley, gentlemen who would have dignified and adorned any society. Among the ministers were Higginson, Cotton, Norton, Ward, Shepard, Elliot, Hooker, and Mather, names which occupy the first place in the records of New England religion, and which will be handed down with honour to the latest posterity.

It is not generally known, that to the honour of their order there was a great preponderance of the clerical over the lay element among the emigrants. It is an unparalleled fact, that at the end of twenty years from the arrival of the "Mayflower," and when the entire emigration to the State could not have exceeded twenty thousand souls, there were no fewer than sixty-three Non-conforming ministers; four had died, and six were removed to other plantations, leaving fifty-three for the small wants of the infant State. Fifty of these were men liberally educated and experienced preachers, when they left England. Never was a nation so founded; no marvel that for generations results so glorious should have attended the settlement. We, in these days of privilege and formality, can have no conception of the value which was then placed on divine ordinances. So strong was the hold which these gifted and godly men had on the popular mind, that their devoted hearers forgot

the sorrows of exile, while listening by the hour in cold meeting-houses, without furnace or stove, or any comfort, to the gracious words proceeding out of their mouths. Time was lost in eternity: the spiritual predominated over the temporal. Dr. Clark tells us that there "were those who would walk twenty miles to attend a Thursday lecture in Boston, and feel well paid for their toil by hearing Norton preach or Shepard pray." Certainly, proofs were here given of spiritual hunger and spiritual thirst, such as now it is difficult to understand.

This brings us on to a great event in the colony, the foundation of Harvard College. The object for which that institution was founded displayed the character of the men of that day. Its objects were purely spiritual. All the records, testimonies, and traditions that have come down to us confirm the fact, that Harvard College was originally the embodiment of a strictly religious idea. From the foundation to the topstone, it was regarded as the grand bulwark of truth and righteousness, which they erected—that form of truth, that type of righteousness, for which the single word Puritanism was a full and exact definition. They went about the matter with great solicitude and solemnity. Expectation, which had been for a period cherished, at length began to be realized. "It pleased God," says the historian, "to stir up the heart of one Mr. John Harvard—a godly gentleman, and lover of learning,—to give one-half of his estate towards the erecting of a college, and all his library." After him, others gave sums of various magnitudes, and the State at length came forward and supplied the rest. On the 17th of November, 1637, the General Court fixed the location of the College at Cambridge, chiefly, it is believed, with a view to the counteraction of Antinomian errors, which had there begun to manifest themselves. College labour, in those days, was no vulgar thing. It required men to be considerable scholars before they were admitted. Most

went in better linguists than are multitudes that now come out of the national universities. Every applicant was expected to show his ability "to read any classical author into English, and readily make and speak true Latin, and write it in verse as well as prose." Even college worship was rendered subservient to the interests of learning. The students were required to read a chapter out of Hebrew into Greek from the Old Testament in the morning, and out of English into Greek from the New Testament in the evening. Those were the days of the giants! Everything about them gives us an exalted idea of their learning, character, and labours.

Harvard College was intended to be, and for a period it was, the light of the State, and it ought to have remained one of the great lights, or rather the chief light of New England. Little did the founders imagine that heresy was so speedily to be planted in it, and that all efforts to uproot it should prove unavailing, and that the leaven should spread till the College was completely alienated from the uses to which it was so devoutly set apart.

It is worthy of particular note, that at the close of 1650 peace and purity universally reigned throughout the church of Massachusetts. Before the synod or great gathering of 1648 adjourned, they passed a vote, accepting "with much gladness of heart and thankfulness to God," the Westminster Assembly's "Confession of Faith;" so that, at the expiration of the first thirty years from the landing of the Pilgrim Fathers on Plymouth Rock, the forty-two churches which they had planted in Massachusetts were all orthodox, according to the strictest and most approved standard.

The decade from 1650 to 1660 was noticeable on several grounds. Missions were established for the conversion of the Indians, and conducted with considerable success. The Society for Propagating the Gospel was formed in England to aid the work. Home missions, moreover, were zealously cultiva-

ted. The cry for help was made from the new and still extending districts. On one occasion, a letter was read in Boston on the "lecture day," and all the neighbouring ministers, with portions of their people, and the magistrates, were called together for prayer and fasting, and consultation on this grave subject. The result was the appointment of ministers for mission service. In noticing this period, it is proper we should direct attention to certain matters of a spiritual character. That bright constellation of learned ministers and pious magistrates which appeared in this western hemisphere in the early part of the seventeenth century, presiding over the beginnings of Massachusetts, and shaping its destiny, had nearly set before the year 1660 went out; and their places in the firmament were occupied by stars of a somewhat different, if not of a diminished lustre. The period embracing these first forty years began even then to be looked back upon for models and precedents, as it has been ever since. It was indeed a distinguished age. The leading actors in it were distinguished men—men of original ideas, of independent resources, who determined the type of New England character, and to whose teachings the world will ever refer for the principles, and what may be called the 'patrology, of New England Congregationalism. A glance at some of their names and obituary dates, such as one catches in passing through an old grave-yard, and rubbing the moss from here and there a weather-beaten stone, seems a fitting close of this essay.

John Robinson, who, though not permitted to go thither in person, yet took a leading part in laying the foundation of the civil and religious institutions of Massachusetts, and of all New England, died at Leyden, March 1, 1625. Robert Cushman, the official agent and wise counsellor of the Plymouth Pilgrims, the preacher, too, of the first New England sermon ever printed, expired the next year. John

Carver, their first governor, and the author, undoubtedly, of that celebrated compact which they subscribed in the cabin of the "Mayflower,"—the germ from which the great Republic has grown,—had departed still earlier in April, 1621. Doctor Samuel Fuller, whose medical and ecclesiastical prescriptions were alike sought for, and equally availing, died at Plymouth in 1633. Elder Brewster, the oldest of the "Mayflower" company, who took joyfully the spoiling of his goods in fostering the church before its exile from England, and for twenty-three years was its teacher and exemplar in their wilderness home, entered into rest on the 16th of April, 1643. Rev. John Lothrop, who was followed by his devoted flock from the Clink prison in London to "the wilderness of Scituate," and thence, after a temporary sojourn, to the equally wild woods of Barnstable, ended his toilsome pilgrimage, November 8, 1653, leaving behind him a reputation for "great learning," and still better, for being "of a humble heart and broken spirit, lively in dispensing the word of God, studious of peace, furnished with godly contentment, willing to spend and to be spent for the cause of the church of Christ." Governor Edward Winslow, the Christian gentleman and discreet agent by whose influence "the attempts of many adversaries to overthrow the whole settlement of New England, were themselves wholly overthrown," departed May 8th, 1655. Governor William Bradford followed him after two years, May 9, 1659, distinguished alike for his learning and modesty, his piety and patriotism. Both these Plymouth governors have done the world inestimable service as authors. Were it not for their journals, the most important chapter in American history could never be written. The heroic Captain Miles Standish, who "fell asleep in the Lord, and was honourably buried at Duxbury" in 1656, and his still more heroic pastor, Rev. Ralph Partridge, who rested from his labours in 1658, are all

the names that can be added to this list from the Plymouth colonists, without transcending the limits of this sketch.

In the Massachusetts colony, Rev. Francis Higginson, the founder and first teacher of the Salem church, distinguished for his strong mental powers and faithful preaching, died August 6, 1630. The devoted wife of Mr. Isaac Johnson, known as "the lady Arabella," departed the same month, who was followed a month later by her bereaved husband, "a holy man and wise." Rev. Samuel Skelton, the fellow-labourer of Higginson at Salem, as he had also been his "companion in tribulation, and in the kingdom and patience of Jesus Christ," was called away August 2, 1634. Rev. John Harvard, the honoured founder of the venerable university already referred to, died on the 14th of September, 1638. Rev. Jonathan Burr, the "heavenly-minded" pastor of Dorchester, was taken August 9, 1641. Rev. George Phillips of Waretown, "better acquainted with the true church-discipline than most of the ministers that came with him into the country," departed July 1, 1644. Rev. Thomas Hooker, "the light of the western churches," located first at Cambridge, and then at Hartford, in the Connecticut colony, died July 7, 1647. Rev. Henry Greene, of Reading; finished his labours October 11, 1648. On the 26th of March, 1649, Governor John Winthrop, the "American Nehemiah;" and on the 25th of August, the same year, Rev. Thos. Shepard, "the model pastor and servant preacher," were removed by death. Rev. John Cotton,

"His very name a title-page; and next,
His life a commentary on the text;"

died on the 23rd of December, 1652, more lamented, probably, than any other of the fathers of New England, as his influence had doubtless contributed more than that of any other to settle the details of New England institutions. Governor Thomas Dudley, of Roxbury, and Rev. Nathaniel Ward of Ipswich,

both departed the next year, 1653—each distinguished alike for his profound knowledge of civil government, and Christian theology. The names of Rev. Messrs. Maverick of Dorchester, James of Charlestown and New Haven, Noyes of Newbury, Rogers of Ipswich, Bulkley of Concord, Hooke of Taunton, Norris and Peters of Salem, and Mayhew of Martha's Vineyard, together with many others which these will suggest, belong to the same cloud of witnesses, of whom we may say, as the

apostle does (Heb. xi. 13), when grouping the Old Testament worthies, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

In our next, we shall have to deal with the "Half-way Covenant," and those symptoms of decay which followed, and at length culminated in full-blown Unitarianism.

Theology.

SANCTIFICATION:—MEANS BY WHICH IT IS PROMOTED, AND EVIDENCES OF ITS ADVANCEMENT.

"Through sanctification of the Spirit."—2 THESS. ii. 13.

WE regard it as one of the great doctrines of divine revelation, that the special agency of the Holy Spirit is employed to renew and to sanctify the soul of man. Whatever mystery may attend the mode of the Spirit's operation in regeneration, or in progressive sanctification, yet the truth appears to us to be clearly revealed, that He does work effectually upon the heart when it is first brought to God, and that, by an abiding purifying influence, He does maintain and advance the work in those that are renewed. "He saves us by the washing of regeneration, and the renewing of the Holy Ghost." "Ye are not in the flesh, but in the spirit, if so be the Spirit of God dwell in you; for if any man have not the Spirit of Christ he is none of His." "They that are led by the Spirit of God, they are the sons of God."

But we are not to suppose that the Holy Spirit works without the use of means suited to carry on His gracious designs. He acts upon us in a way suited to our state as moral agents, accountable beings, as well as depraved creatures. He employs means and motives adapted to promote His designs,

which He blesses for the furtherance of the end He has in view. Hence it is desirable that we should ascertain what those means are, that we may rightly regard them, and seek His gracious influence in the use of them.

1. *The first in order is, most evidently, the word of divine truth.* This is taught in the prayer of the great Intercessor, "Sanctify them through thy truth; thy word is truth."

The word is given by the inspiration of the Spirit, and it contains all the truth that is essential to our improvement here, and to lead us to final blessedness hereafter. We are to "desire the sincere milk of the word, that we may grow thereby." "All Scripture," we are taught, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness; that the man of God may be perfect, thoroughly furnished to every good work." We are to "let the word of Christ dwell in us richly, in all wisdom." This word is admirably adapted to promote our sanctification. It shows to us the glories of God, to promote our love to Him—the evil and danger of sin, to increase our hatred to

that—the character, the work, the offices of Christ, to advance our acquaintance with Him, to draw us nearer to Him. It contains the precepts to guide us in the paths of purity—the promises to encourage and quicken us—many allurements to draw us—with warnings to deter us from that which is evil. The shortness of time, the nearness of eternity, the solemnities of judgment, and the realities of the final state, are presented to urge us on our way. The cross of Christ is set before us to crucify us to the world and sin, and to lead us “to live not unto ourselves, but unto him that died for us and rose again.” “We all with open face beholding as in a glass”—the glass of the Gospel—the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord.”

The serious reading of the word, meditation upon it, the hearing of the word, attended with self-application and devout reflection, will ever be found one great means, in the hand of the Divine Spirit, in advancing our sanctification.

2. *There are the ordinances of divine grace, in all their variety and suitableness, as means to promote this work.* There are the means of grace in public, in the prayers and praises of Zion, and the ministrations of the Gospel; there are the social means, in Christian communion and intercourse, united prayer, and approaches to the table of the Lord; private means, in secret devotion, self-examination, and observance of the divine will; all to be attended with watchfulness against sin, and activity in the path of Christian duty. These are all graciously designed, and wisely adapted, to promote the sanctification of the saints. The Holy Spirit meets them in the use of these means, and gives His blessing with them. By public ordinances Christian principles are called into more lively exercise, invigorated, and strengthened. By Christian communion we are drawn nearer to our God and one another. In approaching the table of the Lord,

we have penitence, faith, and love; called more fully into exercise, and we receive fresh supplies from the fulness there is in Christ Jesus. While in secret devotion we find that, as we attempt to draw near to God, He comes near to us, and we are sustained against sin, and have our love to holiness promoted.

3. *There is the discipline of Divine Providence.* The trials through which the servants of God are called to pass, constitute one important means made use of by their God in their sanctification.

As there are corruptions remain, which require to be subdued; as there are evil propensities which need to be mortified; so our heavenly Father sees it necessary and best to employ some corrective discipline for this purpose. There are also some graces to be exercised, which are best promoted under circumstances of trial. Hence it is that the “Lord trieth the righteous;” that “whom the Lord loveth He correcteth, and chasteneth every son whom He receiveth.” We are expressly assured that one great design of these things is, to promote their sanctification. “He for our profit, that we may be partakers of His holiness.” “Afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.” “By this shall the iniquity of Jacob be purged; and this is all the fruit to take away their sin.” When Christians are under the correcting hand of their heavenly Father, the Holy Spirit, by His gracious influence, helps them to learn such lessons, and to derive such benefit from His dealings, that they come out of the furnace as gold purified. They have lost nothing but the dross of corruption, and have had their graces exercised and refined.

Seeing, then, that it is by the use of suitable means that this work is advanced, this view of it may remove a difficulty that sometimes arises as to its progressive nature. Some Christians appear to be making little, if any, progress; sometimes they appear to be

going backward; at another time a little advancing; then again declining. How can this be, if it is a progressive work? Here it is explained. Though in its own nature sanctification is progressive, yet, if it is to be carried on by means which are divinely appointed and blessed for this purpose, it follows, that if those means are neglected, or unsuitably observed, the work will appear to be retarded. If there is unwatchfulness and indifference, or an unchristian spirit indulged, the Holy Spirit will be grieved, and will withhold His cheering influences, and the soul will decline in the ways of the Lord. We must seek our advancement in the way which God has appointed, and in the diligent observance of the means which He has given.

II. *Let us mention some marks or evidences by which this sanctification of the Spirit may be discerned, and its advancement made manifest.*

One will be a love to the holy character of God. An unholy mind does not love a holy God. It may be awed by the power and grandeur of God, and it may have some sense of the goodness of God; and, if it imagines itself a favourite of Heaven, may think that it loves God; but this may be while sin reigns, and self is the idol of the soul. But to love God from a view of His own excellencies—to discern His glory as a Being of perfect purity, who loves all that is right, and does all that is right, and because it is right—to see that He is “glorious in holiness,” and to praise and admire “the beauty of holiness”—this shows a sanctified mind.

Another mark is, *humiliation and self-loathing on account of remaining impurity.* If we discern the beauty of holiness, we must proportionably discern the evil of sin. If we see divine excellencies, we must be aware of our own remaining distance from God. If the Spirit of grace transforms us into the divine image, the light of purity which it sheds upon us will show us the odious deformity that yet remains within us. We shall feel and deplore our want

of more full conformity to God, with deep humiliation and self-loathing. This has always distinguished those who have made the greatest advances in sanctification. See how this appeared in Job, in Isaiah, in Daniel, in the Apostle Paul, and others.

Again—*This will appear in an entire subjection of the mind to the method of divine mercy, and in attachment to the Cross, and to the example of the Redeemer.* Seeing that there is such a distance between God and us, if we are brought under a sanctifying influence, we must approve of that method which God has appointed to bring us near to himself. One sign of this will be that we shall increasingly prize the work of Christ; we shall discern more of the suitableness and glory of that work in the honour which it brings to God, the manifestation which it gives of the holiness and justice of God in harmony with His love. The cross of Christ will be dear to our hearts; we shall live by faith in Him; and as we are cleaving to Him, we shall find the work of sanctifying grace advancing in our souls. In connexion with this, we shall see a beauty and value in the example of Christ; that will charm our souls, and cause it to be our great concern to be like Christ, as well as to be interested in Him. While we trust in His name, we shall long to resemble Him—to have the same mind in us that was in Christ—to tread in His footsteps.

Another evidence of this is a delight in obedience—a willingness to pursue the path to which we are called, whatever self-denials or sacrifices it may require. A holy influence must lead to a holy practice. The possession of the image of God must be connected with a delight in the will of God. The language of the renewed mind is, “O that my ways were directed to keep thy statutes.” “Teach me to do thy will, for thou art my God; thy Spirit is good, lead me into the land of uprightness.”

Though the path of Christian duty may expose us to many trials, conflicts,

and self-denials, or may require some painful sacrifices, yet we shall go forward; and we shall find that there is a present reward in keeping God's commandments.

One more point we mention is, *that while we are willing to serve God here, we shall be longing after the perfect service and enjoyment of Him hereafter.* To the sanctified mind, that sees the imperfection that attends its obedience to its God here, it must be an object of ardent desire to serve Him in a perfect state of purity and bliss. Nothing can be a higher gratification to such a mind than to know that there is such a state, and that it is going towards it. While desiring to do the will of God on earth, it longs to serve Him as saints and angels do above. O to rise to that high, that holy, that glorious abode! There His servants do truly serve Him, while they see His face, and are satisfied in His likeness and His love. Sometimes the servant of God cries out, "O that I had wings like a dove, then would I fly away and be at rest." But again, with submission, he adds,

"Yet I would stay my Father's time,
And hope, and wait for heaven awhile.

"Yet when I shall be so happy as to reach that blessed abode,

"Sin, my worst enemy before,
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor Satan break my peace again.

"O glorious hour! O blest abode!
I shall be near and like my God;
And flesh and sin no more control
The sacred pleasures of the soul."

Ashley.

T. C.

THE LORD JESUS CHRIST AS REDEEMER.

"Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—REV. v. 9.

THE words above quoted constitute part of the anthem of praise sung by the multitudes around the throne in heaven, when the Redeemer took the sealed book of God's purposes, to read and make them known to His suffering

militant church. This praise is offered in grateful recognition of the fact that He had redeemed them.

The terms Redeemer and Redemption appear to have had their origin in the rites of the Old Testament dispensation. They were used almost exclusively in reference to sacred things; and, although the word Redeemer does not appear in the original writings of the New Testament, its cognate one, Redemption, is frequently used.

The Greek word for redemption is *Lutrosis*, and is derived from a word which means to loose, to free by a ransom. Hence the word Redeemer properly signifies a Ransomer; one who releases any object by paying a ransom for it.

The idea of redemption, as the act of a redeemer, will thus appear to involve mainly three things:—

THE OBJECT TO BE REDEEMED;

THE STATE OR CONDITION FROM WHICH IT IS TO BE REDEEMED;

THE PRICE TO BE PAID FOR ITS REDEMPTION.

The subject of the present brief paper will be the application of these three things to the redemption made known to man, and to the universe, in the Gospel of the grace of God. Here the Redeemer is the Lord Jesus Christ, whom we have already considered as man's Creator, and the Daysman between the sinner and His justly offended sovereign. He, by paying the stipulated price to divine justice, redeems man from the curse of the broken law.

Let us consider, first, THE OBJECT TO BE REDEEMED.

This was a LOST WORLD. Let none start back at this declaration, and, mentally exclaiming "The object to be redeemed was His church," refuse to read further; or read only to criticise, having prejudged the case.

We have said, the object to be redeemed was a lost world. The Redeemer himself declared, "God so loved THE WORLD that He gave His only begotten Son, that whosoever believeth in Him should not perish, but

have everlasting life." The language here is elliptical; but the sense is so clear that the words omitted can be readily supplied, and are so supplied in the minds of every thoughtful reader. If God gave His Son out of love, it must be to the object loved; that object, we are told, was **THE WORLD**. If He gave His Son for the world, the reason assigned must apply to the world; "that whosoever" of that world "believeth in Him should not perish, but have everlasting life." The following paraphrase will express the idea of the passage:—"God so loved this sinful, ruined world that He gave His only begotten Son to suffer and to die, in order to redeem it from the curse of the law it had broken; in consequence of that redemption, whosoever of the world believes in this Redeemer shall not perish, but have everlasting life."

With this declaration of the Redeemer himself, corresponds the utterances of the evangelical prophet. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him *the iniquity of us all*,"—(Isa. liii. 6.) Here, it must be evident, the prophet makes no limit. The two passages are, therefore, parallel. Again, we read in the New Testament that it was the purpose of the Father that "He, by the grace of God, should taste death *for every man*,"—(Heb. ii. 9.) He is called "The Lamb of God which taketh away the *sin of the world*,"—(John i. 29.) "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world,"—(1 John ii. 2.) Such is merely a specimen of the passages which might be cited on this point. But they must suffice. They make it as plain as language can make it, that the object which the Father loved and the Son redeemed was **THE WORLD**.

And what a grand object it was which the Redeemer placed before himself—the redemption of a world! How like God—unlimited! An object worthy of infinite benevolence! It was the attainment of this object which con-

stituted the "joy set before Him;" and for which "He endured the cross, despising the shame." His holy soul so entered into the work before Him, that, in view of it, the cross, with all its degradation and infamy, was not only endured, willingly and lovingly endured; but He despised the shame which a thoughtless age and a vain world, even the world He was redeeming, might associate with that cross.

The application of all the benefits of this redemption to His elect, belongs to another part of the great scheme of salvation; and will claim our attention in due time.

Let us now consider, **THE STATE OR CONDITION FROM WHICH THE WORLD WAS TO BE RANSOMED, OR REDEEMED.**

It was *a state of condemnation*, on account of the breaking of God's law. The world in its first great federal head had broken God's most righteous law. The sentence of condemnation—which was death—was passed upon the rebellious. "In Adam all die." "Death has passed upon all, because all have sinned." Even unconscious infants are under the same condemnation and share in the penalty. But that penalty was more than mere temporal death. It involved the death of the soul. It was to redeem the world from this state of condemnation that Christ came into our world; "made of a woman, made under the law, to redeem them that were under the law,"—(Gal. ii. 5.)

Condemnation still exists, notwithstanding this redemption. But men now "are condemned because they have not believed in the name of the only begotten Son of God,"—(John iii. 16.) "This is the condemnation, that light (or **THE LIGHT**) has come into the world, and men loved darkness rather than light, because their deeds were evil,"—(John iii. 19.)

The world was to be redeemed, *more over, from a state in which immediate punishment succeeds transgression.*

This was the case apparently with the rebel angels. No sooner had they sinned, than they lost "their first estate,"

and are "reserved in everlasting chains under darkness to the judgment of the great day."

Such would have been the case with men, but for the interposition of the divine Redeemer. In point of fact, it would seem that such was the case with man; only the condemnation fell upon the second federal head, instead of the first. He is styled the "Lamb slain from the foundation of the world;" which, if the accepted reading of the Greek be the correct one, must mean that He was held in law as really slain as soon as the act which demanded the death of the sinner, or his substitute, was committed. The penalty was immediately transferred from the offender to his surety; and the death-sentence, which would have been passed upon Adam, was passed upon his Redeemer.

The world was to be redeemed from a state in which *the salvation of any sinner was a moral impossibility.*

This must have continued to be its state, unless God, in His infinite and sovereign love and mercy, had interposed. There could be no salvation for a sinner unless complete satisfaction had first been rendered to divine justice. The sinner had broken a holy, just, and reasonable law. The penalty attached to that law was death. If the penalty be not executed to the full extent, confidence in the law, or rather in its executive, must have been destroyed. Let us take any human government; and subject it to the same test. A law made by such a government, without a penalty attaching to its violation, becomes simply advice in statute form. If a penalty be attached to its violation, and yet that penalty be not executed, the power of the law is practically destroyed; and the government enacting it brought into contempt. Here, then, was the condition of the transgressor. He had violated a law to which a penalty had been annexed. The government *must* execute that penalty, or forfeit the confidence of all its subjects. The giving up, or even relaxation of the penalty in a single

instance, would have stamped injustice and cruelty upon every subsequent act of its execution. The world must be brought out of this condition before pardon, on any conditions whatever, could be offered to the offender; or his salvation effected. This was one of the great objects to be accomplished by the Redeemer. The conditions upon which the redemption could take place were devised in eternity; and the Redeemer became such *in purpose* before the foundation of the world. In the fullness of time He became manifested, as the Redeemer, to the world. In consequence of His redemptive act (and even before its execution, in consequence of its having been purposed and accepted), God can now be just, and yet pardon and justify—treat, as if really just, and not a transgressor—every one who believes in the Lord Jesus Christ. Now, the gates of salvation are thrown wide open, "And the Spirit and the Bride say come; and whosoever will may come and take the water of life freely."

Let us now turn our attention to the last point to be considered in this paper, **THE PRICE TO BE PAID FOR REDEMPTION.**

This was such as infinite justice could accept as a full equivalent for the injury done by transgression. The uttermost farthing must be paid. This the Redeemer did. While He loved the world He came to redeem, He loved His Father's law and honour and government still more—if that is conceivable. He could do nothing which would in any way weaken that law or that government. He comes to fulfil the law and make it honoured in the esteem of all. Hence He would shrink from no amount of personal suffering that was necessary for the purposes He sought to accomplish—viz., the redemption of the world; and the sustaining and advancing of the divine honour through the infliction of most justly merited punishment. The penalty the world had justly incurred He bore on their behalf. Their life was forfeited.

He gives His own. "He gave His life a ransom for many." "He tasted death for every man." The world was under the curse. He bears the curse himself in His own body, and on their behalf. For it is written "Cursed is every one that hangeth on a tree." This curse in His case involved far more than the same would have implied in the case of any other who in like manner was hanged upon a tree. God's wrath against sin had been most justly called forth. That wrath the sinner or his ransom must endure. As the infinite executive of the divine government, God himself must inflict the penalty. The awful horrors of crucifixion were man's infliction. God must unsheath the sword of justice, and, with His own hand, plunge it into the very soul of the sinner, or of his Redeemer. To the physical agonies of the cross, which the two thieves endured equally with the Saviour, must be superadded the more awful agonies of the spirit which He sustained. Divine revelation has seen fit to throw a veil over what we could not probably comprehend, if revealed—the spiritual agonies of redemption. We catch glimpses of the awful terrors the Saviour passed through in the scenes of Gethsemane, when He sweat as it were great drops of blood falling to the ground: when His physical strength was exhausted, and an angel was sent to sustain His sinking frame, and enable Him to endure the wrath to the uttermost: when the bitter anguish His soul was experiencing extorted from His quivering, shrinking human nature the prayer, "Oh, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will but as thou wilt." We catch further glimpses of those awful horrors He passed through, when between His two criminal companions on the cross, who were enduring similar physical sufferings to His own, is heard that wild cry of utter desolation, "My God! my God! why hast thou forsaken me?"

It is true these are but glimpses of His sufferings; glimpses of the price

He paid for the world's redemption; but they are sufficient to show us that those sufferings were incomprehensibly great, and incomprehensibly awful. It must suffice us to know that they were deemed sufficient by the eternal Father, as the ransom-price of a world of transgressors. God was perfectly satisfied with the substituted offering; and manifested his complete and entire satisfaction in its expiating value by raising the Saviour from the dead. The Christian church has just been celebrating that event which is God's manifested proof of satisfaction with the expiation of the Lord Jesus Christ.

By His sufferings and death the Redeemer has purchased a ransom for the whole world from *immediate retribution*; and He has brought all into a state of *possible salvation*.

His death has secured other results, which do not come within the scope of the present paper. One of these may, however, be just mentioned here; since it is intimately connected with that reconciliation between God and man which He has effected through His death. He has secured the agency of the Holy Spirit; by whom the full benefits of redemption are applied to His people in regeneration and sanctification.

GRACE IN THE HEART.

"THE wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit." Thus taught Christ; and thence we learn that the Spirit's work in conversion is invisible, intangible, incomprehensible as a philosophic fact, but yet real, practical, visible in its results; and every man who is born of the Spirit has in himself a witness to its truth. Abstractly, we cannot comprehend what Spirit is; but by analogy we trace its workings, and in this way we shall endeavour to illustrate the rise and progress of grace in the heart.

Christ said to Nicodemus, "Ye must be born again." The new birth implies a new creation and a new creature. Take an illustration. Here is a GRUB-WORM. It crawls along the earth, and all its appetites are earthy. So it is with the natural man. He is of the earth earthy, and all his appetites are sensual. Take a grub-worm, and put it into a box with a glass cover. Lay therein a mulberry leaf. Place the box in the open air. Watch the progress of a change. Gradually the grub becomes a chrysalis, and is apparently dead; then the chrysalis breaks, and the grub is now a lovely butterfly. Formerly it had but two eyes; now it has seventeen thousand lenses in its head, and sees so as to apprehend danger on every side. Its appetites are no longer earthy, but heavenly, for it delights to flutter in the sunshine and suck honey out of every flower. In a word, it is a new creature. So is it in regeneration, when the soul is brought under the convicting power of God's truth, and conscience is allowed to assert her right in judgment, man dies to sin; and when the genial influences of the Sun of Righteousness are shed over the heart, he lives unto righteousness. His spiritual perceptions are enlarged, and his appetites are no longer "earthly, sensual, devilish," but become heavenly, spiritual, and divine.

Yet, in all this, God's way is unsearchable. In the transformation of the grub there was an invisible and mysterious power exercised, which some men would call the power of nature, but which we call the power of God. In the transformation of the sinner, the work of grace is also the power of God, and "past finding out." Yet we glory in the fact that men may thus be born again and made new creatures.

THE SCARLET DYE.—God in mercy says, "Though your sins be as scarlet, they shall be white as snow; though red like crimson, they shall be as wool." Here is a piece of scarlet-coloured cloth. Take it to a dyer. Ask him to make it white. Take to the dyer also

a piece of crimson cloth, and ask him to die it black. He will say, "I can easily dye the crimson black, but it is both a difficult and expensive process to make the scarlet white. Crimson and scarlet are what we call 'fast dyes,' and fixed dyes must be taken out before lighter dyes can be put on; but when required, we can dye both crimson and scarlet dark enough without removing the original colour." So is it with sin in human nature. It is a fast dye. Before the crimson soul can be made white—or pure—it must be dipped by faith in Christ's precious blood, and exposed to the purifying influences of His Holy Spirit. Thus it is that men are regenerate and made white as snow; and yet we can no more account for the *modus operandi*, than the dyer can tell how it is that chloride of lime takes out the scarlet dye, while cochineal, like sin added to sin, makes the crimson black as the sloe.

THE LEAVEN.—Here is a batch of dough. Put into it a piece of leaven. It penetrates the whole mass. If the batch were sour, one kind of leaven will make it throw off all its acid, and leave the flour sweet. Thus it is with grace in the heart. Cleanse ye out the sour dough, that ye may become sweet bread (*Wickliffe's translation*). Yet God's word introduced into the heart, and God by His Spirit, though in a way past our finding out, will make it cleanse and purify us from evil.

THE SEED IN THE GROUND.—"The seed," said Christ, "is the word." Here is a barren field, full of thorns and thistles. The natural heart is this field. The earth, after the fall, was cursed for Adam's sin, and brought forth briars and thorns instead of herbs and corn. So is it with man's natural heart. The seeds of sin are within him from infancy, and if left without culture will vegetate poison. But this field may be cultivated. The command is, "Break up the fallow ground, and sow not among thorns." And just as the farmer tills his ground, and sows his seed, and protects and cleans his crop,

so that the sun and the rain may reach its roots, so must man use his reason in the employment of means to cultivate his heart, the seat of his affections, that he may sow therein the saving doctrines of God's word, which, when surrounded by right influences which

God has placed within the reach of man, will take root, spring up, and grow, until there be first "the ear, then the blade, and then the full corn in the ear," and finally the harvest of souls which is to be gathered into the "garner of the Lord." J. H. W.

Ecclesiastical Affairs.

EJECTED MINISTERS OF 1662, IN THE RURAL DISTRICTS.—No. VII.

MR. JOHN THOMPSON, DORCHESTER.

WE look with deep and tender interest on martyrs for Christ, who have been tortured on the rack, cast to wild beasts, dashed down the rocks, or burnt at the stake. But it is not with much less sympathy that we look on those who, having been prisoners for Christ, have so suffered by their confinement as to die in their prisons; while their enemies have been assured what must be the issue if they refused to grant them relief. There were a number of such cases amongst the early Nonconformists. We now present an instance of this kind to the attention of our readers, in the case of Mr. John Thompson, who, some time after he came out from the Church, became minister of a Nonconformist congregation at Bristol, and preached there during the time that Mr. Weeks, described in our last sketch, was labouring and suffering there.

Mr. Thompson was a native of Dorchester; his father, Mr. Hugh Thompson, had been minister there, and also in the Isle of Wight. He gave to his son a liberal education, who became a student of Christchurch, Oxford; and it is attested by his contemporaries that he approved himself there both for virtue and learning. He had been nine years at Oxford, when Charles the Second was restored, and when full conformity was required. He was unwilling to lose his fellowship, but he studied impartially the points then in

controversy, for no preferment could be held in the University without full submission to all the terms imposed. After careful examination, and conversing freely with such as were likely to aid him in his decision, he found that he could not conscientiously yield to the conformity demanded. Fain would he have kept his place, if he could with a safe conscience, but he believed he could not without offending God; he therefore quitted the University, and all hope of preferment.

Mr. Thompson then returned to Dorchester, where he devoted himself to the study of divinity, and often preached for Mr. Ben, the worthy ejected minister of that place, whose daughter he married. Of Mr. Ben it is said, "that he was an eminent divine, famous in all the west of England, was richly furnished with all ministerial ability, and was of unparalleled perseverance in prayer; but he was often brought into trouble, and sometimes imprisoned for his nonconformity." He died in 1680, having been a painful, faithful, successful labourer in the vineyard of Christ more than fifty years.

In consequence of the recommendation of many ministers who knew him, Mr. Thompson was invited by a congregation at Bristol that usually assembled at the castle. The attachment of the Dorchester people to him was strong, and they presented no small

advantages for him to remain with them; but judging his call to be clear, he removed with his family to Bristol about 1670. Here he laboured abundantly and successfully; and such was his unblameable conversation, so holy, so harmless, that the worst of his enemies had nothing whereof to accuse him but in the matter of his God.

For a considerable time he went on with his labours without interruption, which was partly through the prudence, peaceableness, and moderation of the bishop of Bristol during that period. But when he was removed, his successor displayed a furious zeal against the Nonconformists, and stirred up the civil magistrates, who till then had granted peace and liberty, to disturb the assemblies, to put the laws in execution against the ministers, and particularly that of corporations, as the most probable expedient to destroy the meetings. The bishop, that he might give the most effectual assistance to the work, engaged as many of his clergy as he could prevail with, as informers, to visit the meetings upon Sabbath days and week days, to swear against the ministers, in order to their imprisonment.

Mr. Thompson was the first minister they convicted. A fine of £20 was laid upon him, and warrants of distress were issued out. In order to avoid these he was forced, for several weeks before his apprehension, to keep fast his doors. The constables were often asked why distress was not taken; who had still to reply that his doors were always kept shut. The next plot was to seize his person; and in order that it might be effectually accomplished, some civil and military officers, beside ecclesiastics, combined to do it. On Wednesday, the 10th day of February, the bishop, with four clergymen, two justices of the peace, one captain of militia, with some other military officers, came together to the meeting where he was preaching, to apprehend him. Some of the hearers perceiving their approach, shut the doors of the meeting, while the officers and a

great multitude assembled around them. The disturbance was so great that he was forced to desist; but by the persuasion of some of his hearers he escaped by another door into an adjoining house.

After they had rudely dispersed the assembly, taking as many names as they could, and still continuing their cry after the minister, a boy that saw him go into the said house betrayed him into their hands, for which he received from the reverend father a six-penny reward. He was no sooner found than a great acclamation arose, and he was taken before the mayor.

There he was baited by the clergy for some hours, exposed to the utmost extravagance and rage from the bishop, and stigmatized as "a seditious villain," "factious fellow," "sirrah," "he deserved to stretch a halter." After a long argument it was concluded that he must be committed to prison, as being found in a corporation after a former conviction, unless he would take the corporation oath.

Refusing this, his mittimus was made. He moved, that as it was late he might be permitted to be at home that night; the mayor seemed willing, but the bishop in great wrath ordered him to prison, with opprobrious epithets, as the fittest place for him; so that he was taken to prison that night. During the first fourteen days of his confinement he appeared to be in good health; but on the 25th of February he became considerably indisposed, though he bore up under it that day and the next. At night, finding himself getting worse, he sent for Dr. Chauncey, his usual physician, who at once judged his case would prove serious, and therefore immediately endeavoured to procure his removal into some convenient chamber. Efforts were made by the doctor, in connexion with a person of quality, to obtain for him a suitable room, and for his security a bond of £500 was offered. The sheriff was inclined to grant their request, but was afraid of displeasing the bishop. On application being made to him, he

replied, "Mr. Thompson was committed by the law to the common jail for six months, and there he should abide; and in case the sheriffs should attempt his release, they should answer it at the severity of the law." But there was a power above, that could send a release from that prison, which should prove most welcome to the poor sufferer there.

Notwithstanding all the means that could be used for his relief, the fever grew upon him daily, until the 4th of March, when about midnight he died, to the great lamentation of many in Bristol, as appeared by the mournful countenances and weeping eyes of those that attended him to the grave, for many thousands accompanied his corpse to the churchyard of St. Philip's parish.

In his last illness he did most affectionately declare what great delight he took in the company of his fellow-prisoners, the ministers confined with him; but he said, "As I was sent hither first, so I shall be released before you. As for those who sent me hither, and refused to remove me, though they have been cruel to me, yet do I from my heart forgive them. I should be glad to meet them in heaven who cast me into prison, which is now like to be my death. The Lord work effectually upon them by His free grace to bring them thither at last." Then he discoursed, how he had of late been contemplating what it was to enjoy God, and what a mighty change death would make in a moment upon a gracious soul. "I have," said he, "endeavoured to live a life of faith. I have been by grace preserved from gross sins, though not without manifold imperfections which have caused trouble. There is nothing in the world which I have valued in comparison with Christ; and I have fixed my only hope on His satisfaction and merits; though I have not enjoyed much full assurance, yet I have not been without spiritual refreshments."

Apprehending the hour of his dissolution near at hand, he called for his fellow-prisoners, whom observing to

weep bitterly, he said, "Sirs, I did not send to you for this work—pray make my being here as comfortable as you can, that I may speak to and for the Lord. Therefore tell me, which is the shortest and surest way to know whether we are passed from death unto life?" Mr. Weeks replied, "I will give you the same answer which Mr. Ben, your father-in-law, gave me to the same question, 'He that hath the Son, hath life.'" To which, with calm and composed spirit, he said, "To have the Son is to believe on Him, and faith is a real willingness to receive an offered Christ on offered terms;" speaking much at large on the work of Christ in renewing the soul. Some time after, alluding to his situation, he "felt he could justify himself in the course he had pursued. He trusted the Lord would be with his brethren, and would grant them to go out of prison in health. As for my bonds, I bless God for them; and if I had known, when I came in, that I should die here, I would have done no otherwise than I have done. The time will come, when I shall be freed from the aspersions of faction." He especially cared for his church, counselling them in reference to the choice of another pastor; and no less weighty advice did he give to several Christians when he took his solemn farewell, advising them to cleave to God, His ways, truth, and institutions—to get into a condition fit to die. At length, being spent, he expired while Mr. Weeks was in prayer, commending soul into the hands of the Lord Jesus Christ, March 4th, 1675.

Thus did this honoured man die as a martyr for Christ. T. C.

Ashley, April 2, 1863.

CHURCH FINANCE.

SPIRITUALITY is always in danger, more or less, of running to seed: an element of spuriousness ever and anon tends to creep into it. We might illustrate this by a variety of cases; but suffice it to say, that earthly substance, although not indispensable, is yet necessary, under the

present divine economy, to advance the work of God upon the earth. In the 72nd Psalm, for instance, one of the most sublime and glorious portions of inspiration, special reference is made to this fact. We are there taught, that the kings of Tarshish shall bring presents, that the kings of Sheba and Seba shall offer gifts, that all nations shall fall down before Him, that all nations shall serve Him, and that to Him shall be given the gold of Sheba. While, then, the preaching of the Gospel is the grand object, and the primary duty, yet the exhibition and enforcement of those means by which it is to be propagated can scarcely be over-estimated. We are pleased, therefore, to find that so much attention begins to be paid to the subject in every section of the church of Christ. Among the things, all but innumerable, which have recently met our eye, is a paper in the *Scottish Congregational Magazine*, by a correspondent, which we very highly prize.

The Scottish Independent churches constitute a species of home missionary society, which has been the means of immense good, not merely in the Lowlands, but in the Highlands and Islands. The object of the Congregational Union is to promote the spread of the Gospel wherever it is not, on the most catholic and liberal principles, and to aid weak churches struggling with difficulties, a number of which could not otherwise subsist.

There is another object, for which the churches have formed and organised a theological institution, for preparing preachers, and pastors, and missionaries. To these points the following paragraphs refer:—

As is pointed out in the Committee's Report, the income from the churches has run for several years at about £1,200. Now, the expenditure is about £1,800, the difference being made up by legacies, special donations, and other extraordinary sources of income which cannot be depended upon. Clearly, then, it is the imperative duty of the churches to raise annually, and certainly, about £2,000; which, with the amount derived from the precarious sources of income, would not only keep up the present scale of operations, but allow a margin for future extension.

In turning to the list of contributions to the Theological Hall, I find much the same result as in the case of the Union. The number of contributing churches is the same in both years, and the amount produced is very slightly increased last year over the previous one. Ten churches which contributed in 1860—61 did not do so in 1861—62; but then, their place is supplied by other ten. But the most striking thing to be noticed is, that the last year began with a balance in hand of £230, and ended with a balance due of £20—that is, the ordinary expenditure of the Hall was £790, and its income, including interest, legacies, and donations, only £540.

I find that only thirty-six or thirty-seven of our churches subscribed to the Hall—that is, about one-half of the number which subscribed to the Union. Now surely our Theological Institute has a right, equivalent to that of the Union, to support from all the churches in the fellowship. Leaving out of view what may be called the merely denominational claim—namely, that it is the Theological Hall of the Congregational churches in Scotland,—leaving, I say, that out of view, I think it can easily be shown that it has a claim in equity on all the churches. Some of them may have received a pastor from it; others of them may have had the services of its students during the necessary absence of their pastors; and others may have sent young members to partake of its benefits. In some of the churches all these circumstances may concur, but I believe there are very few of them which do not come under one of the above categories.

The smallness of the sums raised by some of the churches for the Hall is absolutely amazing. One could hardly believe it, were it not plain to all who can use the elementary rules of arithmetic, that some of our churches appraise the value to them of an educated ministry at the rate of less than sixpence per member, per annum!

Looking to the requirements of the Hall, and leaving out of view donations and legacies—the uncertainty of which may be seen by looking at the last year's abstract—there cannot be a doubt that the churches would require to nearly double their contributions; in other words, they would need to raise £1,000 per annum for the support of the Hall. This would maintain it in its present state of efficiency, and leave a surplus for increased liberality towards the students, and to enable the Professors to add to the library from time to time, in order to keep it in some degree abreast with the requirements of the age.

Three thousand pounds are thus required from the churches for the support of the Union and the Theological Hall, instead of £1,700 which they raise at present.

A single congregation of the Free Church raises £3,200 per annum for the Sustentation Fund. This congregation raises altogether for religious purposes,—besides its own proper expenditure,—the sum of £4,700. I will be told that this congregation is very large and very wealthy. It is so, but it probably does not number more than a thousand communicants; and surely it is not wealthier than all the Congregationalists of Scotland

put together. *Shall it be said that it is more willing?* But to make the parallel more complete, let us see what the congregation just mentioned, along with other six congregations of the Free Church, raise yearly for the Sustentation Fund, the various Home Mission Funds, and the College Fund, which, put together, may be considered in some degree analogous to our Union and Hall Funds. The sums stand thus:—£3,500; £1,640; £1,440; £1,420; £1,390; £1,285; and £1,080—in all £1,755. Deducting from the above say £1,000, which their ministers receive back from the Sustentation Fund, it will be found that seven congregations of the Free Church raise, on an average, more than £1,500 per annum each, for home mission purposes and ministerial education.

Let us see how the sum I have named as being necessary,—£3,000—could be raised. I am aware such schemes as the following are generally pronounced to look well on paper, but to be impracticable. I shall believe it to be, when it has been tried and found so:—

6 Members contributing £50 ea. per ann.		£300
10	"	25
25	"	10
20	"	7 10/
100	"	5
100	"	2 10/
500	"	1
500	"	10/
300	"	7/6
600	"	5/
1000	"	2/6
1000	"	2/
2000	"	1/
6061		£3000

The above table is founded in a great measure on an analysis of the individual contributions in last year's Report for the Union and the Hall. The scheme probably does not include more than two-thirds of the members of our churches, the other third being struck off as unable to give anything. It will also be observed that of the 6,000 contributors, 4,000 are put down for sums of 2s. 6d., 2s., and 1s.; that is, 1,000 at a little more than a halfpenny a-week, 1,000 at a little less than a halfpenny, and 2,000 at a farthing.

We trust our readers will carefully ponder the foregoing, and endeavour to reduce the powerful and scriptural principle, so clearly instituted, to practice. The subject is one on which information is greatly needed; nor is that all: it is necessary that the heart of the church should be thoroughly aroused to a sense of its duty, we should rather say privilege, for the honour is even greater than the obligation.

THE MISSIONARY ENTERPRISE.

We have now reached that period of the year when the British churches are brought face to face with the Heathen

World, its nations, kindreds, tongues, and peoples. From a thousand platforms the facts of the history of the missionary year now closing will be published, and ten thousand tongues will enforce the great duty of preaching the Gospel to every creature. In the forthcoming discussions, finance will occupy a large space.

The proportion of those who now have a heart to give *at all* for the spread of the Gospel is so small, that there is need of *wise method* and *strict economy* in their giving; while there is still greater need that they be taught *so* to give as that they may grow in the grace of giving, and communicate this grace to others. The problem is, in other words, *how, with a given amount of motive and principle in the church, to secure the greatest amount of permanent and progressive giving.* Happily for the church and the world, this problem has been solved, and only awaits a practical application of the solution. It was solved, in fact, eighteen centuries ago, and the solution recorded by the pen of inspiration for the benefit of the church in all ages. But even as the Saviour's last command lay buried in oblivion for centuries, until Carey and his associates brought it forth and held it up to the bewildered gaze of Christendom, so has the apostolic rule of giving lain in obscurity, just as though our translators had forgotten to render it into plain English, or the printers had somehow omitted it from all the editions of the Bible in common use, until now, at last, the plain and simple injunction is beginning to be read and understood, and we may trust the time is near at hand when all will adopt it as their rule of giving: "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

In this single sentence we have a plan at once simple, easy, and effective: a plan which, if adopted, would save thousands now spent in agencies, would greatly lighten the burden of giving.

while increasing the amount given ten-fold, besides developing the graces of the donors beyond measure. So much has been written and so ably written in explanation and advocacy of this plan, that any lengthened discussion of it here would be uncalled for, if not presumptuous. But it may not be amiss to direct attention at this time to some of its leading features, and to the indications of Providence respecting it.

Among the advantages secured by this plan are—

1. *Frequency of giving.* "On the first day of the week;" of *every week*. The sum needed to be given each week will be small compared with the whole amount, and will not be felt to be burdensome. There may be those who think it just as well to lay by something monthly, or even yearly; but probably this is an error in most cases. Almost every one, however he may receive his income, can arrange to lay by his contribution weekly, and will find himself well paid for the effort required to do it.

2. *Regularity.* What is done every week becomes habitual, and is thus made easy. This regularity would also be a great gain to the benevolent societies which distribute the money given, as it would impart to their operations a degree of certainty and stability now unknown. Those can best appreciate this who, as officers of these societies, have been called to apply the knife of retrenchment to foreign missions.

3. *Universality.* "Every one of you." Every Christian, every member of a Christian congregation or family. Old and young, rich and poor, parents and children, masters and servants, *all* are to give *something*, be it much or little. Thus the work is distributed; both the burden and the blessing are shared by all; and many hands might make "light work." Indeed, if *all* gave, a comparatively small sum from each would accomplish the end.

4. *Anticipation.* "Lay by him in store." In every undertaking it is important to be *beforehand*. The money thus made ready will be secured from slipping

away in needless expenditures, and it will no longer be necessary to wait for agents, nor appeals, nor anniversaries, nor collections. There will be no need of a great effort, every time something is to be given, nor of a desperate struggle between the love of souls on one hand, and selfishness or poverty on the other.

5. *Conformity to the "talents" entrusted to each one.* "As God hath prospered him." How much is suggested by these words! Did we but remember and fully realise, at least once a week, that all our prosperity is from God, that we are only stewards, and that we are only putting into the Lord's treasury what He has given us, and given us for this purpose and *no other*, how easy it would be to give. How freely and sweetly would flow the streams of beneficence, and what true consecration, earnest faith, and prevailing prayer would accompany each little sum deposited.

6. Another striking advantage of this plan is, that it *removes much of the difficulty sometimes felt in asking others to give.*

There is scarcely any duty devolving upon a minister of Christ which has been more trying to the writer of these lines, than that of urging men to give for the support of religious institutions and the spread of the Gospel. But since he has come to the resolution to adopt this plan of weekly contributions personally and in his family, and also to urge it upon his little congregation and upon others within his reach, he has felt an unspeakable relief, and found that easy and pleasant which was before a grievous burden. This relief arises, in part at least, from the consciousness that under this plan, that which he may ask others to give, will be given in a way which they will not feel to be burdensome. It seems vastly more easy to ask each member of a community to give one penny a week, for instance, than it was to ask a yearly or monthly contribution of the same aggregate amount. Moreover, there is a great advantage in

knowing that you are acting on a divinely appointed plan, adapted by infinite wisdom to secure priceless blessings to the church and to the world. As has been already intimated, the providence of God as well as His Word and Spirit seems to be leading His people onward toward the full adoption of this scriptural method in giving. Let each

pastor, each parent, each teacher, now interested in the work of missions, adopt this simple rule, and endeavour to secure its adoption by those around him, and the results attained, with God's blessing, in a short time would be such as to fill heaven with new joy, and cause the moral wastes of our earth to rejoice and blossom as the rose. F.

Essays.

PSALMODY.

THE proverb, that extremes meet, is every day exemplified, both in the church and in the world. Nowhere, perhaps, is it more strikingly apparent than in psalmody. To pay no regard whatever to that most divine employment, and to attend to it in such a manner as to neglect everything else, may be alike easy; but to hit the happy medium is more difficult. Yet that medium may be hit; why should it not? If music is a science, like other sciences it can be dealt with, kept in its own place, and receive neither more nor less than the measure of attention which properly belongs to it. It is a very extensive complaint, that in congregations people adapted to singing are generally good for nothing else. They will cultivate sacred song, while their tendencies, ever and anon, are to dash and destroy it by the introduction of a secular spirit, and even of secular music. It has been said that the introduction of singing-classes is one of the greatest evils that can befall the Christian church, inasmuch as from that moment the young people turn their backs on week-night worship, on Bible-classes, so essential to their highest interests, and even neglect school committees and other organizations of special moment to the church of God.

Now, we have reason to know that there is too much truth in this; but

while to be lamented, it may yet be corrected. A wise and prudent minister, along with judicious church officers—and especially intelligent, dignified, and devout conductors of the psalmody classes—will succeed to the utmost extent of their wishes in making the thing what they would have it—a good and not an evil, a blessing and not a curse. They will be able to unite sanctity with science, and to introduce an element of enlightened, tasteful, and edifying worship into the services of the sanctuary. We speak it reluctantly, but we have no doubt of its truth, that both ministers and officers, as a whole, have been greatly negligent of their duty in this matter; and hence the lovers of song and the people have been left too much to themselves, and there has been permitted to rise up a bramble which might have been beautiful and fragrant as the rose of Sharon.

Among the recent publications on this subject which have attracted our notice, and very amply rewarded our perusal, is the pretty volume of the Rev. John Burder, M.A., of Bristol, entitled, "The two Organs: an Essay on Psalmody." By the "two organs" are meant literally the instrument and the human voice, which are not at variance, but in perfect harmony. In this volume these organs are compared to the branch of divine worship which bears the name of

psalmody; each is allowed to be admirable, while the preference is, on many accounts, given to the organ whose builder and maker is God. Mr. Burder successfully endeavours to show that while the organ of man's constructing is by no means so essential to good psalmody as many persons imagine, the organ which God has given to every one of us is far too little valued, and seldom either duly cultivated or properly used. In the course of the essay Mr. Burder adverts, intelligently and pungently, to several objectionable practices in the management of this branch of divine worship; and throughout the work he throws out suggestions on many points connected with psalmody. On questions which relate to the science of music, he barely touches, assigning as a reason that his object was religious rather than scientific. Mr. Burder states that during the thirty-two years and a-half of his pastorate he has never quite overlooked the subject of psalmody; yet his impressions of its importance have so much increased with years, and especially with the study of the subject, that he says, had he to begin life again, he would, he believes, be more studious to promote good psalmody, wherever his lot might be cast in the vineyard of the Lord.

The volume comprises seven chapters, thus indicated:—"The nature and uses of psalmody"—"The utility of music in psalmody"—"The comparative excellence of vocal and instrumental music"—"Jewish and Christian worship compared"—"The history of Christian psalmody"—"The present state of psalmody in England"—"Practical suggestions"—followed by an appropriate conclusion.

Such is the volume, and we need not say that we prize it very highly. We think it one of the most useful performances of its class that has appeared for many years. The following, from the chapter on practical suggestions, will at once give the reader some idea of the spirit and method of the work:—

Our next general remark is, that psalmody consists of two constituent parts, each of which requires separate attention, namely, the *outward* and the *inward*; the *voice* and the *mind*.

Let us, then, first inquire, by what means *good music* in psalmody, in so far as regards the *ear*, may be obtained. And here the question may as well be answered—Shall we call in the aid of a musical instrument, and if so, what shall it be? Were the writer consulted by a young and small congregation, which had these questions before them, he would give his advice in some such terms as these:—"Manage your psalmody, if possible, without the aid of any instrument; but if you are decidedly of opinion that you cannot, at present, conduct this part of divine worship without such help, purchase a good *harmonium*. This will, on many accounts, be preferable to an organ; it will cost only a tenth of the sum which must be paid for an organ; it will guide, without overpowering, the voices of the people; and it will be easily removed, when you become strong enough in vocal power to do without such help." The writer's full conviction is, that so soon as you can obtain a well-qualified precentor, you will be independent of instrumental aid, whether the number of the congregation be five hundred or only a fifth part of that number. A well-qualified precentor will be able to conduct a *psalmody class*, at which not the young only, but persons of all ages should be requested to attend. One or more of the officers of the church should feel it to be their duty to be present, whether or not they choose, themselves, to practise singing.

As the writer is not so presumptuous as to imagine that the facts and reasonings he has brought forward against instrumental music will have the same effect on the minds of all his readers which they have on his own mind, he will now address himself to those who resolve to have an organ.

He will begin by giving an opinion which will, to many a reader, seem strange, namely, that a very large and very handsome organ, especially if placed in a conspicuous part of the chapel, as, for instance, behind the pulpit, is an ornament not at all in keeping with the genius of New Testament worship. Objects are pleasing or displeasing, not simply for what they are in themselves, but also for their agreement or disagreement with the place they occupy and the objects which surround them. A marble statue of Henry Havelock or of Joseph Sturge, which would be admired in the entrance-hall of a noble mansion, would be quite out of place in a breakfast-room or a dining-room. On the

same principle, a monster organ, which would look well, and might occasionally be useful, in the spacious Town Hall of Birmingham, or Liverpool, or Leeds, would disfigure, rather than adorn, a building where Christians meet for Christian worship. For what is this huge and grand piece of ecclesiastical furniture? Its sole legitimate use is to *help Christians to worship God*. Herein it differs from the organ in the Town Hall. That is where it is, for the avowed purpose of delighting the eye and the ear. On the contrary, the chapel organ, as we have said, is merely to enable you to worship God better, as you imagine, than you could worship Him without such help. How inconsistent, then, is it to clothe with such grandeur a merely *mechanical help* in worship. Consider the case of a gentleman who, being infirm, uses crutches in walking. His crutches, though not rough and mean, are not highly ornamented, as they are nothing but *helps*, rendered necessary by his *infirmities*. Would you not think it strange if that gentleman should order a pair of crutches, which should be richly inlaid with silver, and gold, and pearls, and should be suspended, as an ornament, over the door of his library?

But, besides the *unfitness* of such an ornament as a huge organ with burnished gold pipes in a Christian temple, it is almost certain that scores of the young and gay will be *looking at the organ* behind the pulpit, when they ought to be listening to the preacher, or worshipping God. Nor is this all; your children will naturally think that so grand an object has some very important use, and that the handsomest thing in the chapel, not excepting the pulpit, is one of the *most important* things in the place. Unless the child shall become, in early life, a real Christian, the young creature will be ready to imagine an organ to be essential to a *complete place of worship*. It will not be wonderful if, some years afterwards, the child, now of mature age, shall prefer a sanctuary where there is a good organ without the Gospel, to a place of worship where there is the Gospel without an organ. "Train up a child in the way he should go;" then, whatever be the final result, you will have done your part.

As to the *management of an organ*, the writer has little else to do but to describe the simple plan adopted in two or three places of worship where he has occasionally worshipped, and where he will candidly admit that the organ, if not positively useful, did *appear* to be at least harmless. Let it be premised, that in the chapels in question the instrument, though not mean and uncomely, as nothing in a house of prayer should be, is neither huge in bulk nor dazzling in appearance. It is

what we are told the dress of really genteel people is—such as becomes their age and station, but is neither intended nor adapted to attract any special notice.

One rule observed by the organist in each of these places of worship, is to put forth only that modicum of power which may be sufficient to guide without obstructing the voices of the people.

Another rule is, to give no music without words. With the exception of playing over the first half of the tune, that the people may know what tune they are about to sing, the organist gives no mere music; neither as a voluntary, nor prelude, nor interlude, nor finale.

A few remarks may now be offered relative to *choirs of singers*.

The opinion has already been expressed, that although several members of the congregation, who are singers, should regularly meet to practise singing, and should be *virtually* a choir, it is by no means desirable that many of them should be close to each other in public worship. A visibly distinct band, if they sing moderately loud, are apt to be regarded by many of the congregation as the party on whom the business of singing devolves—in fact, as "*the singers*." It is well that two or three persons in every one of the four parts of the tune should be within three or four pews of one another, that they may render to each other mutual support. The remainder of the class, or choir, had better be located in various parts of the chapel. They will keep time with one another, and thus all persons in the congregation who sing *sadly* will also be brought to keep time.

Another still more important point is this, that whoever—whether one or more persons—conduct the psalmody and the psalmody-class, the whole of this department of ecclesiastical action, including the management of a musical instrument, if there be one, should be *under the general superintendence of the minister and other office-bearers*. Such an *imperium in imperio* as the choir is in some congregations is an anomaly that ought not to be tolerated. Of the two evils, namely, the temporary suspension of the psalmody, or the choir being allowed to do as they choose, even though their procedure should be ever so frivolous and worldly, we would unhesitatingly say, that the former is far less than the latter. At the same time, we are far from desiring either that the pastor should be a despot, or that pastor and deacons together should be chargeable with officiousness and meddlesomeness.

Where the *disconate* consists of several individuals, they themselves, with the pastor, would

in most cases be able, *if musically trained from their youth*, not merely to *superintend* the psalmody, but to *conduct* it. It is well known that a great majority of persons have the voice and ear which singing requires, and of these a considerable number, with an ordinary musical education, would be able to *sing well*. It is deeply to be lamented that this valuable talent, which might be of untold benefit to the church, should, in so many instances, lie dormant and useless; so that only here and there either a minister or deacon is found who can begin and carry on a tune by himself. It is also matter of deep regret that so small a number of men with deep voices learn to *sing bass*; the want of which has sometimes induced a congregation to get an organ. One instance of this is fresh in the writer's recollection. He heard a deacon of a church, which was about to have an organ, express himself in such terms as these:—"Now we shall have some bass."

No doubt of it; but you might have had it long before, and without expense, if only one half of the thirty or forty men in the congregation who had bass voices had learned to sing bass.

The excellence of the psalmody in a congregation depends, in no small degree, on *the minister*. Martin Luther, in his "Table Talk," is reported to have expressed himself on this subject in the following language:—"I always loved music. We must, of necessity, maintain music in schools. A school-master ought to have skill in music, otherwise I would not regard him. Neither should we ordain young fellows to the office of preaching, except they have been well exercised in the school of music." The writer needs not say, that he cannot endorse the homely clause which represents skill in music as an *essential* qualification for a preacher. At the same time, it is certain that ability to sing is a *valuable appendage* to more essential things, not only because a minister will occasionally be so situated, that the whole assembly must be dumb unless he can lead their psalmody, but, also, because a minister who himself can sing, and manifests his delight in the work, is likely to impart the same spirit, in some degree, to the people. There is, however, one department of service in which a good minister of Jesus Christ, though not himself a singer, may nevertheless excite in his people the love of psalmody.

In a preceding part of the essay, the opinion was expressed, that the psalmody of our forefathers in London, two or three generations ago, was deficient in regard to energy and vivacity. Good ministers of that time were searching and practical, as all preachers

should be; but it is probable that they did not give that prominence to the great and encouraging truths of the Gospel, which are the sources of that peace, and hope, and joy which find their natural outlet in praise and thanksgiving. "Out of the abundance of the heart will the mouth both speak and sing." The Methodists, who arose about that time, dwelt much on such joyful topics, and this may partly account for that invigoration of psalmody which originated chiefly with them, and eventually affected both Church of England Christians and the regular Nonconformists.

We have historical proof of the powerful effect of joyful piety on the psalmody of Christian people.

Some few persons who may read this essay, may be already acquainted with the remarkable case of the congregation in Northampton, Massachusetts; but it gives so striking a proof and illustration of the *effect of piety on psalmody*, that we cannot hesitate to give the complete statement.

Let it be distinctly remembered, that thoroughly good psalmody means, what is both good to the ear, and is also good as coming apparently from the heart.

Such are samples of the sentiments of the very intelligent author, whose book has our cordial recommendation.

DEAFNESS.

BY JAMES YEARSLEY, M.D.

I PROPOSE to speak upon certain points in reference to *Incurable Deafness*, which will, I believe, be found interesting. I have particularly in view the relief of that very large and unfortunate class of sufferers who are afflicted with chronic deafness; who have submitted to every variety of treatment in vain; and to whom, therefore, palliative and hygienic measures, calculated to retard as much as possible the tendency to the total extinction of the sense, and to support the mind under the threat of this sad calamity, can scarcely fail to prove extremely valuable.

Those who have had opportunities of observing the progress of incurable deafness, as it stealthily but surely advances through a long series of years, cannot fail to have noted the peculiarly depressing influence the malady

exerts on the mind; and they must also have seen that this depression, unless cautiously guarded against, becomes a most formidable ally to the ear-disease, and materially aggravates the miseries of the physical infirmity.

I have already strongly argued the point that deafness, arising primarily from disease of the auditory nerve, is much less common than aurists generally have believed; but I am equally persuaded that almost all deaf persons suffer from a peculiar kind of nervousness, of a most distressing character as a consequence or symptom, but certainly not as a cause, of defective hearing, according to the meaning generally understood. In short, actual nervous deafness is a very rare complaint.

I have elsewhere shown the decided influence of dyspepsia in the production of disease of the ear. In many cases it can be satisfactorily proved that stomachic derangement is the sole cause of that of the ear, and in the majority of cases occurring in middle-aged persons, they will be found associated.

It may safely be affirmed, that none can have a better opportunity of examining minutely the different stages of chronic dyspepsia, and its prejudicial effects on distant organs (particularly those of the brain and senses), than practitioners extensively engaged in the treatment of deafness. Whether it be entirely attributed to the influence of the dyspeptic disorder, to the depressing effects of impaired hearing, or to both these causes conjointly, is a fit subject for further investigation; but it is very certain that a considerable number of deaf persons suffer from a peculiar form of nervous irritability, by which their existence is often rendered completely miserable.

The incomparable Beethoven was a striking example of this kind of hypochondriacism in its most intense form. During many years of the latter part of the life of this wonderful man, his extreme deafness, together with the nervous affection to which I have

alluded, proved the source of the most poignant misery to himself, and of disappointment to his friends. In his case, the whole current of his feelings and affections was entirely perverted. He looked with the utmost suspicion and distrust on his most intimate friends and relatives, and indulged in the most misanthropic sentiments towards the world in general. This state of morbid sensibility sometimes attained such a mastery, as even to verge on insanity. For long periods together he would shut himself up in a state of complete seclusion from all mankind, suffering the while the most excruciating mental agony from his ear disease and its accompanying malady.

The medical treatment in the case of Beethoven, it must be confessed, was of the worst possible kind. I am firmly of opinion that the whole routine to which he was subjected, as well as his peculiar mode of life, tended to aggravate rather than diminish his disorder. Medically and morally speaking, the case of this distinguished man deserves to be known to all deaf persons. It furnishes a salutary warning to avoid cherishing their melancholy emotions, lest (as in his instance) they should acquire a tyrannical mastery over every other feeling; and also that they may be careful not to neglect their state of health, which, under the denomination of nervousness, is but too likely to be treated as a chimera by their friends.

When those deaf persons who have reason to believe themselves incurable, or indeed even those whose cases may be curable, suffer from nervous disorders, they should immediately become the subjects of medical treatment; because even though their hearing may be lost beyond all hope of recovery, it is of the utmost importance to preserve them from the mental and physical depressions which their malady tends to produce. This cannot be effected unless the bodily health be attended to. The best regulated mind yields to the effect of severe deafness if combined with other forms of bodily infirmity.

As an example of the high moral tone which even a hopelessly deaf person may attain to, I would instance the case of another distinguished person—Miss Martineau. Her admirable letter of “Advice to the Deaf” teems throughout with the most cheerful and even buoyant spirit, though it is quite evident that she is well aware of the great mental suffering to which many of her companions in affliction are consigned. When the malady is borne thus calmly, and the general health judiciously managed, the most hopeless state of deafness may exist in combination with the utmost serenity of mind. I might adduce other equally eminent examples, in which the most distressing deafness has been endured with fortitude, and made even the means of attaining to a higher degree of mental and moral excellence than the subjects of it could have hoped for, but for such a loss of the means of external enjoyment.

When persons have become hopelessly deaf, not only can they of themselves do much to preserve their minds in a healthy temperament, but they can often assist the delicate and impaired sense when nothing else but self-treatment is of the slightest avail.

I need not here insist on the immense assistance afforded to the ear by the sense of sight. A deaf person endowed with quick eyesight has at his command a powerful means of compensating for the deficiency of the hearing. There are many instances of deaf mutes so perfectly trained in the use of the eye that they can detect every word of a conversation by closely watching the lips of the speaker, having previously learnt the use of articulate language by the use of the eye alone. There are other persons entirely deaf, but retaining the faculty of speech, who can readily comprehend every word by watching the movements of the lips.

Some time ago a lady was induced to consult me, at the solicitation of friends, for she herself had for years relinquished all hopes of relief. She was in her

forty-sixth year; but at the age of six had become affected with scarlatina, which left a total and irremediable deafness;—the loudest sounds from that time were inaudible to her; nevertheless, she held a conversation with her friend and myself on indifferent subjects without difficulty. The articulatory movements of the lips, &c., required in speech were quite sufficient, without the accompanying sounds. Of course she had acquired the faculty of speech previous to the attack of scarlatina; and she had preserved this by proper care and attention up to the period when she consulted me. Having entirely lost her hearing at so early an age, this fact alone was extraordinary. She spoke distinctly, but like a foreigner.

In ordinary conversation between persons of perfect hearing, the comprehension of all that is said is, to a considerable extent, dependent on the combined use of the eye and the ear, though we seem indebted for it to the ear alone. A few simple experiments will prove this to be true to a greater extent than we could at first imagine. If a person of good hearing be in a large theatre or assembly, at such a distance as to render the words of the speaker indistinct, he may make out distinctly what is said by the use of an opera-glass. Or, if there should be such a noise as to interrupt the hearing, the use of the glass will assist it to a great extent. It would appear as if the sounds themselves were magnified, instead of the objects before us being so enlarged as to enable us to perceive the action of the lips and expression of the face accompanying the voice. Again, if a moderately deaf person sit by the side of a person endowed with acute hearing, and the former use a good glass, he will ascertain the better of the two what is said. And so it will be if one person with acute vision be a little deaf, and another quick of hearing, but short-sighted; the deaf person will often appear to hear the better of the two, and will catch the meaning of words which are quite lost to the quick hearer.

Or, if two persons of equally good hearing are together, one of them having short, and the other long sight, the latter will have infinitely the advantage in comprehending what is said.

These facts, which are easily capable of verification, will show to all deaf

persons the immense importance of aiding the ear by means of the eye, so as to obtain as much assistance as possible from the faculty of compensation which the senses of sight and hearing undoubtedly enjoy.—*Deafness Practically Illustrated.*

Correspondence.

VISIT TO JERUSALEM.

MOHAMMED had cold fowl for me, but I preferred the repast of the peaches. A party of three men is passing, riding on donkeys. Foremost, beneath a huge umbrella, is an old acquaintance. There goes the praying Turk of "The Gange," with his yellow garments. He seems to hurry on, as if he were in haste to reach the goal of his pilgrimage. He will be in the Holy City before me. Here is a fresh arrival. Two men and a woman on foot have just entered. The woman takes a place by herself at the farther end of the enclosure, her companions sit down upon the ground near to where I am. Each of the strangers seems more forlorn than the other. I ask my dragoman to find out who they are. A rapid ejaculatory conversation follows between them, while I watch them closely. A sort of dignity rested on the face of the oldest, who was quite aged, but his younger companion had not much appearance of intelligence. For three years this pilgrim band of devout Mohammedans had been wandering in their poverty, to visit the shrines of their religion. They had been to Mecca, and now, having worshipped in the holy place of the prophet upon Moriah, they were returning. All they had in the world beside their tattered garments seemed to be their long staves and a water bottle. When Mohammed learned that they had been to Mecca, he treated them with much consideration, and gave them some bread.

But I soon forgot these pilgrims. My mind became full of busy thoughts; for, as I realized my situation, I could think of only that. So near Jerusalem! It cannot be! What a strange scene I am in; the miserable natives about me,

the wretched pilgrims, the wild rocks and bleak wastes, this must be romance! My dreamy thoughts are interrupted. Mohammed says we have three hours and a-half yet to Jerusalem, and if I think best we will go on. "In fifteen minutes," I answer. It seems to me that I must wait; a singular hesitancy comes upon me, as if I was near some long-expected happiness, and from a secret fascination in the circumstances wished to wait still, to put off its consummation. Gratitude, faith, expectation, unworthiness made up a sea of reverent emotion within my breast. "I cannot go," was my first thought. I must give myself to preparation; I must not draw so near the city of God without devout consideration. I would see Jerusalem in a holy frame of mind. For a few moments every emotion of my heart was wonderfully excited. That was a remarkable experience! It seems to me that not till my immortal spirit waits for its release, and, from the bed of death, I look expectant for the unfolding glories of eternity, till that most solemn time comes, can I again feel such a complete and prodigious anxiety as absorbed me quite while so near the sacred place of my pilgrimage.

Would gold have tempted me to turn away from seeing Jerusalem then! Would the stately splendours of empires and kingdoms have attracted my notice or attention? Would the creations of the architect, the painter, or the sculptor, have drawn me aside for a moment? Though amid a dreary waste of hills, where only barren rocks and rugged ravines were to be seen, and so wretched the few natives who stood gazing upon the traveller that they

seemed beggars, still, no earthly consideration could have abated or altered the longing of my mind to go on. But what a contrast between my glowing expectation and exultant reverence, and the desolation around me! A feverish excitement of mind is upon me. Yes! I am so near where my adorable Redeemer lived and died! Close to the city, which alone of earthly places links together time and the dread concerns of eternity! Before the sun sink from my sight, I shall have seen and entered Jerusalem!

"For Jerusalem!" are the magic words which summon me to the saddle. My party take up their way as I join them, and I go forward as into wilder hills and wider solitude! Singular, how nervous I became. I rode behind, alone. I wished to be undisturbed. Up, up we go; what a wilderness of stone! It is wonderful! Here and there, the olive tree is growing. Right upon the rock, seemingly, these olive trees are thrifty, and hang full of the fruit. On the summit of a hill, just before we reached Jerusalem, I was surprised to come upon a large vineyard and an orchard of olive trees. They were surrounded with great walls of stone, but I could see over them into the interior. The soil looked like broken stones, but the growth of the vine and olives was luxuriant. I stood awhile to make sure of what I saw, and Mohammed brought me a twig from the largest olive tree. This spot of tropical fertility, side by side with wide-spreading barrenness, how remarkable the sight! What can nourish this garden? All it has, to appearance, is the naked rock. As I proceed, the horse toils painfully among shelving footpaths, precipitous ascents, loose stones, and cloven rocks. Riding on, I kept my eyes on the ground. I could not look up; it seemed as if I was afraid to catch the first sight of Jerusalem. So lonesome and forlorn had been the way through the hills, and I was so impressed with a solemn awe, as in the very presence of the judgments of the Almighty, that I became in a measure prepared to see the poverty and calamity of the Holy City. I thought I would be content and grateful for the wonderful privilege of seeing it, however Jerusalem should present itself to me. But I was so perturbed, my mind became so nervous, that I feared the first sight of it.

From Jaffa, we came upon the city from the north-west. This is the least imposing approach. Turning the sharp corner of a great rock, I saw just before me part of a lofty and massive wall. Nothing else appeared to my observation. I cannot say that I was disappointed; but when Mohammed, pointing toward this wall, said, "There is Jerusalem," my feelings never received such a shock. A revulsion of their excitement into a profound melancholy, because of the reality of what was around me. From a reverent pilgrim-spirit, I suddenly changed into a stolid indifference, as if I had seen all. Mohammed was delighted. Like a good Mussulman, the sight of "El Kuds," as he called Jerusalem, did him good. "Which gate shall we enter by?" he asks. I have no answer; it is quite unimportant to me. I notice a large castellated gateway, as we pass through it; and a few wild-looking men in faded military uniform, who stare at the traveller. I am prepared for anything. The worst has come. It is painful to feel as I now do. I ride mechanically after my dragoman, the horses' hoofs ringing on the silent pavements, the place filled with dust, and a hot, oven-like atmosphere.

We go through dark lanes, and wind our way among narrow passages, and covered archways. These are the streets. I see, in every direction, as we clatter through them, men in flowing robes and turbans, lying and sitting upon the ground; women, huddled together in groups, who quickly hide their faces as they see me; poor, wretched-looking people, goats, camels, donkeys, and naked children in the hot dust; all these I saw as I rode on. I dismount amid a pile of stones and rubbish. I enter a dark-arched entrance, along which I grope my way, guided by the voice of the dragoman. What a place! To what is he leading me? Coming out to the light, I am standing in a court-yard, around which runs a high stone wall, with some small grated windows in it. A wooden stair leads up to the door, entering which I am within the house which is to be my lodging. Mohammed does the talking, and an apartment is engaged for me with board.

The people of the house are converted Jews. The mistress is the wife of M. Ducat, Mr. McCheyne's guide, I met at Ramleh. She says she will do all she

can to lodge me comfortably. I ask to see the room. Passing from where we are, we come out upon a roof; it covers a lower back-story of the house. Crossing this, observing as I go many doors opening upon it, we ascend some high stone steps, by which we reach another roof. This is quite high, say fifty feet from the ground. At the other side from where I stand, two or three steps up, is a door. Madame Ducat throws it open, and invites me to enter. This is my apartment. The floor is stone, the walls are whitewashed, the roof is the same, having a dome in the centre. The light comes in by the door, and two windows, which are very closely screened by a wooden lattice. This room surmounts the establishment. My first thought is to be alone. As I am left to myself, I feel that I must break up the oppression of mind which has seized upon me. In spite of guarding against it, such is the power over me of this hallowed locality, and the sadness of the desolate region I have traversed to-day in its gloomy awe, like a chill to my very soul, that until this spell is broken, I know I cannot be at peace, or exercise sound judgment.

Jerusalem.

T. K.

"HINTS TO CHAPEL-BUILDERS."

To the Editor of the "*Christian Witness*."

SIR,—Under this title I observe with regret an attack on our national or so-called "Gothic" style of architecture for Congregational church-building by Dr. Vaughan. As, if left unanswered, Dr. Vaughan's remarks are calculated to damage a cause I have much at heart—viz., the universal adoption of this style for our Congregational churches—I hope you will afford me space for a few remarks on the subject.

The Doctor's opening remarks, which completely answer the objectors to the style as a matter of *principle*, I fully sympathise with, and I rejoice that so great an authority on that point as Dr. Vaughan has spoken so clearly.

The Doctor's objections to the style seem to be on its practical disadvantages, affecting the comfort of a minister and congregation in worshipping, and on these points I join issue, and maintain stoutly that churches for our Congregational worship can be made *more* comfortable—that is, better adapted for speaking, seeing, hearing, and singing—

in this style than in any other, besides being more easily adapted to any site and to any gradation in size and cost; and further, that if a church is required with *any* architectural pretensions whatever, it is obtained more economically in this style than in any other.

Now, I quite admit that we should not *copy* the churches of our popish ancestors; but I maintain that we should *imitate* the spirit of their architects, and adapt our national style—which never was stationary, but was constantly undergoing development—to suit the manners and taste of the times—to our requirements, and not give up the work in a cowardly manner and say, because it is difficult we will abandon it altogether and run up a music hall, stick plenty of pagan ornament outside, and call it a Christian church or "*chapel*."

I quite agree with the Doctor that "all aisles formed by massy stone columns are in our case a mistake," but, providentially, we are not confined to stone in our choice of materials. This is an age of iron, and it is one of the principles of our national architecture to adapt your building to the materials at hand.

With regard to transepts my experience as an architect goes to show that if not too deep, they are an advantage, in breaking the waves of sound and thus preventing echo, besides improving the appearance outside and in, enabling you to have good galleries without any disfigurement, allowing of large windows where you want them to throw a light on the pulpit and thus dispense with the nuisance of lights behind the minister, and they also afford good seats for those who like to sit in a snug corner and see and hear well without being stared at themselves. I have the pleasure to sit in the back seat of such a transept, and can see and hear perfectly.

Again, as to open roofs I can only say that, if bad for speaking and bad for comfort, it is the fault of the *architect*, not of the style. I could point to churches recently erected with open roofs which are as easy to speak in as any building in the country. Comparing the acoustic properties of buildings in the different styles, it should be remembered that if you have four flat walls and a flat ceiling it is entirely a matter of proportion, or, as no architect I have met with professes to *understand* the proportion, a matter of accident—whether the length, width, and height

are so proportioned that the voice strikes all at the same instant and vibrates without confusion; whereas in a building cut up with moderate pillars, transepts, and open roof, the waves are broken and all chance of echo avoided.

Buildings with open roofs, if properly constructed, *need not* be colder in winter and warmer in summer than those with flat ceilings, the form has nothing to do with the question, it is entirely a question of *what thickness of non-conducting material you place between the external and internal air*, and quite as much can be placed on an open roof as is ever placed in a flat ceiling and hidden roof above.

I have never found a church with open roof more difficult to warm with hot air than one with flat ceiling, as Dr. Vaughan supposes; it is entirely a question of *the cube quantity of air to be heated, in a given time, by a given apparatus*; and as churches with open roofs as a rule have no more cubical space (being lower at the sides though higher in the middle) than those with flat ceil-

ings—it follows that they are no more difficult to warm. Whatever form of cover you adopt, the warm air will of course rise to the top first; and the great fault in warming *all* churches is, that the attendant tries to do in twelve hours what large fires what is much better done in twenty-four hours with moderate fires.

In the instances the Doctor mentions of open roofs being ceiled across, of which I know one or two, it is, I repeat, not the fault of the style but the fault of the architect in not properly adapting the style; and I venture to predict that as the style becomes better understood, instead of open roofs being ceiled across as the Doctor predicts, flat ceilings will be removed and open roofs erected in their place, as I have just done in a church not 100 miles from here.

Apologizing for thus occupying your valuable space,

I am, dear Sir,

Yours truly,

J. P. PRITCHETT.

Darlington, March 23rd, 1863.

Biography.

“GATHERINGS FROM THE PIT-HEAPS; OR, THE ALLENS OF SHINEY-ROW:

BY COLEMAN COLLIER,”

Is the title of a work recently published by Messrs. Hamilton and Co. The volume reached us a considerable time back, but somehow it got mislaid, and was not discovered till lately. This is our apology to the publishers and all concerned, for the long delay and the seeming neglect. We much regret the circumstance on our own account, since we have thus been long robbed of the singular pleasure it has given us. The title may seem a somewhat odd one to be ranged under Biography, but biography it is of the very best description. It is, in fact, a great poem in prose, a most captivating amalgam of history and memoir, portraiture and criticism, humour and pathos.

The name “Coleman Collier” is clearly a blind, suggested by the subject. Every page of the book bespeaks a man of genius, and a practised writer. Whoever he may be, he is no common scribe. The printer prefaces the volume thus:—

A venerable man, decently attired, and of grave and thoughtful aspect, walked into our office one day; and, after a few words by way of introduction, spake as follows:—

“I perceive by your sign-board that you print here. I am somewhat in the position of the Apostle Peter when he said, ‘Silver and gold have I none;’ yet, like him, I am anxious to do a little good before I leave the world, and think that perhaps you may be willing to aid me in my purpose. I have a work here,” holding in his hand a parcel folded in paper, “which, should you, on perusing it, deem it likely to be of use to those for whose benefit it was written, you are welcome to put it to press; if otherwise, you are equally at liberty to put it into the fire. I have no wish for gain; nor yet am I willing to risk loss; and as I may be mistaken as to the market value of the work, I now submit it to your more practised judgment. John Wesley published an edition of ‘The Fool of Quality, or Henry Earl of Morland,’ Brooks, the author of that work of fiction, wished to benefit his countrymen in the upper ranks of society; my object is to benefit the humble dwellers among Coals and Coal Mines, those who literally as well as figuratively may be said to occupy the lower ranks—the underground walks of life. He

chose 'The Fool of Quality' as his theme, in order that Fools in the Upper Classes might be made wise. I have chosen as my subject, 'The Vicious from among the Lowly, in order that the Lowly may be made good.' As to the ability displayed, it does not become me to speak; you must be the judge. I may state, however, that whilst the work of Brooks is one of imagination, this"—again holding out his hand with the parcel—"this, with its chapter and verse, is matter of fact; for its statements I can vouch, having been familiarly acquainted with the Pit districts upwards of half-a-century." So saying, he left the premises, indifferent, apparently, as to the issue. On opening the parcel, we found a MS. composed of patches and shreds, many of them pasted on slips of paper, and evidently written at different periods, up to 1861, but showing something like unity, and all directed to one common end.

Such a prelude is fitted to excite the curiosity of the reader, and beget a desire to see the book. Let that desire, by all means, be gratified. The careful perusal cannot fail greatly to enlarge knowledge, invigorate philanthropy, and, we might add, polish taste. Brilliance is happily blended with solidity. The work abounds in the picturesque, both natural and moral, indicating throughout an intimate acquaintance both with matter and with mankind. The number of living men in any Christian community equal to the task, is very small. We had no idea that under so modest and unpretending an exterior, there was compacted such a treasure of beaten gold.

The Allens are the centre of this extraordinary grouping of the choicest materials. They who desire to see an example of the power of Methodism to elevate and bless even the most debased and miserable portions of humanity have only to read this book. The development of character alike among the people and the preachers, both local and itinerant, is wonderful. In the wide range of our Methodist reading, we have met with nothing like it.

The introduction supplies some samples of the superstitions that once reigned in the district.

WITCHES.

Gateshead Low Fell, it is stated, was once notorious for reputed witches; and Dick Taylor, a pitman, became famous by marrying "the only real witch," according to Mr. Wilson, in the Low Fell. Her name was Nell Bland, and, as the annotator declares, "she was one of those who watched the corpse of Tom Forster, the first time he died, and had her arm broken by being tumbled head over

heels down stairs at his resurrection; for he is known, contrary to established usage, Tom died twice. After he made his exit the first time, and was laid out a decent corpse, the neighbours, according to custom, were sitting up in the same room with the body, and holding what was denominated a 'Lake Wake,' when, to their utter astonishment, they perceived the corpse gradually raising its head, until it sat upright. In a moment the room was cleared—no wonder—and the whole company, that had been the instant before enjoying themselves in such solemnity, by cracking a few jokes to relieve the gloom, and telling stories of a lighter character, were tumbling one over the other down stairs; when poor Nell, as stated, came off with broken bones. Tom lived many years after this, and when he really died, was an old man." Such were the superstitions, such was the ignorance, and such the attendants of the "Lake Wakes," peculiar to coal districts.

Among the few reputed witches who remained in this vicinity, a terror to evil doers, and even to the rough, rollicking pitmen, Mr. Wilson was personally acquainted with one, of whom he quietly remarks:—"I have known one of these poor creatures, many years ago, whose power never extended further than raising a wind to blow off the roof of her neighbour's cottage, or shake his standing corn. I am aware that she was accused of more serious mischief; but how far those ill-natured accusations were true, it is difficult to say, for I never could discern anything about Mabel that would warrant them, for she was neither deformed nor ugly (two indispensable requisites towards forming a legitimate witch), nor did I ever recognize her frisking about in any other shape than her own. In some other respects, however, she was rather a singular woman. She had a memory that retained the date of every event that had taken place for some miles round the place where she lived. She could give the day and the hour of all the births and deaths of the neighbourhood, during her time. She knew exactly, who 'came again,' as she called it, after violent deaths, either in the coal pits or elsewhere, what shape they were in (for they did not always appear in their own), and what they said when they could be prevailed on to speak; what it was that brought them back; and how long it was before the priest, or some such competent person, got them laid at rest in their graves. All the haunted houses or places she had off by rote, and could have given the names of all the 'uncanny folk,' or such as had 'had e'en,' and had amused themselves by plaguing their credulous neighbours. Poor Mabel has been dead more than thirty years."—(Pp. 14—16.)

W. Allen, the grand subject of the work, was born in 1750; and in 1773 he married one of the most remarkable women of the age, a real, a singular, but an admirable character, who makes a shining figure throughout the volume. She is not inferior to Scott's finest creations, and far more religious. The grand leaders in the movement must first be looked at.

THE WESLEYS AND WHITFIELD.

A few moments spent in looking at the noble trio—John and Charles Wesley, and George Whitfield, to whom the colliers in the north are so much indebted, and who were not less attractive to the public at large than the “northern lights,” may not be much out of place, as they led to the establishment of the ministry so beneficial to the Allens, and others with whom they associated. Taken collectively, the labours of these messengers of God were attended with the most signal effects on the Wear and the Tyne. The metropolis that lit its lamps at five in the morning, when the people crowded down to Moorfields, to listen to the grave and solemn tones of John Wesley,—to the more unequal, yet fiery outbursts, with the occasional drawing of Charles,—and to the plaintive lament and fearful denunciations of the Demosthenes of open-air preaching, George Whitfield—was not earlier or more brilliantly lighted than the north, with its pit-fires flashing their light to the heavens, or sooner on the move with its teeming population, than the colliers from the neighbouring villages; nor were the metropolitans more enrapt while hanging on the noble thoughts and utterances of these enunciators of evangelic truth. These were the men, as has been well said, who were more prone to weep than to laugh, to win a tear rather than court a grin—men who might have had livings, houses, and lands, if they had sought for them—men who shunned rather than invited popularity—men who mounted a table, a chair, or a horse-block, as readily as a pulpit, and preached amid the hubbub of mountebanks, fairs, and wakes, in spite of mud, stones, eggs, and hog-wash; till, at last, awed by their earnestness, the motley company, in each place, began demurely and attentively to listen; men, who attacked every species of vice, hand to hand, and foot to foot, irrespective of persons, and whose choicest audience embraced the dregs of society—whose visits of mercy were to the Fleet, the cell of the malefactor, and the inmates of a workhouse—and some of whose appalling images were taken from dangling gibbets, as the reward of crime, on Kennington Common or Blackheath. These were the Knoxes, the Bridaines, and the Luthers of the day; men who pressed towards foundries and factories, docks and markets, highways and hedges; in short, wherever labouring men had their haunts and their homes—in barns and in cottages, amid sobs, shrieks, groans, and hallelujahs—unsuffed candles, unsavory breath and perspirated clothes! Ay, these were “days of the Son of Man!” Men, whose ministry planted a hedge round the pit of destruction, to prevent the colliers of the north from dropping into it! Take the men separately.

John Wesley, both on the ground of seniority and intellect, leads the way. The engraved portraits, and “pen-and-ink sketches,” of him, are numerous, but generally agree as to person, manners, and mind. Look at him, as he passes along. His figure is remarkable; low in stature—the reverse of corpulent; rigidly temperate; always in exercise; his step firm, yet light; masculine in appearance; a fine face; clear, smooth forehead, aquiline nose, and

bright piercing eye; great freshness of complexion, expressive of perfect health; cheerfulness and gravity sweetly blended; unusual flow of spirits, accompanied with serenity; with an aspect, especially in profile, indicative of acuteness and penetration. Such was John Wesley. Look at him as he paces the street: the pattern of neatness and patriarchal simplicity; a narrow plaited stock; a coat with a small upright collar; no buckles at his knees; no silk or velvet in any part of his apparel; a head crowned with hair like the driven snow, but warm at heart, and clear of head, diffusing balm and sunshine wherever he holds on his way; fraught with deep-wrought and well-thought truth, clothed in language which a child may understand!

Charles Wesley came into the world prematurely, and at his birth appeared rather dead than alive. Not a cry was heard, not an eye was opened. He was folded up in soft wool till the time when, according to the course of nature, he should have appeared in the world; at which time he opened his eyes and found his voice. Passing over his boyhood and college life, he commenced his itinerant career in August 1739, and continued his labours in this respect till the end of 1756, after which he chiefly divided his pulpit labours between London and Bristol, rarely visiting the north.

George Whitfield, though slender in youth, was corpulent in declining years, and in this respect differed from the *Wesleys*; but he will bear close inspection. A little above the ordinary stature; graceful and well-proportioned; fair complexion; small, upright, dark blue eyes, with an agreeable squint; features good and regular; clean and neat in his attire; easy, and free from all stiffness and formality in his address; the charm of every rightly constituted social circle; temperate in all things; devoid of all appearance of affectation; uninjured by popularity; a strong musical voice, with perfect command over it; never at a loss for expression; whether powerful or tender, still natural, without “battered thunder” in the one, or whine in the other; an imagination so vivid and varied, that his hearers seemed to see whatever he depicted; one whose voice, in all its accents, spoke expressly to the ear; the features of whose face, and the motion of whose hands, and the gestures of whose body, spoke to the eye; one whom the dullest could understand, and who, once heard, could fix the attention of the most thoughtless and dissipated; a man in whose heart were in constant exercise all the social and religious affections; a man, in short, who dwelt within the veil in communion with God. Such, too, was the case of the *Wesleys*, as well as George Whitfield; each enjoying uninterrupted intercourse with Heaven. The latter crossed the Atlantic, in his untiring zeal, no less than seven times, the last of which was in September, 1769, when he embarked for America, where he died upon his knees—a fine attitude and exercise for a man of God—Sunday, September 30, 1770, having preached to an immense concourse of people in the open air the previous day—thus receiving the accomplishment of his prayers and his wish—“Sudden death and sudden glory!”—(1p. 38—42.)

These brilliant sketches bespeak the hand of a master. We must now have a peep at

BETTY ALLEN.

Civility is said to be a fortune in itself; and courteous persons succeed when others of superior ability fail. It is observed of Marlborough, by a contemporary, that his agreeable manners very often converted an enemy into a friend; and by another, that it was more pleasing to be denied a favour by his Grace, than to receive one from some other men. The affable manners of Charles James Fox, too, preserved him from general dislike, even at a time when he was politically the most unpopular man in the kingdom. The experience of every man furnishes, if we look at the past, frequent instances where conciliatory manners have made the fortunes of physicians, lawyers, divines, politicians, merchants, and indeed individuals of all pursuits. On a person being introduced to a stranger, his affability, or the reverse, creates instantaneously a prepossession in his behalf, or awakens unconsciously a prejudice against him. Civility is said to be in men what beauty is in women—a general passport to favour—a letter of recommendation. So true is the assertion, that the best of men have often injured themselves by irritability and consequent rudeness, while the greatest scoundrels have frequently succeeded by their plausible manners: hence, of two men, equal in all other respects, the courteous has twice the chance for public favour by means of his courtesies.

These remarks are not intended to apply to Mr. Hampson, who had nothing of rudeness in his manners; but rather as an apology for Betty, who, by nature, belonged to the hasty, impatient, and unbendable, though possessed of a sufficient number of excellent qualities to mantle over such defects to persons who best knew her, and to show that when such persons happen to cross our path, they furnish us with an opportunity for displaying the amiable; while by a disposition to look over and accommodate, we not only smother the fire that might otherwise be kindled, but gain a conquest over ourselves, and so add to our own comfort.

Betty Allen, in Methodism, like the famous "Billy Dawson," rarely received the respectful designation to which her position afterwards entitled her, the name having once devolved upon her, had been perpetuated from *character*, rather than *status*; and because of its general use, and the familiar bearing of many of her expressions, sentiments, and modes of proceeding, it has been adopted throughout the narrative for the sake of keeping. She was rather above the ordinary size—a couple of inches, say, over the head of her husband and brother-in-law;—rather bony—well, though not heavily, or clumsily, clothed with the softer part of the human system;—had a clear, healthy skin;—dark hair,—an expressive eye,—a fine blush of health on the cheek;—good features, though inclined to the sharp and the strong, and, in some peculiar moods and aspects, shadowing forth a touch of severity. In her figure, she

was straight, well-made, proportionate, and, in high life, with a suitable education, would have had the commanding step and gait of a duchess. Her dress partook of that of the Quakeress, both in shape and quality, as also in colour, except when she wore black;—her head-dress being a plain cap, neatly crimped, surmounted, when she went abroad, with a scuttle bonnet;—while the shawl thrown over her shoulders, closely pinned, would not, if folded together, have appeared half the bulk of what a gentleman ties round his neck when he is going to travel,—so wide apart from the twenty guinea shawls of modern times, in which some of the ladies parade the streets, as if wrapped in a bed-quilt, or walking in blankets. She knew nothing of spring, summer, autumn, or winter fashions. Hers were those of the century, divided into four quarters. She had a pair of what she called "*Sunday Shoes*," in which she regularly walked to chapel, saying, to a friend at a period subsequent to this, when slipping them on,—“See, I have worn these shoes fourteen years;” which said shoes, having served two apprenticeships, would warrant—so far as her pedestrianism and careful habits were concerned—a second fourteen year’s servitude. Dr. Gregory would have partly chimed in with Betty’s taste, who tells us, that the beauty of dress consists in not being conspicuous; neither in distorting nor overloading the human form with unnatural additions. Personal appearance is unquestionably a subject for consideration; but every one should dress with a reference to their position in society. So did Betty. Mental qualities are often judged by the exterior. Permanent impressions are those that are made at first; and such as were made on seeing Betty Allen, were those of the respect which is due to plainness, neatness, and cleanliness; points which generally gain favour. She had a place and purpose for everything; and a day, or part of a day, for religious, social, and other duties; ordering all, and ruling all;—dress always suited to the day, and to her work.—(Pp. 82–84).

BETTY AND THE SQUIRE.

Though liberal in her way, and even bountiful to the poor, she invariably weighed everything in her own scales, and squared matters according to her own rule, founded on her general notions of right and wrong. Each “preaching-place” as it was called, for example, was expected to provide the preacher appointed for the day with food and accommodation. Mr. Speeding, of Monkwearmouth, a respectable gentleman connected with the shipping interests, was appointed to preach at Lambton on the Sabbath forenoon. After having officiated there, he rode on to Shiny Row, and rapping at the door, which was answered by Betty, by whom he had been so often hospitably entertained, he accosted her, “How do you do, Mrs. Allen?”

Betty. Taken on a new tack, “What do you want here?”

Speeding. “I have come to take dinner with you.”

Betty. “Where have you been?”

Speeding. Knowing something of her abrupt manner, and not taking her interrogatories in a repulsive sense—“At Lambton.”

Betty. "Then, you may go back again."

Speeding. "But there is no dinner provided, and I have to be at Shiny Row at noon."

Betty. "We have a preacher already, and that is plenty; and if they will not provide a dinner, let them go without preaching."

Speeding. "It is too late to-day, at least, to put the Lambton people up to hard meat, for they have got the sermon."

Betty. "Well, we cannot have you here."

Speeding. Seriously and emphatically—"Do you mean, Mrs. Allen, to say, that you will not give me a dinner?"

Betty. With equal emphasis, but somewhat sharper, "Indeed I do."

Matters now began to assume a more serious shape; it was likely to be dinner, or no dinner. Disposed, however, to make the best of it, and trying what effect another move would produce, he leisurely turned his horse from the door, saying, "Well, I have money in my pocket, and can go to a public-house."

This was too much for the noble, Christian spirit of Betty. What an association of ideas was this calculated to awaken in the mind? The pulpit and the ale-bench! The temple of God and a public-house! A preacher of the Gospel, possibly, in the same room with a drunkard! A Christian man turned from the door, and placed in a position of wiping the dust from off his shoes as a testimony against her! No, no; a moment's reflection instantly rubbed off every asperity. She was humbled, distressed. The horse had carried his rider but a few paces from the door, when her voice, in other tones—earnest, loud, yet tender and entreating, was heard—"Wully, Wully, go after him—besharp—bring him back directly." O, what a repast to the soul, on seeing the horse's head turned! Her whole heart seemed to body forth the language of one in olden time, as Mr. Speeding, with his bright, ruddy, good-tempered face, crossed the threshold, "Come in, thou blessed of the Lord!"—(Pp. 96, 97.)

Touching the next generation, we have the following passage:—

PREACHING AND PREACHERS.

We have here a family group; each possessed of a certain amount of religious knowledge. How was it acquired? One could neither read nor write, two but little more, and the two younger had a merely ordinary education at a common day-school; and none of them, strictly speaking, were readers. The world of letters might be considered next to a blank to them. The fact is, the *belief* of the masses is derived, not from *inquiry* but from *instruction*, and that chiefly of an *oral* character. Hence the necessity of sound doctrinal, experimental, and practical, theological guides. The preacher, under God, moulds his hearers. "Like priest, like people," will generally hold good, so far as doctrine and experience are concerned. If a man deals in the dogmas of Calvin, he will have a Calvinistic audience; the same in reference to the dogmas of Arminius. Let a man inculcate a dry morality, and little more than a dry morality will be exhibited by his hearers. But let a man, on the other hand, like the old Puritans, a Wes-

ley, a Whitfield, a Romaine, a Venn, a Newton, a Grimshaw, a Cecil, a Parsons, a J. A. James, and a host of other experimentalists, proclaim the *heart-felt* verities of the religion of Christ, and experimental truths will be insinuated into the souls of those that sit under their ministry, and exhibited in the rectitude of their outward deportment. An awful responsibility rests on the man that ascends the pulpit. Through his teachings, souls may be lost or saved, "*As we preached, so ye believed*," comprises an apostolic truth, which ought to lie with next to oppressive weight on every minister's spirit. "*As we preached, so ye believed*," as was the *one*, so was the *other*. This at once enters a caveat against the introduction of *unconverted* men into the Christian pulpit.

Such persons are unauthorized. Show the divine authority, which any potentate, any state, has to introduce men, of whom there is no proof that a divine change has ever passed upon the heart, into the highest offices of the Christian church;—the authority a father has to educate an unconverted son for the Christian ministry;—the authority a person of influence has to confer a living on a person of whom there is no evidence of anything beyond a decent morality, if even that;—the authority which the highest ecclesiastical dignity has to lay his hand on the head of an unanointed man, to ordain him for the priest's office? "Apostolical succession!" Away with it, as a mere "House of Refuge for the Destitute;" men, destitute of every other call and divine qualification take refuge in this. Of men who themselves are unchanged—who have not the spirit of Christ—who never "put off the old man and put on the new," God Himself asks,—"*What hast thou to do, to declare my statutes, and to take my covenant into thy mouth, seeing that thou hatest instruction, and castest my words behind thee?*" It is not sufficient to state, that they sustain the Christian name, and hold Christian office; for that only enhances their guilt, in assuming a name to which they have no real claim, and in holding an office for which they are unqualified.

It is repeated—unqualified. For, if the blind lead the blind, both will fall into the ditch together. What—assuming the absence of a divine change—would be thought of the man who should go into the street, and lay hold of the first person he came in contact with, totally ignorant of the human frame and of the healing art,—requesting the same to accompany him to the chamber of the sick, to prescribe in one of the most delicate cases, and to perform one of the most difficult surgical operations? You may, with equal propriety, request a block of wood to perform the functions of animal life; as well dive into perdition, bring an unclean spirit up from thence, and endow it with credentials to go and reclaim others equally foul with itself. Where is the *disposition*, where the *qualification*, to support the commission? And are there no cases on record, of men who have entered the priest's office for a "piece of bread," and who, after having been half a century over the same people, and reaping a harvest of thousands of gold and silver, have been unable to present a single conversion to God, or even a

reformation, as the fruit of their ministry? And are the God-fearing, enlightened portion of the Christian public, to pay court to established usages at the expense of public instruction, public morals, and the interests of evangelical religion!—to walk along the lane of life, and witness such things, without bearing a public testimony against them!—or, by their connivance, palliations, and hollow professions of respect, to perpetuate the ignorance and moral wretchedness of whole districts for successive generations! Heaven forbid! Let the trumpet give a certain sound. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people! Save them from wolves in sheep's clothing.—(Pp. 108—110.)

Some of our readers may have heard of the famous William Bramwell. Here is a vivid portrait:—

W. BRAMWELL.

William Bramwell, among the preachers what Paul was among the apostles—"in labours more abundant," and with an ardour that burned as if a seraph had lit its fires in his soul. He was the only man, strictly speaking, that preserved Betty in awe. His keen insight into human nature, his commanding authority, his overwhelming power in prayer, his communion with God, his pulpit ministrations, his closet duties, his pastoral habits, his religious converse, his zeal, his restless anxiety for the salvation of sinners—all tended to prostrate her spirit, and very often held her mute in his presence, looking upon him with eyes glazed with tears, as upon an angel of God. The whole district appeared to be set in motion by his ministry, and several hundreds of persons were added to the Methodist societies in consequence. There are specks in every created human being—specks arising out of the very convictions of hope, the sincerity of passion, the steadiness of reason, which cannot be moved, so that his very virtues might, in the eyes of some—such was their strength and unwonted appearance—amount almost to blemishes, and in the persons of imitators, of whom there were an abundance, became real faults; but neither friend nor foe ever disclosed a speck on the sincerity, the purity, the motives, the character of William Bramwell. He seemed to combine in his powerful and varied character approaches to the loftiness, vehemence, and pathos of Isaiah, Ezekiel, and Jeremiah; the didactic gravity of the Jewish legislator; the strong sense and colouring of James; the melting tenderness of John; the noble generosity of Peter; and the fervid zeal of the Apostle of the Gentiles. There was, now and then, an approach to wit—that arrow from the quiver of genius; but it never amounted to indulgence. There were indications, however, sufficient to show that it was there, but placed under sentinel. To him it was a mere intellectual bubble, delighting the minds of the frivolous by its prismatic colours; and on assuming the character of the lightning of the mind, it even then, though beautiful, only tends to dazzle. He had an eye that seemed

to pierce and search the souls of those upon whom it was fixed; and there was no escape from its influence but by either turning away or closing your own. His voice, in preaching, was like a well-tuned instrument, and had the effect of a trio of good voices in singing, combining the counter, tenor, and rolling bass, distinguished for extraordinary tenderness, flexibility, and power, and varying as the subject and occasion seemed to demand. His matter was no less rich and varied—always instructive and impressive, and moving his auditories like the wind passing over a forest, waving to and fro every trunk, arm, twig, and leaf. Wherever he officiated the chapels were crowded. He stood alone in his peculiar character. The ordeal through which he passed at the commencement of his religious course was one of a fiery character; and this assisted him not a little in addressing himself to the experience of others. So true it is that every state is set in the midst of danger as tall trees are set in the wind—the tallest enduring the severest storm.

John C. Leppington—very different when placed by the side of Bramwell; an excellent preacher, though stern and severe. Like a coach-driver, he never lost the use of the whip; always in hot water, sticking for the letter of the law, and losing sight of its spirit, when the two were intended to go hand in hand. His freaks were various. Owing Betty Allen a grudge, on the score of cleanliness, he paid her off by taking his horse into the kitchen, turning it round, and leading it out again. This was enough to raise the choler of Betty as high as his own; but she bore it, though not without a sharp rebuke, and allowed him the usual hospitality of the house. The kitchen afforded shelter for the horse in earlier times; but things were changed, and John, who had left the coach-box for the pulpit, ought to have recollected that the family had risen with himself, and were entitled to respect, apart from what was due to them for "entertainment for man and horse." He was like the ocean, a fair type of the human mind—when calm, magnificent in its activity, but fearful in its fury; ever and anon, to change the allusion, throwing off, in the midst of a vast amount of solid, useful matter, those mental chips and shavings which flash and flame, but afford no permanent light or heat.—(Pp. 116—118.)

We have some capital strokes on

READING AND SPEAKING.

The great difference between writing and speaking has been subject of remark, and it no community, perhaps, for its magnitude and success, more perceptible than among the Wesleyans. "The difference," it is observed, "between the two, makes all the difference between producing good material and bad." A great many minds can turn off a fair manufacture at the rate of writing, which, when overdriven to keep pace with speaking, will bring forth very poor stuff indeed. And besides this, not many persons can grasp a large subject in all its extent and bearing, and get their thoughts upon it marshalled and sorted, unless they have two or three days, at least, for the work. At first, all is confusion

and indefiniteness, but gradually things settle into order. Hardly any mind, by any effort, can get them into order quickly. If at all, it is by a tremendous exertion; whereas the mind has a curious power, without any perceptible effort, of arranging in order thoughts upon any subject, if you give it time. In Methodism there are many good speakers, but comparatively few good writers; and it is to speaking mostly that the people are indebted for the religious knowledge they possess; and the more pains-taking portion of the preachers, very often deliver instructive discourses. Though few of the preachers, except Mr. Hickling and a few others, were contemporary with Mr. Wesley, they still, in many instances, bore the yoke of his disciplinary measures. He prescribed the minutest rules of life for them, which were handed down from one generation to another, even such as concerned their physical habits. He found that some became "nervous," more probably by too much work than too little, though he—measuring others by his own standard of toil—thought otherwise. He gave them advice on the subject. "Tough no drink, tobacco, or snuff. Eat very light, if any supper. Breakfast on nettle or orange-peel tea. Lie down before ten; rise before five. Every day use as much exercise as you can bear; or murder yourself by inches." "These rules," he adds, "are as necessary for the people as the preachers." He allowed his itinerants, however, to drink a glass of ale at night after preaching. He interrogated them closely in his printed minutes about their habits. "Do you," he asked, "deny yourselves every useless pleasure of sense, imagination, honour? Are you temperate in all things? To take one for instance; in food. Do you use only that kind and that degree which is best both for the body and the soul? Do you see the necessity of this? Do you eat no flesh suppers? no late suppers? These naturally tend to destroy bodily health. Do you eat three meals a day? If four, are you not an excellent pattern to the flock? Do you take no more food than is necessary at every meal? You may know, if you do, by a load at your stomach; by drowsiness or heaviness; and, in a while, by weak or bad nerves. Do you use only that kind and that degree of drink which is best both for your body and soul? Do you drink water? Why not? Did you ever? Why did you leave it off, if not for health? When will you begin again? To-day? How often do you drink wine or ale? Every day? Do you want to waste it?"—(Pp. 120, 121.)

Our brilliant author, to our great delight, thus touches on a point of deep importance.

NEGATIVE THEOLOGY.

It is not going too far to affirm that the public wants and interests are such as to require—not the events and circumstances of puritanic times, but the *men*; such men, whether Puritan, Nonconformist, or other, as Baxter, Serle, Bunyan, Flavel, Howe, Owen, T. Watson, T. Adams, W. Bridge, Henry Smith, Love, Swinnocks, Ward, Gough, Trapp, Bolton, Bosten, Manton, Preston, Brighton,

Greenham, Leighton, Henry, and a host of others of their day, whose works have been handed down to us by the Head of the church. Mr. Spurgeon, with all his blemishes, but whose excellencies far outweigh them, furnishes an example, from the vast concourse of people that attend his ministry, of what is wanted, and what the public are ready to meet. It is not a "Negative Theology" that will either satisfy the mind or save the soul. The theology that withholds the essential Deity of the Son, because some one might say there are two Gods,—that shirks the atonement, because a second might state that he cannot see what need there is for the just to die for the unjust,—that throws a veil over future punishment, because a third is pleased to affirm that God will do no such thing,—and that shrinks from a fearless affirmation of the leading doctrines of Christianity, because a fourth prefers the charge of dogmatism;—such a theology is not of God. As to dogmatism, every statement of divine truth, as enforced in Scripture—is dogmatic; is the statement of a positive dogma; or, in other words, a clear, unhesitating affirmation of doctrine, supported by the authority of the Supreme Being. And does not, "Thus saith the Lord," render it imperative? The refined sceptic, ever doubting, and never coming to a knowledge of the truth, may turn askance, if not shudder at the dogmatism, but the people at large are only affected by the teaching that comes with "authority." It was such teaching that killed and made alive—that first humbled and then exalted the Arians—exalted them while clothed with the lovely garb of humility. It is the truth, which is common to all, that must be preached; and Christian ministers, on this ground, ought to consider their hearers cosmopolitan.—(Pp. 126, 127.)

We have, further on, a set of sketches. Here is a sample:—

PORTRAITS OF PREACHERS.

William Atherton, who had acquired some celebrity in Scotland, where he had spent a few years previously to his appointment to the Sunderland circuit. A first-rate preacher; rather logical, but not drily or technically so;—rousing, full of energy, sometimes startling;—possessed of a retentive memory, and slavishly memoriter, though rarely ever at fault;—highly instructive and impressive;—occupied the pulpit like a monarch on his throne, where he wielded the sceptre with extraordinary effect;—profuse in epithet, and though descriptive, sometimes cloying the unctious or passion to which such epithets were applied, and so materializing it, by producing the appearance rather than the reality of an effect, in consequence of coarsely colouring and copying the mere outward manifestations of feelings, instead of trying to produce the effect by the legitimate process of working up the causes from within;—often caustic and severe;—in the habit of stringing together a number of abrupt sentences, like Sterne with his hyphens, and running them on without a period;—stood, as a preacher, pre-eminent among his brethren;—president

of the Conference. Has a son, a sound lawyer, now attorney-general, with a fine philosophic mind, who is a good speaker, and sits in parliament for Durham.—(P. 147.)

David McNicol combined, with great acuteness, considerable grasp and force of mind, sound judgment, rich imagination, with strong reasoning powers;—unequal in the pulpit, though never low or uninteresting, and leaving the impression that he could do much better;—never common-place;—on bending his mind to a subject, was seen rolling in majesty, and heard warbling, on upward wing, like the lark, with a finely modulated voice—full—powerful—and sweet as it was varied. Though a voracious reader, his was not a second-hand knowledge, but came warm from the heart, and sparkling from the brain. Was not enslaved by the writers whose pages he turned over, making use of their knowledge as they had made use of that of others, by giving a touch here, and adding a tint there, or having done more than this, appealing to the judgment of the judicious reader, whether he had not worked to advantage; no, he was original; not one who stole, but picked up, polished, and improved. He was more, though a Scotchman, than “the little dainty Davy,” of Burns,—a cheerful Christian, and a sound divine, as well as a poet.—(P. 149.)

BETTY AND THE PREACHER.

That she was personally glad to see the preachers, and spared neither labour nor expense to entertain them, has been abundantly shown; nor had she been a dull scholar in the domestic school, with all her peculiarities and want of early tuition. She wished others to share the society and the sympathies of the preachers. Though deficient in etiquette, from want of earlier moulding, she could not, with a tolerable memory, an observant eye, an attentive ear, and plain good sense, but bear about with her a fair portion of that miscellaneous knowledge which floats upon the surface of social intercourse. Neither she, her husband, nor her brother-in-law, were deficient in that information which naturally belongs to members of civil society, and still less of those qualities which go to constitute Christian character, in its moralities and its charities—its deep and abiding sense of justice and truth—the whole being watched by the discriminating eye of an enlightened conscience, which decided on the act, without the reason being assigned.

Though sometimes open to an opposite interpretation, Betty was so far from giving grudgingly, that her ordinary practice was to encourage moderate enjoyment in all her guests. The cream was an exception, and rose from a scanty supply in the neighbourhood, and from no want of generous feeling, but that all might have an equal share. “Come, Mr. Bell,” said she to one of the preachers, “eat hard; it is a bit of good mutton,—part of a leg that I boiled on Thursday, to make Wully a few broath, for he is poorly; and I have roasted the rest to-day: it is good meat; make your dinner.” Here all was plain sailing. But his reverence missed his way at the close. The cheese was placed on

the table, from which he was allowed to help himself. Unfortunately, he planted his knife in the middle, and was digging out a small piece of soft adapted to his taste and his tools. “Man,” said Betty, “what are you howking [digging] there for? Who learned you to cut cheese that way?” “It is genteel,” replied Mr. B. pleasantly, “to cut cheese in this way.” “I like none of your genteel ways,” said Betty; “sic [such] fashions will not do here. Who is going to eat the crust after you? Cut fair.” The centre of the cheese was under interdict, as well as an attack on the centre of a leg of lamb. The walls were to be regularly lowered with the interior. Like the prudent man, who foresees the evil, and hides himself, she looked forward to future wants, as well as at present supplies; and anything coming across her own settled notions of propriety, and which seemed to trench on unfairness, waste, self-indulgence, or selfishness, was certain to feel a touch of the check-rein. She was not given to change in anything. All was stereotyped. It would have been as easy to break into a whole set of stereotyped plates, as into one. The whole was cast, and not to be distributed like separate letters in an entire paragraph. But though careful, she was as remote from slovenliness as from meanness or waste.

To return to the table, and to a similar joint of meat to the one just named; she was carving as usual, when her husband, pointing to the venison end, to which he was partial, said, “I’ll thank thee for a little bit off *that*.” “No,” returned Betty, “you shall not have it; you have your better clothes on, and you will dirty yourself with picking the bone.” Unconscious on her part, her husband was reduced to childhood, requiring the pinafore, and was not to be indulged, on the bare possibility of slipping the bone from between his fingers and soiling his clothes. She had a reason for everything she did and said, though not always given, nor yet quite within reach of the conjecture of others when not assigned.—(Pp. 157, 158.)

The following is a part of the admirable conclusion, which is worth thrice the price of the book:—

We have in the Allens a specimen family selected from the many thousands that have been religiously benefited, and raised into respectability and usefulness, through the instrumentality of Methodism.

The ministerial teachers of the Allens, together with the Allens themselves, with only two or three exceptions, have all gone to rest; and the exceptive cases, from the way in which they have been introduced, can give no offence. Two or three remarks, by way of conclusion, may not be improper, on the subject of Methodist success. To what, under God, is its secret to be traced? We have its key mainly, in the statement of the Apostle to the Gentiles—“*so we preach, and so ye believed*.” Preach up a dry morality, and the people, generally speaking, will proceed no further. The apostles preached the truth as it was in Jesus—the people believed—held it—were sanctified by it, and made free.

For the space of one hundred and twenty years, the Wesleyans have never swerved from the essentials of apostolic teaching—in doctrines, experience, and practice. They are found now, precisely where they first took their stand; holding with tenacious grasp the saving verities of the Christian faith. Even the offshoots are found uniform here. The disruptions, as is often the case, have originated chiefly, if not solely, in disciplinary matters; and as these have had most of man in them, there has been less of God about them. Still, the offshoots have taken away with them the genuine sap of the parent stock, a sufficient portion, to change the allusion, of the olden saven, to produce fermentation, and to work with effect. The New Connexion lives, the primitives live; and so on, with others—each rigidly adhering to first principles, to first faith, experience, and practice: differing only in non-essentials, yet these sufficiently important in the esteem of each, to preserve them distinct, glorying in essential identity with circumstantial difference.

The character of the ministry has been stated, in tracking the footsteps of the Allens; plain, unadorned, yet effective; not elevated, but powerful; "the right man in the right place;" ploughers, hedgers, ditchers; the masses uncultivated; briars, thorns, weeds, rank and wild. What would rings, fine fingers, and silken hose, have done among the colliers of Kingswood and Newcastle, and others equally untamed? Jeremiah must be heard in the midst of them, mingling with his wailings the message of God: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: What is the chaff to the wheat? saith the Lord. Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" Things go in pairs—

The hammer and the fire,
The chaff and the wheat,
The pulpit and the pew.

The hammer will break—the fire will melt—the chaff will fly before the breath of heaven—the wheat will be gathered into the garner—the pulpit will act upon the pew. "Like priest like people." So goes the proverb. Arthur's "Tongue of Fire" was in the Wesleyan pulpit before he was born; and now that it has appeared in type, it is hoped, it will continue, as it has done, to run like fire among the priests, till every pulpit and every pew is in a blaze—each individual exclaiming, "Thy zeal hath eaten me up." Buy it; read it.

It is somewhat remarkable, that John Wesley's biographers have not attempted to show how much of the Puritan was embodied in his character, and its direct influence on his thoughts and his habits, as received through the medium of his excellent mother, from his grandfather Dr. Annesley. His father had made a transfer of himself from Nonconformity to Episcopalianism, and did battle with Mr. Palmer in a "Reply" to his "Vindication of the Learning, Loyalty, Morals, and most Christian Behaviour of the Dissenters towards the Church of England." As John's father had gone over to Episcopalianism, carrying with him the stern, devout spirit that inspired the breasts of the Nonconformists, so John,

while *professing* to be a member of the Church of England, transferred himself, body, soul, and spirit, to Methodism, and lived in its midst, as much apart in its discipline, and places of worship, from the church of England, as are the Dissenters. And much as he owed to the Moravians, he showed what was in the "hidden man of the heart," in the veneration in which the Puritans and Nonconformists were held, by the re-issue of so many detached portions of their works, at a heavy cost, in fifty volumes, under the title of the "*Christian Library*." From this fountain John himself drank; and from it—as it was his intention they should—his preachers quenched their thirst for Puritanic lore. Here the Puritanic spirit was imperceptibly working its way from the printed works of the writers into the Wesleyan pulpit, and from the pulpit to the pew; and that spirit brought down upon preachers and people the same obloquy and the same opposition, so far as the "carnal mind" was allowed to show itself, as in earlier times, in the days of the Jameses and Charleses, only more rampant in the days of the latter.

Take a few specimens. Piety and sin never meet but there is a "pitch-battle." Piety discharges the fire of its zeal against sin, and sin spits out the venom of its malice against piety. Waving the opprobrious epithets applied to Methodism, because of the piety found in the pulpit and the pew, Robinson observes, in his Notes on Claude, "It is fashionable to account the Puritans of the last age a gloomy generation," and then asks, "was it fair to persecute and ruin people, and next to reproach them for not being merry?" not forgetting to affirm, nevertheless, and that justly, "that these gloomy men have a satirical vein of pointed wit, that runs merrily through all their writings, which electrifies their persecutors as it runs." Among these men were to be found some of the first divines of the day. And yet, what was the character they sustained from the High Church party? Puritan ministers! says Clarendon; "factious schismatical preachers! there was not one learned man among them."—(Hist. Vol. II.) Dugdale vituperates, in the same style, "Puritan preachers! mere pulpiteers! men neither of learning nor conscience! poisoning in their schismatical lectures the people with their anti-monarchical principles."—(Pref. to View of Troubles, &c.) Nelson follows in the same strain: "Puritan preachers! a spiritual militia; neither parsons, vicars, nor curates; but like the order of the friars predicants, tickling the ears of the people with legends and miracles, debauching the people with principles of disloyalty! All their pulpit harangues are nothing but the repeated echoes of the votes, orders, remonstrances, and declarations of Westminster."—(Collections.) Royalty, too, enters the list of defamers: thus, Charles I., "Preachers! men of no learning, no conscience, furious promoters of dangerous innovations, turbulent and seditious in disposition, scandalous in life, imposed upon parishes to infect and poison the minds of the people."—(Declar. Aug. 12, 1642.) Dr. Walker collected a whole folio volume of articles tending to prove these charges. Yet Robinson, on good authority, charges some of the clergy with preaching the sermons of the men they abused. "Odd fate," says he, "of a puritanical sermon!

Studied in a gaol, preached under a hedge, printed in a garret, sold at a pedler's stall, bought by a priest's footman, uttered from a pulpit in a cathedral, applauded by a bishop, and ordered to press by a grave session of gentry!"—(Pp. 186—190.)

Such is a glimpse of a book which, were it known, would be in the hands of myriads, and give work to the printers for a long time to come.

Family Reading.

AMERICAN ELOQUENCE.

(From the "Boston Review.")

THERE can scarcely be a greater contrast than that which exists between the ancient Greeks and the Americans of our own day. In character, as well as in geographical situation, they are almost the antipodes of one another—a long sea and a broad ocean intervenes between them. As in time, so in culture, they stand at the two extremes in the history of the great European family of nations. The Greeks were pre-eminently an æsthetic and ideal people. We are proverbially practical and real. They were nicely observant of the outward form and expression. We are content with the substance. In wealth of ideas, in depth of thought, and boldness of conception, we doubtless surpass them. But we are greatly inferior to them in beauty and fitness of representation. They finished everything which they undertook. Their historians toiled all their lives on a single volume. Their orators spent a decade of years in polishing one oration. Their philosophers occupied the last days of a long life in revising and perfecting the style of their immortal works. Their artists were content to be a long time in painting pieces that were destined to last a long time. We are too much in a hurry to finish anything. With some honourable exceptions, our literature, like our agriculture, to a foreign eye bears evident marks of haste. Our style of writing and speaking, like our gait in walking, is rapid, vehement; perchance negligent and rude. We are a fast people. We talk about "Young America." Has there ever been any America that was not young? We are a nation of young men, running the race of life, to see who will despatch every part of it the quickest. In this sense we *finish* everything. We "finish our education" while we are boys; finish our business or profession, or are finished by it, before we reach middle life; and finish life itself just as we ought to be entering on the wisest and most useful portion of it. A model man, perhaps, would be one who should unite the understanding and wisdom of an adult with the innocence, simplicity, and joyfulness of a little child. The pattern teacher, preacher, man of business, man of power in any profession, wears an old head on young shoulders. His heart never grows old. The Greeks never grew old in their feelings and sympathies. They were as full of mirth and sport and life and joy as if they had been a nation of children. They combined the natural and simple grace of childhood with the dignity and decorum of manhood. We are just the opposite. There are no children in America. It might almost

be said there are no men. We are a nation of boys, wearing often at a very early age the wrinkles and furrows of age, but transacting private and public affairs with too much of the hurry and restlessness, not to say recklessness, of boys not yet out of their teens. Previous to the commencement of the war, we had not passed beyond the sophomore year in our education. The nation is notorious, all over the world, for sophomorical bragging and bluster. And as the prevailing style always reflects the spirit of the age and the manners of the nation, our best authors, particularly our orators, show a prevailing tendency to a sophomorical style of writing and speaking. That serene repose which is so characteristic of Greek and Latin authors that it is called classical, is wanting in a large part of our popular literature, especially in our popular eloquence, while the public taste inclines to that pomp and passion and extravagance to which the Greeks were so averse. The war has done much to make the people more manly, thoughtful, serious, earnest. The last year has wrought changes sufficient to be the work of an ordinary century. And it is to be hoped that henceforth we shall enter on a new era—an era of literary as well as social and political regeneration.

As in the complex nature of man, so in all the productions of human intellect, there are two parts: soul and body, substance and form, idea and expression. When either of these two elements is neglected, there cannot be a normal, symmetrical, healthy development. The ancient Greeks were, doubtless, excessively devoted to the culture of form, manner, style; and this was, negatively, to say the least, one cause of their moral degeneracy. The moderns are too exclusively absorbed in the substantial and the material. And among the moderns, none are so negligent of everything pertaining to mere form and outward expression, as Americans. Compare the eloquence of the American Congress with that of the British Parliament: not more earnest and impassioned, perhaps not more thoughtful and profound, but certainly, as a whole, more manly, more elevated, more cultivated and refined, even as the manners of Westminster are more dignified and decorous than those of Washington,—more classical even, as British statesmen have almost all received a university education, while too many American statesmen are self-educated; which, in the sense in which it is commonly used, is another name for no education, though in another, and better sense, every man who is educated at all is self-educated.

Compare the English *quarterlies* with our own. How much more elaborate, complete, finished, are the articles! The same comparison might be extended to the English encyclopædias, to the English and French dailies, to English, French, and German works in literature and science. The British pulpit, in general, is inferior to ours in learning, in earnestness, in depth, and power. But there is a breadth of culture, a savour of accurate and thorough scholarship, a classic repose, an unaffected ease and tranquil grace of manner in the brightest lights of the British pulpit,—such, for instance, as Robertson and Trench and the Bishop of Oxford,—which is rarely, if ever, seen in America. The New England clergy as a body, in intellectual discipline, in theological training, in moral and spiritual culture, in all the substantial qualifications for their work, were never surpassed, probably never equalled, by the clergy of any other country or any other age. At the same time there is not now—it may be doubted if there ever was—so large a number of clergymen so indifferent to all the graces of style and elocution. There is no part of the world where there is such a prodigious loss of power in the delivery of sermons as in New England. In this respect, we are behind our brethren in the Middle States, at the West, and even at the South. Indeed, where is there a pulpit or a learned profession, from which the Congregational clergymen of New England—the most learned and pious, and in many respects the most able, ministry in the world—might not learn a useful lesson in regard to delivery? Soon after the great Athenian orator failed in his first attempt to speak before the assembled people, he was met by a distinguished actor, who pronounced after him some passages from the Greek poets, and thus explained to him the cause of his failure. Would that some better *Satyrus* might meet our preachers after their miserable failures to move or interest their people on the Sabbath, and teach them the same lesson. They would soon come to the conclusion of Demosthenes, that action—that is, correct representation, answering exactly to the truths and emotions to be represented,—is the first, second, and third qualification of an orator. And if, by years of retirement, study, and practice, they could work in themselves, in any considerable measure, the change which that orator wrought in himself, their people would be startled, at their next appearance before them, as by a new creation. Delivery is by no means all that belongs to correct representation; but proper delivery alone, without any other improvement, would effect a revolution in the American pulpit, and, through the pulpit, in the people. If the very same sermons which were read (and mangled and murdered in the reading) in the pulpits of the country last Sabbath, could be delivered in the same pulpits next Sabbath by such speakers as we have all sometimes heard, the audience would not recognise them; and the very same hearers who then went away unmoved or disgusted, would go away next week charmed, instructed, perhaps converted.

This is no trifling matter. Here is a loss of moral power which ministers ought never to have allowed, and have no right to perpetuate.

Here are several *thousand* talents laid up in a napkin. Herein they wrong at once themselves and their profession. Herein they rob God and man, and violate the proper law and order of the universe. Grace is the proper dress of truth; and it is a shame to leave her naked, or clothe her in rags or ill-fitted garments. Beauty is the native form and expression of goodness; and to mar that form is to commit high treason against the majesty of goodness herself. God arrays truth and goodness in forms of exquisite beauty, both in His works and in His word, and His ministers should go and do likewise. "Consider the lilies of the field. Solomon in all his glory was not arrayed like one of these." This is the language of the Son of God to His ministers. Listen to the harmony of nature. Behold the beauty, variety, fitness of the Scriptures. God hath joined truth and grace, goodness and beauty, as matter and form, as thought and expression, throughout His universe; and what God hath joined, let not man put asunder. Nay, God hath joined them together as body and soul; and to separate them is not only robbery and sacrilege, but murder. The connexion between thought and style, ideas and their expression, is properly organic and vital, and anything which tends to sunder them, or to cherish one at the expense of the other, strikes at the health and life of both. Not only does thought necessarily act upon language: language reacts upon thought, speech upon reason, as the manners react upon the character and the body upon the soul. "Men believe," says Lord Bacon, "that their reason is lord over their words. But it happens, too, that words exert a reciprocal and reactionary power over our intellects. Words, as a Tartar's bow, shoot back upon the understanding of the wisest, and mightily entangle and pervert the judgment." And so expression reacts upon emotion, the delivery upon the heart and the character. He, therefore, who allows himself to write and speak in a cold or careless or slovenly or otherwise unseemly manner, is deranging, dividing, distracting his own nature, doing violence to his own physical, mental, and moral constitution, and thus greatly wronging himself as well as his hearers.

It is much easier, of course, to point out a defect of this kind than it is to apply the remedy. But it is not difficult to see at least the direction in which the remedy must be sought.

In the first place, our professional men, particularly our clergymen, should apply themselves more diligently, not only in the preparatory school and college, but in the study and practice of their profession, to the language and literature of the Greeks. There is the *supply* of the very article we demand. The Greeks had in its perfection the æsthetic culture in which we are deficient. They were masters of the art of expression, in which we are as yet but rude boys. They are the world's teachers in this art; and other nations excel in it just in proportion as they learn of them. The superiority which we have been constrained to acknowledge in the best English writers and speakers, is the result of their almost exclusively classical education in the English universities. The writers of the

golden age of English literature, and especially the preachers of the golden age of the English pulpit, were nurtured almost entirely on the Bible and on Greek literature. Read Homer. "To be Homeric," as Coleridge remarks in the singularly graceful conclusion of his study of the Greek poets, "is to be natural, lively, rapid, energetic, harmonious." Study Plato. He is the divine writer as well as the divine philosopher, as affluent, flexible, and imitatively graceful in his style, as he is subtle, lofty, and profound in his speculations. Sit at the feet of the Attic orators. To be *Attic*, as we have before remarked, is to be simple, graceful, clear, transparent, as the air of Attica, pure and beautiful as the waters that wash her marble shores. In a word, go to Athens. Adopt as your own the motto of all in ancient times who sought after the most finished culture: *εἰς Ἀθήνας*.

Were there time, we should be glad to dwell on several incidental advantages which would result from this familiar converse with the great lights of antiquity, especially of Athens,—advantages which, extending beyond æsthetic culture, penetrating deeper than style and manner, or anything merely external, might, peradventure, reach the moral and political philosophy of the age, and help to correct some of the most dangerous tendencies of modern civilization. The philosophy of Compts and Buckle, wholly materialistic and intellectual as it is, to the exclusion alike of moral and emotional culture, is at the antipodes of the best Athenian philosophy; and it is just as unclassical and unhistorical as it is unchristian. That stupendous monument of genius and industry, but no less stupendous monument of pride, vanity, and ambition, the "History of Civilization" never could have been written by a profound classical scholar. It could have been written only by a man who had broken loose from all veneration for the past, all reverence for authority, human and divine. And we know of no better antidote to its false teachings and corrupting tendencies, than the study together of the Bible and the classics.

The study of the classics might conspire, with the study of the Bible, to correct, also, that extravagant estimate of the intellect above the heart, that worship of the intellect and neglect and contempt of the heart, which is the besetting sin of our age; might contribute to restore the virtues of the heart to that place in the esteem of men which they hold in the divine estimation; and so teach us to honour, instead of despising, individuals and races which may perhaps be inferior to ourselves in intellectual capacity, but are certainly superior to us in wealth of emotions and the virtues of the heart. The Ethiopians, though deriving their name from their dark complexion, were the favourites of the gods in the Homeric age. And in the sight of Him who looketh not on the outward appearance, but on the heart, their modern representatives may still be looked upon with more favour than their haters and oppressors, and may yet have a grand history, when confederacies founded on the principle of their inferiority have become extinct, and when proud states which refuse to own them as brethren, or even to admit them within their

territory, have been humbled beneath the mighty hand of Him whom Greek poetry, as well as the Hebrew Scriptures, recognize as emphatically the God of the poor and the stranger.

But to return to our subject. In the next place, appropriate and assiduous culture is required in the art of expression. The objects of mental education are usually said to be two, the discipline of the mind and the acquisition of knowledge. A third must be added, or these two will be of very little practical use to a public speaker, and that is the art of expression, or the power of communicating thought. It will not do to say, "Make sure of the matter, and the manner will take care of itself." This is not true in good breeding, much less can it be true in good writing and speaking. Every faculty of the mind, like every organ of the body, must have its appropriate culture. The cultivation of the memory and the reasoning powers cannot take the place, or supersede the necessity, of cultivating the taste and the imagination. The exercise of the hands and the feet is no substitute for the training of the voice. Still less can the discipline of the mind supersede the training of the body, and of itself secure bodily health, beauty of person, or grace in action. Good writing, like everything else in our world, has a body as well as a soul; and the body as well as the soul must have its specific care and culture. Good *speaking* is doubly external, requiring not only a good style, but also a good elocution. Oratory is the most complex of all the branches of literature, the most difficult and at the same time the most useful of the arts, and therefore, perhaps, the highest attainment of human genius. It is the *whole* man speaking to the whole man; the whole spirit and soul and body of the orator speaking to the whole body, soul, and spirit of his hearers. Grecian eloquence was the culmination of Greek literature—the result of the whole physical, mental, and, to use their word, *musical* culture of the Greeks; and such eloquence will never be formed by the mere study of the sciences in college, or of theology in the seminary.

We shall not be suspected of an intention to depreciate literature or theology. Mental discipline, accurate scholarship, a thorough acquaintance with all the departments of human knowledge, as well as with that greatest of sciences, the science of God, must, of course, be the foundation of eminence in the clerical profession. But it is *only* the foundation, and, so far as any practical use is concerned, might about as well not have been laid, unless the superstructure can be added. Alas! how many of us who preach the Gospel give our hearers occasion to say: "This man began to build, and was not able to finish." If we could acquire a good delivery in no other way than by the sacrifice of half our knowledge (though we do not know any too much), those who are so unfortunate as to be obliged to hear us, would be great gainers by the exchange.

The practical difficulties in the way of reform, we are well aware, are very great. Our climate, our organs of speech and nasal pronunciation, our intellectual, rather than emotional constitution, our undemonstrative

natures and unsocial manners, our partial and one-sided education,—all these are against us. And though we have the grandest themes, the most inspiring objects and occasions for eloquence, yet there are circumstances not a few in our profession which tend to produce a hasty, formal canting, and artificial style of writing and speaking. Still, all these difficulties have been overcome; and what has been done can be done.

We must begin at the beginning. And that is, physical education. Here, fortunately, the current of popular feeling and of educational effort is now setting in the right direction. The majority of clergymen have not the *bodily health*, the arms and *sides*, the lungs and organs of speech, to make good speakers. They want also the animal spirits, the physical courage, the strong and hearty *tone* which can come only from a hearty and healthy body. A good gymnasium in every college and theological seminary, with systematic and well-directed gymnastic and calisthenic exercises, continued as a part of the course, through the seven years' curriculum, would do much to remedy this defect, and to give the next generation of ministers more ease and grace, as well as power of action and utterance. With this, ministers and candidates for the ministry should connect as much as possible of that living in the open air,—not moping, but real *living*, walking, running, leaping, and laughing in the open air,—that communion with external nature, and that observation of men and things, which, more than anything else, has given the most popular preacher in the United States his powerful frame and his commanding eloquence.

In order to be really successful, the practice should begin earlier and take a wider range. It should begin in the family, in the very nursery, with the formation of the person and the manners, with the expression, in the common relations of life, of all right feelings by all right words and actions. It should be continued in the common schools by the cultivation of good breeding, good reading, and good speaking, step by step, along with

the branches of elementary education. Good reading is the foundation of good speaking; and good reading, like good spelling, must ordinarily be acquired in childhood. Good reading is as rare in the pulpit as good speaking; and good reading in the pulpit—good reading anywhere—is a higher accomplishment than all the *ologies*. Instead of being crammed with a smattering of all the sciences, let children, in their earlier years, be taught, by competent teachers, who can teach by example as well as by precept, to cultivate *music* in the wide sense of the Greeks, and to sacrifice to the Graces. And so throughout the preparatory school, the college, and the professional school, instruction in rhetoric and oratory should keep pace with instruction in literature and science. As fast as our young men discipline their minds and acquire useful knowledge they should cultivate, by persevering practice, the power of expressing their ideas in appropriate forms, and thus impressing them on others; remembering that in this world every living thing has a body as well as a soul, and that even the truth of God loses half its vital power if it is not clothed in "the beauty of holiness."

After such an education, in which æsthetic culture has held its normal place, it will not be difficult to maintain the habit of expressing fit thoughts in fit words, and by appropriate actions. Still it behoves the preacher to remember through life, that the *idea* is only one element in preparation for the pulpit; the power of the pulpit will depend quite as much upon the *representation*. "Representation in accordance with the laws of the beautiful" was the element of immortal life and power in the literature of the Greeks. Expression was the life-long study of Greek orators, authors, and artists. Plato spent the last days of his life in revising the style of his "Republic." Is not the art of expression worthy of assiduous study by those whose sacred office it is to communicate to men the true wisdom?

Literature.

Familiar Colloquies between a Father and his Children. By JOHN MIDDLETON HARE. Ward and Co.

WE have gone through this volume with a satisfaction at once great and unqualified. In every view it is admirable, in sentiment sound, in expression elegant, and pervaded by a charming vivacity which never for a moment flags. This is a species of composition to which all think themselves equal; and so they are, after a fashion. But to execute it as it ought to be—and as it is done in the volume before us—is far from an easy task. The numbers who succeed in it are small. No man or woman can do so without a strong vein of the dramatic,

a gift largely enjoyed by the brilliant author.

Mr. Truefather appears to great advantage amid his children, who perform their minor parts with exquisite tact and propriety, while he himself pours out gushes of well digested and most valuable matter. His part often extends itself to a brief, bright, and highly instructive essay. Here is a fine sample:—

Thomas. Well, then, to begin at the beginning, as you sometimes say, papa, what of Bethany? I have a notion that it was a pretty village not far from Jerusalem; but no doubt you can tell us all about it.

Mr. T. Yes, as we have just read, "nigh unto Jerusalem, about fifteen furlongs off."

You will find something about it in nearly all books of travels in the Holy Land, as those districts are called which Jesus Christ visited during His life and ministry on earth; and especially in the books of English and American Christian ministers who have either personally visited the country, or have given accounts of it founded upon the narratives of travellers. Dr. Arthur Stanley, the learned clergyman who accompanied the Prince of Wales in his visit to Palestine, describes Bethany and the adjacent parts. It is, says he, a wild mountain hamlet, perched on a broken ledge or platform of rock. The foreground is the deep descent to the Jordan valley. Three pathways lead to Jerusalem; one, by a long circuit over the northern side of the Mount of Olives; a second, right across its steep summit; the third, by a natural continuation of the horse-road from Jericho, over the southern side of the eminence, and between the Tombs of the Prophets and the Hill of Offence. Though spoken of as a small hamlet, Bethany is a place of antiquity. Unlike Bethlehem, the town of the Messiah's birth, Bethany is not mentioned in the Old Testament; but Hebrew scholars tell us that the name occurs repeatedly in other Jewish writings, of date prior to the New Testament. Leaving Jerusalem by the Golden Gate, and crossing the brook Kedron in the valley of Jehoshaphat, you take the road towards Jericho, and, passing between the Mount of Olives and the Mount of Offence, you soon arrive at our Lord's favourite retreat. Its situation is romantic, and fine trees afford a pleasant shade from the mid-day heat. According to recent reports, there are not more than a score or two of houses, the inhabitants being a handful of Arabs, who care little where they dwell, and have as little disposition to trouble themselves with the cultivation of the soil. In former times, however, it was a place of some consideration; for the Jewish writers who inform us of its destruction by the Romans three years before they sacked Jerusalem itself, speak of "the shops of Bethany," and of the trade carried on by its market gardeners in olives, figs, and dates. For the last, it must have been especially famous, Bethany signifying the house of dates; just as Bethphage, the name of a neighbouring village, means the house of figs. You recollect, I dare say, the large fig garden near Worthing. Well, though the climate of England, even in the sunny south, is hardly ever warm enough to bring such fruits to perfection in the open air, yet there is something in certain soils that favours the growth of particular fruit-bearing and other plants. Attempts, for example, have been made to cultivate the liquorice root in different parts of England. The Pontefract people, however, will tell you that it cannot be brought to perfection, but within a narrow range of deep rich soil, a mile or so from that old town. But to return to Bethany. A modern drawing taken on the spot gives the notion of a deserted and dilapidated scene, the principal object being a small mosque, in which the Arabs worship God according to the directions prescribed by Mahomet the False Prophet.

This shows the wide range of thought which characterizes the father's homilies.

Here is another specimen passage concerning Lazarus:—

Thomas. But, papa, if that was the case with Lazarus, how ever did he come forth?

Mr. T. Well, my son, I will tell you what the writer whom I just now quoted says about it, and you shall then judge. Dr. Kitto had both travelled in Palestine and considered nearly everything written about it; and he says it is evident to him that Lazarus was entombed in a recess, which, when the stone was removed, disclosed to view the lower end of the swathed corpse. "The dead man," he proceeds, "worked himself out of the recess, and, sliding down, stood on his feet on the floor of the cavern." This, he thinks, was the act described as "coming forth." What think you?

Thomas. I think, papa, that, if the body was bound up as you have shown, Lazarus would have had as much difficulty in working himself out, as in throwing off the wrappings with his own hands.

Mr. T. And so do I. The good Doctor has created a second difficulty instead of getting rid of the first. But I had nearly forgotten what Lizzie said was the only word conveying a distinct notion to her mind. The faces of the dead were always bound about with a napkin in the East; and in the custom we have an interesting acknowledgment of the truth, often repeated in our own times, that the grave levels all distinctions. At first, this covering of the face was observed in the case of the rich only; but so invidious a privilege was resented by common opinion, and it was determined, not merely that the faces of the poor should be covered as well as those of the wealthy, but that the material should in both cases be of the same texture and value. For the rest, I believe we must settle the difficulty in the way suggested by Tom. This is a case in which the greater involves the less. Only miraculous power could raise the dead, and to such power no sort of graveclothes could present an obstruction. As to the painters, in the absence of explicit information, we must leave them to their own fancies.

Thomas. How has the Italian painter whom you mention managed it?

Mr. T. He represents our Lord as in the act of saying, "Loose him, and let him go;" and Lazarus as looking up with adoring surprise while two men are disentangling his limbs from the bandages. But I remark one thing; which is, that Lazarus, though newly risen from the dead, is by far the bravest figure in the whole group. Very different from the fine picture in the Crystal Palace Gallery, of the raising of the Ruler's Daughter, where she is represented as gradually coming to life, and reaching towards the benignant Being who recalls her to this world, as if in Him there was some all-powerful attraction. Monsieur Coquerel the younger, son of the famous Protestant preacher in Paris, appears to have given some account of an early picture of the raising of Lazarus possessing great merit. I saw it referred to in a recent number of the *Eclectic Review*. The artist is Giotto, pupil of the famous Cimabue, and himself first of the old masters in Florence to draw and paint from nature. "He is," says young

Coquerel, "I will not say merely the most biblical, but the only biblical Italian painter whose works I have seen." One of his greatest works is a fresco, that is to say, a wall-painting, of the Resurrection of Lazarus, in the ruined amphitheatre at Padua, styled Giotto's Chapel. "How," exclaims the enthusiastic Frenchman, "can I forget that Lazarus, that corpse astonished at its own reanimation and life! It is a prodigy of expression, which, at first view, might even frighten one, if so much of sweetness and adoring gratitude did not appear in his still half-veiled face. There is in the lineaments of this corpse, which the beholder sees resuscitating, something that recalls the moment which immediately precedes sunrise. You do not yet behold him; still you feel that he is there, that he is about to show himself. It is he; invisible, though already filling all things with his presence. So is it with the life returning to the dead countenance. It is not yet wholly there; but it already shines in it; it already diffuses over it traits of gladness and glory which it is impossible not to recognize. Here is more than the merit of a difficulty overcome; here is the genius which has changed a difficulty, almost insurmountable, into a source of beauty unknown before, and unsurpassable."

There is another passage, which bears so directly and so beneficially on the fireside, that we must not withhold it. Little Eliza calls it forth:—

Eliza. Does Mr. Jay say anything about the spikenard being so very precious?

Mr. T. Yes, my poppet; and I am rather glad you have put the question; for Mr. Jay takes occasion from the circumstance to give young ladies a gentle caution against too much luxury. "The sacrifice she made," he says, "was great, and would have been difficult, but for the state of her mind. In making it, she had at once to resist the love of money, and the influence of pride and vanity; she had, doubtless, purchased this very costly perfume to expend upon herself and her charms. A female who neglects her person is a slattern, and deservedly despised; but her person is an article a woman rarely overlooks. She seems intuitively, as well as from observation, conscious that, as to thousands, she can make more impression by exterior appearance than by either intelligence or pious worth. This she early learns, and when does she forget? 'Can a maid forget her ornaments, or a bride her attire?' But this woman forgets all thoughts of herself in thoughts of the Saviour." This is what we call a very characteristic passage. When you come to read Mr. Jay's

works, as I trust you will early do, you will find them anything but dry and gloomy; for, though never trifling, he is never morose. Now and again, he is ironical, sarcastic, sly, witty, and sometimes even waggish. In these few lines, if you study them, you will see most of these qualities. But, mark, my Lizzie, while he censures the excesses of pride and vanity, he warns you against the opposite as despicable; and mark you, Tom, that, while insinuating undue attention to dress and decoration on the part of maids and brides, he lays much of the blame upon such blockheads of young men as are silly enough to prefer a pretty face under a modish bonnet, to a well-instructed mind in conjunction with a truly religious character.

Thomas. But do you think, like Mr. Jay, that the ointment which the woman poured upon our Lord's head, was some that she had bought for her own dressing-table?

Mr. T. I hardly know how to answer. What Mr. Jay says on this point, confirms me in the conjecture that he regarded one of the two women to whom I have referred, or some other woman of like character and history, as the bestower of this mark of reverent affection. It was not unlikely that such persons should have by them large store of things used by women who sought to attract the admiration of men by their good looks and fine dress; and Mr. Jay says of the woman in question, "she had, doubtless, purchased this very costly perfume to expend upon herself and her charms." But I confess that I lean towards another inference. The words of our Lord are very striking, "She hath done what she could: she has come aforehand to anoint my body to the burying." Mr. Jay himself construes the former of these commendations as implying that the woman had used her utmost means in making the offering. "Christ," he remarks, "owns the degree of her endeavour;" and, accordingly, he proceeds to place the act in the same all-consecrating class with the widow's mite, "all that she had, even all her living." Now, you will easily perceive, that, had she been accustomed to a toilet-table covered with all sorts of pomades and cosmetics, as we now call them, there would have been no doing "what she could" in shedding the contents of a single box upon the head of her death-doomed Lord.

Such are samples, only average samples, of a most instructive and captivating volume, which is entitled to occupy a chief place among works of its class, where it cannot fail to prove the instrument of great good.

Intelligence.

CONGREGATIONAL RECORD.

BERKS.—SOUTH BUCKS AND OXFORDSHIRE ASSOCIATION OF CONGREGATIONAL CHURCHES.—The ministers and delegates of the various churches comprising this association met in Slough for the transaction of the usual business. On the Monday, after prayer had been offered by the Rev. D. Martin, of Oxford, the association sermon was preached by the Rev. C. Hardie, of Thame. At the

close the Lord's Supper was administered. The Rev. W. Lagg, B.A., and the Rev. J. Rowland, with other ministers, conducted the service. On Tuesday morning, from seven to eight, a prayer meeting was held. The business meetings were held in the Congregational Chapel; the pastor of the church, the Rev. G. Robbins, presiding. A large number of the ministers, as many as twenty-three, were present, be-

sides the delegates. The Rev. W. Legg, B.A., was re-elected secretary, and J. Trumper, Esq., Dorney, treasurer. The condition of the churches was represented as being on the whole most prosperous. The reports indicated that they are doing much to extend the knowledge of Christ in the localities in which they are situated. The dinner took place at the Crown Hotel. In the evening the annual meeting was held in the chapel, and was numerously attended. The report was read by the secretary, and two addresses were delivered of a thoroughly earnest and practical kind, both indicating much power of thought, by the Rev. R. Bulmer, and the Rev. J. F. Stevenson, B.A., who have recently settled in Reading, one on the "might" and the other on the "method" of Christian effort. The meetings were sustained with spirit, and gave much satisfaction to all connected with them.

BOLTON.—NEW CONGREGATIONAL CHAPEL.—The ceremony of dedicating took place on Friday. The foundation-stone was laid on the 18th of April, 1862, and the chapel is now nearly completed. The structure presents a very handsome appearance, combined with durability. The cost of erection is estimated at £6,000, about £1,300 of this having yet to be raised. The services were conducted by a number of ministers of the circuit, and the dedication commenced by the Rev. W. H. Davidson declaring the building to be duly certified as a place of worship for a public body calling themselves Congregational Non-conformists. The Rev. H. Allon, of Islington, preached the dedication sermon. The sum realized at the collection, at the close of the service, amounted to about £80.

BRISTOL.—GIDEON CHAPEL.—The 9th anniversary of the pastorate of the Rev. W. Rose was lately held at Gideon Chapel. The meeting was highly successful, the tea being attended by nearly 600 persons; after the social meal a public meeting was held in the chapel, which was crowded. The Rev. W. Rose presided. A hymn having been sung and prayer offered up by the Rev. G. Wood, B.A., the chairman said he wished to thank his congregation for the sympathy and regard which his friends continued to show towards him. He rejoiced with them that they were permitted to meet together that evening. It was nine years since he first came among them, and during that time he had striven to do the Master's bidding faithfully. As to the results that had attended his ministrations, he was contented to leave them with God. He was never before in a place where there was enough for him to do, but, thank God, he had found enough there. The Rev. J. A. Pratt addressed the meeting, and as usual succeeded in entertaining his hearers by the happy style of his remarks. The Rev. J. Moss, of Pucklechurch, after speaking of his twenty years' acquaintance with the pastor of Gideon, spoke of the value of friendship, especially of the friendship of God and of His people. Mr. H. O. Wills, the Rev. G. Wood, and the Rev. R. Morris also addressed the meeting.

CAISTOR.—Mr. Robert Kerr, of Cavendish College, Manchester, has accepted a cordial and unanimous invitation to the pastorate of the Independent church, Caistor, Lincolnshire.

CREDITON, DEVON.—NEW CONGREGA-

TIONAL CHAPEL.—On Tuesday, the 7th April, services of an interesting nature were held in this town in connexion with laying the corner-stone of a more commodious chapel, rendered necessary to meet the requirements of an increasing congregation and Sabbath school. A devotional service was held in the afternoon in the chapel in Broad-street, which has been occupied by the Independent church more than a century; subsequently to which the stone was laid with the usual formality by A. Rooker, Esq., of Plymouth. A public tea was provided in the public rooms, which was numerously attended, and a meeting was afterwards held, presided over by the Rev. W. Snell, the pastor, who gave a concise statement of the origin and history of Nonconformity at Crediton, and addresses were delivered by the Rev. D. Hewitt, of Exeter, A. Rooker, Esq., the Rev. Messrs. Parsons of Lapford, W. Clarkson of Bideford, Mr. Biggs of Cheriton, and H. Pope of Sandford. The devotional parts of the services were conducted by the Rev. Messrs. Parsons, Pope, Hewitt, C. Harrison, late of South Molton, and G. Moyses, of Crediton.

DURHAM AND NORTHUMBERLAND ASSOCIATION.—The annual meeting of this association took place on April 7, at Hartlepool. On the previous evening a preparatory service was held at West Hartlepool, when the Rev. George Stewart, of St. James's Chapel, Newcastle, preached an appropriate sermon, and the ordinance of the Lord's Supper was celebrated after it, the Rev. A. Jack, of North Shields, presiding. On Tuesday morning the meeting for the transaction of business was held in Hartlepool, under the presidency of the Rev. Samuel Goodall, of Durham. The business, which occupied the whole morning, had reference to the various stations of the association at Rothbury, Amble, Felling, Winton, Seaham Harbour, Haydon-bridge, Bishop Auckland, Gateshead, and Ryton. A resolution expressive of the sympathy of the association towards Mrs. Maitland, of Sunderland, on the occasion of the sudden death of her lamented husband, was very cordially agreed to. A conversation took place on church finance, on which subject, it is hoped, a meeting of deacons for conference will be held in the course of the year. The Rev. A. Jack was appointed the delegate to the meeting of the directors of the London Missionary Society in May. In the evening a public meeting was held, at which the report of the association for the year was read by the Rev. A. Reid, the secretary, and the financial account by the Rev. A. Jack, the treasurer. Addresses were also delivered by the Rev. H. Kendall, of Darlington, the Rev. H. T. Robjohns, of Newcastle, and the Rev. S. Goodall, of Durham, on appropriate subjects.

DORSET ASSOCIATION.—The spring meetings of the Dorset Association were held at Sherborne on the 13th, 14th, and 15th of last month. On the Monday, addresses were delivered on "Preaching Christ; the Need, Duty, and Encouragements for so doing," by Rev. J. Rogers, Bridport; Thomson, Beaminster; Lewis, Weymouth; and Fox, Dorchester. On Tuesday, the morning was spent in conference, prayer, and appropriating the funds of the association for the furtherance of the Gospel

in rural and destitute districts. In the evening the association sermon was preached by Rev. B. Gray, B.A., Blandford, subject, "The Sorrow of the Church for the Sins of the World;" afterwards the ordinance of the Lord's Supper was administered, at which Rev. T. Evans, Shaftesbury, presided. On Wednesday morning a public Sunday-school breakfast was held, at which a large number were present. Addresses were delivered by Revs. Mr. Miall, Maiden Newton; J. Cheney, Portland; and R. T. Verrall, B.A., Poole; Messrs. Perkins, J. T. Smith, Puddicombe, Bisenti, Sampson, Williams, Diment, Mercer, and Hargreaves, also took part in the engagements.

FAREHAM.—The Rev. John Varty having resigned the pastoral charge of the Independent church at Fareham, has been presented by the church and congregation with the sum of £118 as a testimonial of their high appreciation of his character and ministry during a pastorate of twenty-three years.

GRANTHAM, LINCOLNSHIRE.—After a most faithful and exemplary service of nearly fourteen years, the Rev. E. Crisp has found it incumbent upon him to resign his pastoral office in connexion with the Independent chapel here. A large congregation, including many from other places of worship, assembled on Sunday evening last to hear his parting sermon, and, as was expected, a very pointed and touching discourse was delivered, in which he affectionately alluded to the connexion which had subsisted between himself and the church during his ministry. The resignation of the reverend gentleman has caused much regret, his many excellent qualities having justly commanded the esteem of all classes.

HALIFAX.—**NEW CHURCH, SQUARE-ROAD.**—A meeting of a large number of the members of the congregation attending the above place of worship was held in the school-room connected therewith, on Thursday night, the proceedings being prefaced by a tea, when a Society was formed which promises to be of considerable Christian usefulness. The objects of the Society are two-fold: first, to assist the London Missionary Society; and secondly, for the benefit of the poor of the district; in other words, a sort of working Missionary Society, and a Dorcas Society, the benevolence of the latter not to be limited to the poor of that congregation, or even of the town. Several ladies of influence have become officers of the Society.

HARROGATE.—The Rev. J. H. Gavin, of Hyde, has accepted the unanimous and cordial invitation of the Independent church here to become its pastor. Since the opening of their new and beautiful place of worship, the church and congregation have gradually and largely increased, and they are anticipating the settlement of their pastor among them, with an encouraging prospect of continued growth and prosperity.

LANCASHIRE CONGREGATIONAL UNION.—The annual meeting of the Lancashire Congregational Union was opened in the Rusholme-road Chapel, Manchester, when a devotional service was conducted by the Rev. John Brown, of Cheetham. Addresses were delivered by the Rev. Thomas Davies, of Darwen, and by the Rev. G. D. McGregor. The Rev. James

Gwyther, one of the secretaries of the Union, read the annual report, which stated that last year, the fifty-sixth of the Union's labours, was commenced with great misgiving on account of the distress. The financial position of some of the churches was very embarrassing, and the funds of the Union were likely to fall seriously deficient; but a united effort was made, and sufficient funds were provided; and it was even hoped, that, by the exercise of faith and patience, the troubles they had undergone might result in a blessing. Forty-one churches and stations had been aided by the Union during the year; but three others had now signified their willingness to support their own ministers. On the whole, the churches were in a state of prosperity, with flourishing schools and increasing members. New stations had been formed at Moorside, Morecambe, Horwich, and Chorley, and a chapel had been erected at Lytham, which also now appeared for the first time as a station. The total number of members received into the churches during the year was 316, and the amount expended by the Union in assisting the various churches was £1,400. The Union now numbers between 6,000 and 7,000 members. They gratefully acknowledged the services rendered by the Central Congregational Relief Committee in providing so generously for the relief of the distressed. The sum already realised was £18,000.

LIMEHOUSE, LONDON.—The Rev. Edward Price, late of Edinburgh, has accepted a cordial and unanimous invitation to the pastorate of Coverdale Chapel, and commenced his labours there on the first Sabbath in April.

RAWMARSH.—**NEW CONGREGATIONAL CHAPEL.**—The foundation-stone of a new Congregational chapel was laid at Rawmarsh on Tuesday, by John Munro, Esq., LL.D., of Sheffield. The site of the intended building is upon a vacant piece of land at the junction of Stocks-lane with the Swinton-road, near the toll-bar. The edifice will accommodate 380 persons, and contain a vestry capable of seating forty persons. It will be built in the classic style of architecture, the dimensions of the interior being 34 ft. by 22 ft. There will be a small gallery at the east end of the building, and space will be left for side galleries when necessary. The cost of the erection is estimated at £800, towards which there is already £800 in hand (not including the proceeds of the tea party, &c., in connexion with the foundation ceremony), so that it is anticipated, when the chapel is opened, it will be free of debt. A silver trowel and mahogany mallet were presented to Dr. Munro by the Rev. John Fisher (pastor of the Independent Chapel of Rawmarsh), on behalf of the congregation, after which the stone was laid with the usual formalities. The Rev. S. Falding, of Rotherham College, addressed the spectators at some length, giving an outline of the doctrines which would be preached in the edifice when erected. The ceremony, which was witnessed by a large concourse of people, was brought to a close by the singing of the national anthem. A tea party in commemoration of the event was held in the Independent Chapel in the evening, which was attended by about 150 persons; and a public

meeting was also held in the same place, and addressed by several ministers and friends.

SHEREVSBURT. — NEW CONGREGATIONAL CHURCH, ABBEYFORDGATE. — Some six months since we noticed that public worship had been commenced in a room in this locality. Since that time a church has been formed, and good congregations have from Sabbath to Sabbath encouraged the friends who purchased the land. At length a contract has been entered into, and building operations commenced. It is intended that the foundation-stone shall be laid by Thomas Barnes, Esq., M.P., assisted by the Rev. W. H. Dyer, of Bath, and other ministers, in a few days. The outlay will be about £4,500, and the friends look with some anxiety for help from affluent friends at a distance. The English Chapel-Building Society have promised to lend £400 for ten years without interest.

SOUTHGATE - ROAD CONGREGATIONAL CHURCH. — On Thursday evening, 16th of April, the twelfth anniversary tea-meeting of this church was held. The financial report was laid before the meeting, and showed an increase beyond any past year. In the course of the evening the Rev. J. Spang contrasted the present position of things with the circumstances under which he commenced his labours in the Pavement Chapel, prior to erecting the Southgate-road church and schools. This ancient church, founded by the Rev. T. Brooks in 1662, was then reduced to six members. It has now 250 in fellowship, while nearly 600 have been introduced. At the beginning of the present pastorate the funds raised for all purposes scarcely reached £20, and this year the amount raised by the church and congregation was stated to be £962 15s. 5d.; and if to this sum were added the proceeds of the day-school, &c., the total amount for the year would be £1,649 15s. 5d.

SOUTHPORT, LANCASHIRE. — The Rev. John Chater, Douglas, Isle of Man, has accepted a cordial invitation to the pastorate of the church assembling in the West-end Congregational Chapel, Southport, Lancashire.

SPRINGHEAD, NEAR MANCHESTER. — On Easter Tuesday, April 7th, the Rev. Frederick Smith, recently of New College, London, was ordained to the pastorate of the church worshipping in the above chapel. The following ministers conducted the service, — the Rev. E. Minton, of Mossley, read the Scriptures and engaged in prayer; the Rev. J. G. Rogers, of Ashton-under-Lyne, delivered the introductory address on the "Constitution of a Christian Church;" the Rev. John Hodgson, of Oldham, asked the usual questions; the Rev. Patrick Thomson, of Manchester, offered the ordination prayer; the Rev. Professor Newth, M.A., of New College, London, delivered a most able and eloquent charge to the newly-ordained minister; the Rev. Professor Newth, of Lancashire College, concluded the service with prayer and the benediction. The Revs. A. F. Sawyer, of Delph, S. Shaw, of Middleton, W. Burrows, B.A., of Upper Mill, J. D. Davies, M.A., of Manchester, and G. H. Brown of Eccles, also took part in the service. At the close of this service, which lasted nearly three hours, about 400 of the friends adjourned to the school-room and had tea

Afterwards short addresses were delivered by the Revs. E. Minton, W. Burrows, E. Williams, G. H. Brown; and W. Morris, Esq. On Sunday morning, April 12th, the Rev. R. M. Davies, of Oldham, preached a most impressive sermon to the people.

STOCKPORT. — Mr. J. T. Woodhouse, of Cavendish College, Manchester, has accepted a cordial and unanimous invitation to the pastorate of the church worshipping in the Tabernacle, Stockport.

STOURBRIDGE. — On Monday evening, April 6th, a tea-meeting was held in the British School-room adjoining the Congregational Chapel, to celebrate the commencement of the twenty-fifth year of the settlement of the pastor, the Rev. James Richards. The room was elaborately and elegantly decorated for the occasion, and between three and four hundred persons sat down to tea. The meeting was subsequently addressed by the Revs. J. Bartlett, Worcester; J. Marsden, Kidderminster; J. Lumb, Malvern; B. Bird and J. Thomas, Stourbridge; also by E. Wall, A. Keep, G. Thorne, and W. Pearson, Esqrs., and by members of the congregation, till nearly ten o'clock. The trays were contributed by members of most of the religious denominations in the town, a goodly number of whom were present on the occasion, and the proceeds of the tickets are to form the nucleus of a fund for the repairs and improvement of the chapel. The pastor gave a statement of some of the results of his ministry, comprising the accession of 365 members, 100 Sunday-school teachers, and the training of some who had become effective ministers and day-school teachers; also the erection of side-galleries, organ, and the present large and handsome school-buildings, all of which were accomplished — as was the erection of the chapel in 1810 — without the contraction of debt.

VICTORIA. — Mr. John Green Wilson, of Cavendish College, Manchester, has accepted an engagement from the Colonial Missionary Society to labour in Victoria, Australia.

WINDSOR. — The Rev. James Rowland, of Henley-on-Thames, has declined the pressing invitation he has received from the Congregational church in this town to become its pastor.

AIREDALE COLLEGE. — A most important meeting of the constituents of this college was lately held in the Library of the Institution at Bradford, Yorkshire. Mr. Alderman Brown, the treasurer, occupied the chair. The report of the Airedale and Rotherham Amalgamation Committee was read. It stated that, owing to the opposition of some of the gentlemen connected with the latter, the Charity Commissioners have declined to recommend the union of the two colleges, which union many of the most ardent friends of both institutions thought so desirable. After a long and deeply interesting discussion, in which the Revs. J. Pridie, J. R. Campbell, D.D., Daniel Fraser, LL.D., E. R. Conder, M.A., J. G. Miall, Professor Creak, W. Hudswell, J. Gregory, J. H. Morgan, J. A. Savage (Secretary), and Messrs. J. Wade, J. P. Clapham, S. Hick, W. E. Glyde, H. J. Philbrick, E. Kenion, S. Scott, William Byles, Joseph

Craven, Walter Milligan, and other friends took part, it was resolved that on account of the present unfavourable situation of the College, its unhealthiness, and its many inconveniences, it was desirable to erect a larger and more commodious building on a more eligible site. The secretary stated that two of the noblest and most generous friends of Congregationalism in the North of England, Titus Salt, and John Crossley, Esqrs., had each offered valuable plots of ground situated at Saltaire and Halifax respectively, from six to ten acres in extent, for the site of the New College, in addition to large pecuniary contributions to the building fund. A committee was next formed, consisting of gentlemen from all the chief towns of Yorkshire, to view the land offered, and any other that might be presented to their notice, and to report the result of their inquiries and investigations to another general meeting, to be held in a month's time, when the new site will be chosen. It was understood that the College could not be moved anywhere without the sanction of the Charity Commissioners.

DEPUTATION OF THE CONGREGATIONAL UNION OF SCOTLAND.—For some time past there has been a growing desire on the part of the Congregationalists who constitute the Congregational Union of Scotland for some practical sort of affiliation with the Congregational Union of England and Wales; but there were difficulties in the way of a fusion to the extent which the brethren in Scotland desire. But it has been arranged, on the suggestion of the committee of the English Union, that the Home Missionary Society, which corresponds very closely with the Scottish Union, which is itself a home mission, should send a lay delegate year by year, along with the ministerial delegate (Rev. Joshua Harrison) appointed by the other body; and this year Mr. Samuel Morley, the treasurer of the Society, has cordially agreed to attend the meetings at Dundee. The Rev. J. H. Wilson, secretary of the Home Missionary Society, will accompany him, and we cannot but congratulate our Scotch friends on the prospect which this new arrangement opens up.

REVIEW OF THE MONTH.

THE anti-slavery spirit has, to a vast extent, been re-kindled in England. A multitude of meetings, of the ancient type, have been held in London, and over the country, at which opinions have been expressed with great boldness and eloquence, worthy of England and of the great cause it was intended to support. The North is rapidly growing in public favour. Dr. Guthrie has well expressed the general opinion:—"The advanced position which the Federal Government and the North have taken on the question and subject of slavery have made their cause that of humanity and religion; therefore I cannot but wish, and heartily wish, them success against a power which rests on principles as insulting to God as they are cruel to man." Great allowance must be made for the circumstances, both past and present, of the Federal Government. They have, on all sides, been beset with difficulties all but insuperable, and of a nature which people of this country cannot fully understand.

Some things have occurred in Parliament in which religion is more or less concerned.

The "Prison Ministers Bill" is chief among them. The body of the members have ceased to regard such matters. The chief bulwarks now are the Societies. The following resolutions were agreed to, at a meeting of the Acting Committee of the Scottish Reformation Society, held in Edinburgh, on the 22nd ult.:

1. "That this Society regret to observe that the Second Reading of the 'Prison Ministers

Bill,' for the State endowment of Popish Priests, has been carried in the Commons House of Parliament; and they earnestly call upon the friends of Protestantism to renew their most strenuous opposition to this Bill in all the future stages of its progress.

2. "That this Society observe, with pain and regret, that both the leading parties in the State have supported this obnoxious measure, and that so large a number of the members—being more than one-half of the whole—absented themselves from the House on such an important occasion.

3. "That this Society is also pained to observe, that no member from Scotland, during the late discussion, rose to give utterance to the strong and indignant feeling of the people of this section of the Empire, against this new form of Popish endowment; and they trust that this unsatisfactory state of matters will engage the serious attention of the constituencies of Scotland, when a new Parliament comes to be elected."

The vote was—for the second reading 152, and against 122; majority for the Bill, 30. Of the Scottish members, 19 voted against, 10 in favour, and 24 were absent. This bodes ill for Scotland, the most thoroughly Protestant nation in the world. The voting of the English Dissenting members was not a whit more satisfactory. The Bill, however, may still be assailed at the third reading; and should it then unhappily be carried, it may still be followed to the House of Lords, where the grounds for hope may be viewed as greater.

The next evil is the "Qualification for Offices Abolition Bill." This bill has been sent up for the fifth time to their lordships from the Commons, and it proposes to dispense with the declaration required from persons taking ministerial or municipal office. That declaration was in these terms:—"I solemnly and sincerely protest and declare, in the presence of God, and on the true faith of a Christian, that I will never exercise any power, authority, or influence which I may possess in virtue of my office, to injure or weaken the Protestant Church as by law established."—"Since 1828 the Church," said Lord Wodehouse the mover, "has made such progress in the affections of the people, by the activity of her ministers and the reform of abuses, that the security of this declaration is no longer required. This declaration practically is not taken by those, such as Ministers of the Crown, who might have influence to injure the Church, and they were protected by an act of indemnity passed annually; but it is required to be taken by those who held municipal offices, and who really have not, if they were so inclined, power to injure the Church. The declaration is vague and uncertain in its nature, and affords no real security to the Church. The two objections urged against the bill are without any real foundation. The facts that the prelates of the Established Church spoke and voted in that house, and that the Sovereign on the throne must be a member of the Established Church, were symbols patent and strong enough of its predominance." All argument was thrown away upon the Lords, and the Bill was rejected by a majority of 17. A deed which does but little credit, in any view, to the Upper House. Reason, justice, and religion unite to demand the abolition, and success is merely a question of time.

The foes of the Sacred Day are dauntless. The case of the "Botanic Gardens of Edinburgh," it was hoped, was settled by the recent declaration of the Prime Minister; but Mr. Gregory gave notice that on going into committee of supply on class 4 of the civil service estimates, he should move "that the Royal Botanic Gardens of Edinburgh be opened to the public on Sundays after the hours of divine service, as was the case with all other botanical gardens supported by parliamentary grants." There would seem to be no rest for good men, who are doomed to incessant conflict.—The war against Dr. Colenso is still being vigorously prosecuted, but there is too much reason to fear, that the heretical bishop has many at home who are in full sympathy with him. Proofs of this are multiplying. Things in Oxford have long been deplorable, but it was fondly hoped that

Cambridge was generally sound—an assurance in which we did not concur; it now appears, however, that the leprosy has extended even to that renowned seat of learning. A gentleman resident there, writes as follows to an Evangelical Church Journal in the *Metropolitan*:—

"There has been some commotion about Neology in ——— College. One of their deans preached a most outrageous sermon last Sunday. Not contenting himself with sweeping away the Pentateuch, he would wipe out the whole Bible, and reduce the creed to 'I believe in God the Father, Maker of heaven and earth.' Some thirteen men wrote a very civil and polite protest to the master, begging that they might be excused attending chapel when this preacher preached again. The master took it well, and expressed his warm sympathy and approval; but a *large body of them in the College*, with whom the preacher was popular, got up a counter-protest on some foolish grounds. These men the master snubbed; thereupon several of the fellows rose up, and, taking the dean's part, said they would resign their offices if the master did not reprimand the signers of the first protest.

"I am sorry to say these doctrines are spreading among many men here, in greater or less degree. The Rev. W. G. Clark, one of our tutors, preached a very objectionable sermon in chapel several Sundays ago, which he has since published; the main object of which was to show the Bible is *not infallible*; and contained this rather remarkable sentence:—'That it was a casket which, among some precious jewels, contained many a stone which might be picked up on any shore.' I believe this is only the thin end of the wedge of infidelity. His sermon was unquestionably very plausible and eloquent; and coming, as it did, from a man of such rank and importance in the College, popular as well, it is not to be wondered at that many undergraduates are only too ready to believe in what he says."

It is clear that we are falling on evil times. What with Popery on the one hand, and Infidelity on the other, the true church of God has before her duties which will require courage and wisdom, perseverance and prayer; but filled with the Spirit, and clothed with the power of Christ, they will in the end be more than conquerors. The Dissent of England must be the stay of the Ark of God; and in order to the fulfilment of its noble mission, all care must be taken that both its colleges and its pulpits remain free from the mortal leaven of Neology. Wherever disease may appear, recourse must be promptly had to the knife and actual canterbury!

MAY MEETINGS.

THE CONGREGATIONAL UNION.

MINISTERS and Delegates from all parts of the country to the number of from four to five hundred assembled at the Weigh-house Chapel on Tuesday morning, the 12th of May. The galleries were also well filled with visitors.

The Rev. ENOCH MELLOR, M.A., of Liverpool, the chairman, delivered the following

ADDRESS.

BELoved FATHERS AND BRETHREN,
—The position which by your suffrages you have called me to occupy this day, is one to which I may truly say I had never the ambition to aspire, even if spared to old age, and still less when "my sun hath scarce attained its noon." If, when I received your request, I did not at once decline it, in favour of such among you as by age and ripe experience are far better qualified than myself for the chairmanship of the Congregational Union, it was because it seemed to me to be greater presumption to run counter to your wishes than to comply with them; for there is a point at which diffidence in one's own abilities becomes disrespect to the opinions of others. Your desire has been to me a command, imperious yet loving; and as I look upon you, and remind myself that I am here as a son among fathers, and as a brother among brethren, my fear becomes calm and my trembling stilled. Let me trust that in the position to which your affectionate confidence has raised me, your sympathies and prayers and generous candour will sustain me, so that when the presidency passes into other hands I may cherish the grateful memory that the highest duty to which my brethren ever summoned me was also the sweetest.

It is no slight relief to the burden connected with the chairmanship of the Congregational Union, that the opinions and utterances of your president are not to be considered as representative of your own. He speaks for himself, and for himself exclusively. Responsibility for his thoughts and language begins and terminates with himself. Assent or dissent may be felt and expressed by you to any extent, from the most absolute to the most qualified, for the Independency which reigns in our

churches reigns also here; and according to our sense of truth and right, we agree or differ, content to preserve always the "unity of the Spirit in the bond of peace." If the sentiments of your chairman should meet with the accordance of his brethren, he will be thankful and glad; if any of them should fail of this end, he will still rejoice to know that he has only been expected to speak as a free man among free men.

Now, my beloved brethren, let me crave your indulgent attention for a few moments, while I seek to lay before you some thoughts which for many months past have been as a burden upon my heart. In thus giving free utterance to my convictions in the presence of many whose age and experience have lifted them above all need of instruction or stimulus from any words of mine, let me rather be supposed as speaking aloud, and speaking to myself; and if anything I say should seem of value to such as are my coevals or juniors in the ministry, may they bring forth fruit abundantly. I may fairly presume that our very presence here this morning is a proof of our sincere and growing attachment to the denomination in which we fulfil, however imperfectly, the work of the ministry. Our approbation of it may rest on different grounds. By some, Congregational Independency may seem capable of claiming a *jus divinum* basis; by others, as being in the main the nearest approximation of all existing organizations to the ecclesiastical polity of the New Testament, but with marked divergences from it in matters of detail; and by others as combining, though without any clearly drawn scriptural pattern, the best elements of a system which is to conserve and spread a spiritual religion with a due regard to the rights and duties of each individual soul. But in what manner soever we might choose to formulate the reasons of our preference for Independency to other polities, such preference is pre-supposed by our adherence to it, and our ministry in connexion with it. It is our desire, also, to see its influence widening from year to year, not as a mere polity, but because, in our judgment, it is the most effective guardian of the living seed of eternal truth. But the

question arises, "In what manner shall we best realize our aim to give extension to our ecclesiastical principles?" And the best answer I know to this question is, "By power in the ministry." Deep as is my conviction of the general soundness of our polity, equally deep is it that our polity will never become popular by naked expositions, either oral or written. While we would be far from depreciating such methods of setting forth our principles, and would even advocate a more systematic employment of them, we may easily place too exclusive a reliance upon them. They are of high value in the case of those who already constitute our congregations, and, maybe, of considerable help to such outside inquirers as are seeking the best form of church government; but to the great mass of the unreclaimed population of our country they have scarcely any value whatever. Let the ablest exposition of our principles that was ever given be scattered over our country, "thick as leaves in Vallambrosa," and let that exposition prove beyond all rational doubt that there is no church government on earth at all comparable with ours, and it may be questioned whether more than a handful would, under the influence of such a demonstration, dream of changing their places of worship. It must not be disguised that the mass of mankind have an almost invincible repugnance to trouble themselves with merely speculative considerations. Many have not the time, however strong might be their inclination; and, besides, where there is any quickening of the religious sense at all, there arises along with it an instinctive feeling that the truth about Christ is higher than the truth about a church, and that salvation is far more important than polity. None amongst us would be so infatuated as to intrude upon a soul, struggling in the agonies or rejoicing in the glorious revelations of the new birth, with our forms of church government; and if we did, it might well distrust us as men that offered a stone for bread. For the most part, the Christianity of men will precede their intelligent Congregationalism. The circumstances which, apart from early education in our principles, attach men to Independency, are various. Proximity to a certain place of worship, the influence of some neighbour or friend, the character of the

preaching, the warm and generous spirit of the people—these have a constant power. But neither our polity nor any other has more than an infinitesimal weight in determining men's ecclesiastical connexions. The rule is, and will continue to be, that the denomination which works most earnestly in the diffusion of Christian truth, is most successful in the increase of its numbers—the reaping is as the sowing—the nets are fullst which belong to the most diligent fishermen. In fact, the persuasion has become firmly rooted in us, that the religious body which shall be found to preach the Gospel with the greatest simplicity, fervency, and power, will, in the end, be that which will rise into supremacy of influence. We are not insensible to other and subordinate elements of attraction. We remember the high æstheticism of many which leads them to long for all that is graceful in form and grand in sound; we remember the fascinations of a system which has court, and fashion, and social status on its side; but if we have faith in God, we must believe that the preaching of the Cross will yet vanquish everything which it cannot harmonise with itself, and that no service, however exquisite in its performance, and no church, whatever its pretensions and worldly allurements, will eventually be able to overpower the higher attractions of Him who declared that He "will draw all men unto Him." While we would advocate strongly the removal from our or from any church everything which can offend a taste that has not become morbidly fastidious, let us not forget that, in the end, the mass will crowd where the Cross is most uplifted, and the love of God most displayed. "Will crowd," we said—we mean, God will bring them; and the power of a denomination over the unregenerate world will eventually be in the ratio of the power of the pulpit, and the power of the pulpit will be as the power of its individual preachers, and the power of its individual preachers will be in the proportion in which they receive the power of the Spirit of God; and they will receive the power of the Spirit of God to the extent in which they seek, in the true spirit and manner, to preach that truth which is the power of God unto salvation unto every one that believeth. In short, a preacher's power will, in the main, be as the power of his faith. Other and subordinate

qualifications have their place and value. But the law holds now as ever, for the private Christian and the ambassador of the Cross, "According to thy faith be it done unto thee."

It is a trite saying that the first and most indispensable element in the ministry is piety. It is lamentable that there should be any necessity for the utterance, and still more for the emphatic and repeated utterance, of so transparent a truism as this. For a preacher, in the sense which the word has acquired in too many quarters in our country, piety is no requisite whatever. When the ministry is regarded as a profession, a walk of life, a sphere to which a man betakes himself from taste in preference to any other sphere, because of its social respectability, or the leisure it is presumed to afford for study, or recreation, no wonder that piety is regarded as a very needless qualification. If the work of the ministry were a mere routine, a performance in a certain order of specified or expected services, the reading of prescribed, or the utterance of extemporaneous prayer, the delivery of a sermon orthodox or heterodox, original or bought, borrowed or stolen, piety would be a mysterious superfluity in an office so mechanical or perfunctory as that. Such is not, my brethren, the conception you have formed of the work of the ministry. You believe the Gospel you preach to be from God, and that men of God alone can truly preach it. He that sends the truth must send its ambassadors, and no man can be a true ambassador who is an enemy to the truth. To say that piety is needful to the minister, is to say that eyes are needful to a guide—that ears are needful to the musician—that knowledge of the stars is needful to the teacher of astronomy—that acquaintance with navigation is needful to the captain, and that love is needful to the mother. A minister without piety is a wall without water—a lamp without light. He has entered into an office where, unless his sensibilities are seared as with a hot iron, he will be exposed to miseries which one would not wish to inflict on his worst enemy. He will feel that he is an unspiritual man, manipulating with unsympathetic heart spiritual things. In the midst of his most earnest yet purely physical enforcements of the Gospel, conscience will keep up her remonstrant accompani-

ment, as if Heaven were incessantly uttering in his ears, "Thou art an unbeliever." He will be confronted daily with Christian experiences, the depth, the subtlety, the complexity of which he will be unable to comprehend. Spiritual delusions will meet him which he cannot dispel, sorrows which he cannot alleviate, doubts which he cannot remove, fears which he cannot allay. While expected to be at the head of the most spiritual of his flock, he will be behind them all. Professing to be a physician, he will know nothing of the thousand diseases which will claim his consideration, and he will know as little of the cure. If he had to compress into his life the highest amount of wretchedness, he could not have realized a more perfect success. The sense of unfitness in its most torturing form—I mean, the want of sympathy with his work—will never desert him; and what to him must be misery, to others must be disaster. Better far that he had assumed the command of a vessel freighted with a thousand souls, and had undertaken, though not knowing an inch of the way, to steer them through rocks, and shoals, and whirlpools to a distant land; or better that, in the most perilous crisis of his country's history, he had usurped, were it possible, the functions of a leading statesman, though ignorant of the first principles of government, than have assumed the office of guiding souls to the Cross which he has never seen, to the Saviour on whom he has never believed, and to a heaven upon which his back is perversely turned. If he had wrecked the vessel, the extent of the calamity would be known; if he had plunged his country into confusion, wiser heads than his own might gradually reduce the chaos to order; but under a ministry without faith and sympathy, souls go on and down to a perdition which knows no remedy. There are many hypocrisies in the world, but none like that of commending to others a Gospel in which one does not believe; and there are many fearful retributions lying ready in eternity, but none like that which awaits the man who, once a preacher to others, himself becomes a castaway. Faith, then, or, if you will, piety, is a prime condition of ministerial power, for it is essential to a Christian; and if to a Christian, surely to one whose work it is, under God, to make Chris-

tians, and to lead them on from strength to strength, until they appear in Zion before God.

We speak of faith, and we mean not that mystic and blind energy which is so lauded by many, whether it rest on error or on truth, but the faith which grasps the verities of the Gospel as special truths communicated to a man through a special revelation. We are ambassadors, not scholars; ambassadors, not philosophers; ambassadors, not historians. We have a message, distinct, specific, separate from all else that is true in morals, or in physics; and it is this that we have to deliver with clearness, and to enforce with love. We have to declare an eternal purpose, purposed in Christ Jesus before the world was; to narrate events that have happened once and for ever upon the theatre of the earth—to preach a redemption accomplished through suffering and blood—a resurrection, an ascension, an intercession, a judgment, a heaven, a hell! There is a something called the Gospel which Christ commanded His apostles to preach. This same thing was esteemed by the Apostle Paul as of such supreme and sovereign moment that he trembled as he thought of the penalty which would fall upon the unfaithful preacher—"Woe is me if I preach not the Gospel of Christ." In the fervour of his admiration of that truth, or system of truths, he feared not to scathe with a curse an angel's brow, if a spirit so lofty should ever venture to preach any other Gospel. In an age which has given so many indications of a tendency to undervalue the historic in Christianity, and to inculcate the belief that its reputed miracles encumber and despiritualize it, is it not incumbent on us to hold and publish the truth that there is no Gospel which is not historical? The philosophic spirit may be scandalized at being remitted for the truth that saves, not to the depths of human consciousness, but to events which have happened once for all in the history of our world. But if so, the scandal must be given. Tell us not that the history is but the shell, and that there is a Gospel independent of it all; that under the winnowing of a pure and transcendental criticism the incarnation, and the miracles, and the death and resurrection of Christ may be blown as chaff away, leaving all that is solid and essential behind in the shape

of noble ethical principles. A system which thus unceremoniously casts aside the facts of Christianity may be worthy of some name, but that name is not the Gospel. If it promise us a salvation, it is without a Saviour; if it promise us forgiveness, it is without a Redeemer; if it promise us sanctification, it is without a Holy Spirit; and if it promise us eternal life, it takes from us the only ground of hope that death is not an eternal sleep or a terrible wakefulness. If, unhappily, faith in the facts of the Gospel should in any of us begin to yield, our power as preachers will tremble as if smitten with palsy, and, if that faith should desert us, we shall be weak as Samson when shorn of his locks. The life of Christianity is in its facts, the motives of Christianity are its facts, the impulses of Christianity are its facts, the consolations of Christianity are its facts,—it stands on its facts, or with its facts it falls.

In thus insisting upon faith in the Gospel verities as an indispensable condition to all the power in the preacher, let us not be understood as overlooking the tendency of most minds to occasional obscurations of this inward vision of the soul. There are, perhaps, few amongst us who, since their dedication to God, and to the work of the ministry, have not had our *suspiria de profundis*, when for many days and nights we have been not only on the deep, but in it, neither seeing sun nor star. A nervous system unstrung by disease, inattention to the moral conditions of spiritual vigour, ambitious endeavours to compass and reconcile in thought the wondrous antilogies of divine truth, trials in Providence, reflections on the woes of the race even now, and of the dark destiny which, so far as appears, awaits so many hereafter,—these things have come to most of us, and like a blasting simoom have, for a season, withered up all our confidence and joy. We have then seen the true genius of Bunyan in the fact, so strange in theory, and yet so real, that he represents Christian as encountering Atheist nearly at the close of his pilgrimage. Let no harsh and uncharitable construction be put on these dark visitations of scepticism, unsought, unwelcome, the very valleys of the shadow of death. There are men whose minds are not sufficiently active to doubt. They see no difficulty, for they see nothing. Their very faith, though

in Protestant truths, may be as unintelligent and superstitious as that of the Brahmin or the Papist. Such can have no sympathy with these transient eclipses of our faith; but we must look, as we have looked, for the merciful consideration of Him who knoweth our frame, and who, when the awful cloud was on Him, could say, "My God, my God, why hast thou forsaken me," and when it had passed away could see that the Father was near at hand, and ready to answer the prayer, "Into thy hands I commit my spirit."

But when doubt or unbelief becomes a tenant, instead of an intrusive visitant, when we give it accommodation and aliment, instead of ejecting it with all possible energy and promptitude—when, in fact, floating hither and thither without anchor becomes a luxury, and we excuse ourselves from faith by the plea that there are difficulties surrounding every fact and doctrine of Scripture, it is time to remind ourselves that not unbelief but faith is the qualification for the Christian ministry; and that he that preaches what he permanently doubts or rejects, even though it be the truth he preaches, is false to himself, to his fellow-men, and to his God. Give me rather the honest preacher of error than the dishonest preacher of truth. There is far more hope of him. Saul, the sincere and strenuous persecutor, may become Paul the apostle, and may build up the faith he once destroyed; but Judas, who holds the truth in filthy hands, and preaches it with an unbelieving and traitorous tongue, shall go to his own place.

There is one truth in reference to doubts of which we cannot too frequently remind ourselves; and this is, that many of them are of a nature too obstinate to yield to any process, however prolonged and searching, of merely intellectual and critical investigation. Neither as an organ for the discovery of spiritual truth, nor for the solution of doubt, have we any high estimate of the power of the logical understanding alone. In the department of the physical sciences, or in that of psychology, the philosopher's success may bear a strict proportion to his talents as a correct and critical thinker. But when we enter into the domain of the spiritual world, where we have to concern ourselves not merely with the limited, but the illimitable, not merely with the temporal but the eternal—aye, and

with these in their manifold relations and co-relations; when we have to deal with matters which concern moral law and obligation, a lost soul and a seeking Saviour, we must not imagine that the pure intellect will be as successful an inquirer in such a region as in one where the conscience, and the affections, and the passions have no room for play. It is not the great thinker that shall see farthest into spiritual truth. He may see nothing, but be one of the wise and prudent from whom God hides the things of the kingdom that He may reveal them unto babes. In respect of many of the truths of Scripture, the intellect *alone* has no more function of discovery, than has the conscience with regard to the law of gravitation, or the affections with regard to the chemistry of water. And the unbelief or the oft-recurring doubts of many are frequently traceable to a proud yet mistaken conceit, that the intellect which wields so powerful a sway over the facts and laws of a material world, will be as irresistible in a kingdom which is spiritual in its origin, in its laws, in its experiences, in its influences, and in its issues. Scarcely could mistake be graver than this. The organ of discovery in this higher kingdom is not the intellect, but the heart. It is the pure in heart that sees God, when the philosopher can see only facts, forces, or laws. "The secret of the Lord is with them that fear Him, and He will show them His covenant." Every man can understand more of spiritual truth by his affections than by his intellect. Sympathy is here the chief condition of knowledge. As Plotinus has well said, "The eye that is not sunlike cannot see the sun." The man that seeks to solve his religious doubts by mere thinking, engages himself in a baffling and bootless enterprise, for thinking has no limits. Who has not felt that in yielding to the fascination of abstract speculation, he has been drawn down from one abyss to another, ever finding that the seemingly solid pavement beneath him, on which he was hoping to rest, dissolves as he approaches it, and reveals other depths below. We have heard of the verifying faculty. If men would speak of the verifying power of earnest labour, or even of sorrow, they would speak to some intelligible purpose. For who is there that has carefully noted the varying experience of life, and has not

observed that a keen and wasting affliction has brought him from his aimless and distressful drifting to a settled anchorage, scattering his doubts by a sure sense of the presence of the grace of Christ? And who is there that has not seen his doubts broken up and scattered by practical labour, by the faithful fulfilment of known duty, by prolonged and full-hearted prayer, by actual contact with men who in temptation have found in Christ their only strength, and in sorrow their only consolation? To the speculations of the cloistered thinker on all spiritual questions we attach but little value. His God is in danger of becoming a theory—salvation a theory—sin a theory—everything a theory. One single day's actual contact with the world as it is, and of real endeavour to raise it, or to chase its woes from its saddened heart, would explode the dreamy creation. It is like some theoretic machine with hidden flaw, which no sooner becomes embodied in steel than it is seen that it has not a lever which will lift, nor a wheel that will revolve. And if we must take our theology from any man—which God forbid!—give us the village pastor who is living in intimate fellowship with God by prayer, and is instant in season and out of season, in the preaching of the word, and in the private ministration of its warnings and consolations to his flock, rather than the most learned professor, whose speculations and researches carried on in seclusion from all the tests, and checks, and connexions of actual life, may be as false as they are brilliant, and as deceitful as they are profound. If, then, we would have strong faith, let us not forget that this depends far more on spiritual sympathies than on intellectual penetration; that it is rather by prayer than by thinking that we rise into the light—that the culture of the affections and the conscience must not be accounted of less value, but rather of more than that of the logical understanding, and that he alone who doeth the will of God can know of the doctrine.

2. Let me further observe, that if we would make our ministry a power, it must be marked by enthusiasm. This ought to arise from our faith in the truth we preach. No minister has a right to expect that his work will be effective, except it is with him a controlling and all-mastering passion.

Unless we have entered the ministry of our heavenly Master as ambassadors, feeling that the spell it exerts upon us is such as no other manner of life can exert, the sooner we abandon our sacred, or desecrated, office the better, both for ourselves, and for the people among whom we minister. If there be office in the world which claims enthusiasm as its natural ally, it is the ministry of the Gospel. It demands not only the soul, but the soul in its most fervid heat, and in its highest action. The spirit which is proper to us is the spirit of Him who said, "My meat is to do the will of Him that sent me, and to finish His work." And we find that spirit re-appearing in the apostle of the Gentiles, when Festus, confounding human law with divine love, could say to him, "Thou art beside thyself; much learning doth make thee mad." When I speak of enthusiasm I do not mean a rampant-fanaticism, which, mistaking frenzy for faith, and noisy declamation for spiritual earnestness, excites the derision and the hostility of those whom preaching is designed to conciliate and to save. I mean, the entire consecration of the man to his work, as the work which, because of its nature and ends, he esteems to be the noblest on earth. If there be one now holding a commission from his Lord who would exchange it for any secular position, however elevated, let the unworthy feeling crimson his face with shame. If we feel that to be wealthy as a millionaire—to be Prime Minister of the Queen, or her ambassador abroad—the generalissimo of her forces by land, or her chief admiral at sea—to utter with authority the last and highest word of science—to compose the poetry which shall crown us with a laureate's wreath, or the music which, with its "linked sweetness," and its deep and subtle harmonies, may thrill the soul with a new and wondrous ecstasy, is to achieve a higher honour, to render a nobler service, and to enjoy a purer happiness than we feel to be associated with the post we now occupy in the spiritual kingdom, are we not in the garb of ambassadors without credentials and seal, and are we not running without being sent? A minister of Christ without enthusiasm! one who has to preach the most glad tidings that ever came forth from heaven's gate, without enthusiasm! A rower in the life-boat of which Christ is the heavenly pilot, and which has to

rescue struggling, drowning souls from the foaming breakers of sin, without enthusiasm! We are told that there are elements to damp it. Enough, assuredly, both within us and without us. Natural indolence in some, an unchastened will in most, benumbing habit, personal sickness, ungrateful and even cruel treatment from others,—friends transmuted into enemies, harvests scanty or long deferred, and mingled with tares—thwartings from men and temptations from the Devil—numberless distractions and harassments arising from our social life—all these are the wintry clouds which often empty themselves upon the fire of a minister's zeal. But then, the more we have of this dismal, discouraging rain, the greater the necessity for keeping the fire blazing with a fervent heat. The more we have to resist us, the more internal force we must have to press on. If the vessel has both wind and tide against it, the more needful it is that its motive-power should be great. If we can neither drift into heaven as Christians, nor drift onward in our work as ministers, if progress involve struggle, and resolution, and nerve at every step, what prospect of success has he who begins the ministry without heart, or with lukewarmness? It is well when a gale rises, immediately on his leaving the harbour, and sends him back with fear, and compels him to abandon a mode of life for which he was so poorly qualified.

Brethren, let us learn enthusiasm from others who, in temporal matters, are not ashamed of it. The manufacturer who has set his heart on riches, teaches us a lesson. He is resolved to be wealthy, and he cares not who knows it. He rises up early, lies down late, eats the bread of carefulness, and wastes not a farthing wilfully. He keeps his eye upon every passing event, for it may affect, for better or for worse, his hopes of a fortune. Politics are not without interest for him, especially if they have a monetary bearing; he strives to master international affairs, for they may affect trade, and it is by trade that he is to become rich. Discoveries in chemistry attract his regard, not because he understands the science, but because new colours may be made, or old ones fixed, and in either case may turn his fabrics into gold. If he be dumb or stammering on any other point, on this—the one imperial, all-

absorbing ambition of his life—he is as eloquent as the Greek that shook Philip's throne. This enthusiasm may be called vulgar. Be it so; but it is vulgar because it is misplaced. Is it vulgar if its object be worthy, and was it vulgar in an apostle who could say, "This one thing I do?" Men can pardon enthusiasm which can spend years in deciphering inscriptions on a fragment of some ancient stone; or which can chase through flood and fell, and wood and brake, with dripping garments and lacerated flesh, some new moth which entomology has never recognised and classified before, or which can give half a life-time to the recension of some obscure and unimportant manuscript, or which can dwell with rapture on some master-stroke of the pencil of Raffaele, or of the chisel of Thorwaldsen, or Canova, or which can encounter death itself in seeking, amid mist, and storm, and snow, and thick-ribbed ice, a passage through northern seas to the Eastern world. And is the pulpit the only place in which enthusiasm is an unpardonable sin? Is tameness to be its highest level, a studied coolness its intensest warmth, a persevering monotony its most attractive tone, a wearying iteration of the same common-places its greatest variety, a nervous fear of even seeming to be in earnest its most fervent zeal? Brethren, other enthusiasms are concerned with perishable things. The merchant's gold shall drop from his hands—the noblest painting shall rot—the finest group of marble statuary shall turn to dust—all the works of man which a carnal enthusiasm has erected shall be burned up; but the enthusiasm of the true minister of Christ has relation to things which cannot perish. If he be a good master-builder, his work shall abide. The souls which, under God, he saves, shall be "his joy and crown of rejoicing." If he turn many to righteousness, he shall shine as the brightness of the firmament and as the stars for ever and ever. And surely there is in the Gospel no lack of fuel to feed perennially the fires of a true godly enthusiasm. Its truths which first enkindled our love abide the same. Our chief danger is, lest we become so familiar with them, that we cease to know them—handle them until we cease to feel them—live passively in their presence until they seem to fade from our view. It is need-

ful to remind ourselves of what we know—to freshen up by living and constant meditation our sense of the great realities with which we have to deal. Unless this be done, such words will be far ahead of our thoughts—our thoughts still farther ahead of our convictions, and sympathies; and thus, instead of being inspired with an earnestness in which the heart is warmer than the tongue, we shall be guilty of using language tropical in its fervour while the heart is chill as an autumn evening, or frozen as a Polar sea. And we cannot continue this inconsistent life for any length of time, without inflicting serious disaster on our moral sensibilities, and weakening our power both with God and men. But with an enthusiasm such as it is the intention of God that the truths of the Gospel should beget and sustain, a sublime unity will be given to our life. The ministry being our work, for which God has given us the effectual consecration of His Spirit, we shall give ourselves wholly to it. This will be our supreme end, which will control all other aims and pursuits into subordination to it. As far as our time will allow, we shall not neglect the study of the sciences. We shall feel that all things are ours, the stars of heaven, the rocks of the everlasting hills, the flowers of the field, the events of the past, the movements of the present. All things are ours to study, and as far as we can to master. But as Christ is Head over all things, to His church, and as they are but the scaffolding within which He is rearing through the ages the eternal temple of His grace, so is the minister of the Gospel to make all his secular acquisitions subservient to the same end. "Subservient," we say, for there is danger lest the prosecution of some branch of knowledge, for the sake of increasing our fitness for the high work we have undertaken, ensnare us to love the means more than we love the end. Have not some proved thus recreant to their heavenly calling? They have been fascinated by literary and scientific investigations. Sent to preach Him who is the Rock of Ages, they have become geologists; forgetting the True Vine, to be severed from which is death, they have betaken themselves to botany—the astronomy of the stars, that shall fall like untimely figs, has eclipsed in their regard the brightness of the Sun of Righteousness—the mys-

teries of nature have overpowered by their attractions the mystery of godliness—the work of the pulpit has gradually sunk out of their sympathies—week by week, they have come to it with scantier preparations, and with a more withered and alien heart—the unction and power which made their earlier ministry a feast of fat things have departed, and the people, starved and famished, seek other shepherds that will feed the flock of God. What would be thought of an ambassador who, sent by the Queen to some foreign court on matters of pressing urgency, should be found, instead of executing his mission with energy and despatch, seeking botanic specimens, or digging in some curious alluvium for remains of extinct animal species? But this would be pardonable compared with the conduct of the minister who, unable as every man must be to retain two supreme and co-ordinate ambitions, is content to be unknown as a preacher, provided he can achieve some small and transient reputation as a man of science or literature. Such fame, coy and uncertain at the best, even when sought by those who consecrate to it their undivided energies, will, if attained, be but a poor offering to make in appeasement of the anger of Him who sent us to preach the Gospel. We were to be fishers of men—seekers of the lost—shepherds of the sheep—keepers of the vineyard—and can we think that a scientific or literary renown, sought for its own sake, will be accepted as a full compensation for a neglected and defaulting stewardship? The richer our store of knowledge, when consecrated by the love of Christ, the better. Our best equipment is but poor for the service of such a Master. Be it ours to aim at the possession of the spirit of entire absorption in our work. Let us not rest until our souls glow with heavenly fire. The flame will spread to those who hear us; and if some mock, they mocked Paul, and they mocked our Saviour, when, unable to preach with His lips, He poured out His soul unto death. Those who love to be at ease in Zion may deem us righteous overmuch, and think that we are too earnest even in preaching a Saviour's love, and in rescuing immortal souls, but it is not for us to reduce the temperature of our faith and feelings by the chillness which reigns in them. When we have published the

tidings of salvation for the last time, and are lying on that bed from which we shall rise no more, other sins may reproach us, but not enthusiasm. Our most fervid moments will then seem to be but the just average earnestness of a man who undertook to stand between the living and the dead, and to stay the plague.

Several other points which I had marked for treatment, I must wholly pass by. Give us a strong faith in the Gospel, and a corresponding enthusiasm, and other qualifications will grow out of these in many cases as their natural product. Possessing these, a preacher will feel constrained to free himself as far as possible from every defect which impairs his usefulness, and to acquire every element that will increase it. He will not waste his time in collecting flowers of rhetoric, often faded or artificial, when the people are famishing for want of the living bread. He will not strain after an intellectualism which is neither intelligent nor intelligible, and which, instead of revealing profundity, betrays shallowness and conceit. He will know that the highest teacher is he who can simplify the great, and not he who obscures the little; that he who would hit the heart must not shoot above the head. A plain Gospel, delivered to our people in plain English, with a plain purpose, will, with the benediction of Heaven, give us a ministry that will crowd the narrow way with pilgrims, and fill our Redeemer's heart with joy.

"And now, fathers and brethren, in closing this inaugural address, a sense of sorrow falls upon me as I reflect that when another May's sun shines in the heavens, and its blossoms and flowers enrich the gardens and the fields with their glory and fragrance, some of this assembly will have fallen on sleep. The faces which are seen at this meeting of the Congregational Union vary from year to year. Fresh ones are seen of young soldiers who have just girded on their armour, and who have as yet scarce proved it. The lustre and inflexibility of newness are yet upon it, and as we look upon the wearers we all pray that they may be valiant in the fight, and faithful unto death. And the faces of others are here who are now in the high noon of life, culminating in their strength, both of mind and body, the ripeness of practical experience having succeeded to the rawness of young and

somewhat theoretic life; and the faces of the veterans are here, who, with no disposition to boast, cannot charge themselves with idleness or cowardice, whose step has lost something of its elasticity, whose heart and flesh are failing, and who know that the chillness of evening is around them, and the night is nigh. We never meet but we gaze on vacant places, or places filled with those who seem to have been baptised from the dead. The future will, in this respect, be as the past, and who of us, when May smiles again, or even when autumn is tingeing the trees with her golden decay, shall have solved the mystery of death? Who of us? It is vain to conjecture. The youth may faint and be weary, and the young men may utterly fall; or the men who are now in the glory and the strength of their meridian life may find their sun go down while it is yet noon; or—what might seem more natural—the aged, having waited long, may at length see the salvation of God. But, brethren, we will not seek to uplift a veil which is beyond our reach. It is enough that we know our time is flying and our Lord is coming. Let our earnestness increase as our time of service diminishes; because we cannot labour long, let us labour well; as our salvation is nearer than when we believed, let us put off the works of darkness and put on the armour of light; with the excitement of those who are ever running towards the goal, and may any moment be near it, let us put swifter speed into our steps. Since the form of the Husbandman may be seen when we least expect it, moving up the vineyard towards the place which he has given us to cultivate, let us be found toiling as true servants; as stewards of the mysteries of Him who at midnight, or at the cock-crowing, or in the morning, may stand suddenly at our side and say, "Give an account of thy stewardship," let us be found faithful; under-shepherds of the flock of the Lord, who hath purchased it with His own blood, let us watch and feed the sheep more lovingly, and carry the lambs more tenderly, because we know that soon we must resign the work and go to that world where the Lord himself shall feed us all, and lead us by living fountains of waters. "And now may the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight through Jesus Christ; to whom be glory for ever and ever. Amen."*

The address was loudly cheered in various parts of its delivery, and followed by long-continued applause.

RESOLUTION ON THE ADDRESS.

The Rev. S. MARTIN moved a vote of thanks to the Chairman for the above address, together with a request for its publication.

The Rev. EDWARD GILES, of Huyton, Lancashire, seconded the motion, which was carried.

The CHAIRMAN: I thank you very cordially for your thanks to me. I have prepared this address with very great nervousness, and delivered it with very much greater nervousness; and I feel thankful to God that it is over. I can assure you that what has been written there is the expression of my own deepest convictions. As such I give it to you, and I shall be glad to give it permanence in such a manner as you may think fit.

ANNUAL REPORT.

The Rev. GEORGE SMITH read the annual report of the committee, as follows:—

BELOVED AND HONOURED BRETHREN,—Among the years of the right hand of the Most High which have passed over the churches of this country since the establishment of our Union, no one, perhaps, has proved more important to the interests of truth and freedom than the past year. Your committee anticipated it with great interest and expectation; they made careful preparation for its observance and improvement; you cordially entered into their design of rendering it a grand commemorative year, not so much of men as of principles; our churches have nobly responded to the appeals presented to them by the Bicentenary Committee, called into existence by your agency; and the results have been such as may now evoke devout thanksgivings to the adorable and only Head of the Church, whose servants we are, and whose glory we have humbly endeavoured to promote. Judging from the contributions already promised and announced, we may reasonably conclude that a quarter of a million of money has been or will be subscribed during the bicentenary period, over and above the ordinary amount of contribution to those

* The introductory sections of the address, touching public matters, have been omitted, that the main body, the spiritual and practical portion of it, might be given entire.

various denominational institutions and objects which aim at the religious instruction and salvation of our fellow-countrymen, and the advancement of that glorious kingdom which our Saviour died to establish, and lives to uphold. The principles which lie at the foundation of our church polity and Christian teaching have been brought out prominently to view by the discussion to which this particular movement gave birth, and we may reasonably hope that they will permanently produce the peaceable fruits of righteousness, when the partial discomfort resulting from the controversy respecting them has passed away for ever. The noble productions which it has called forth through the medium of the press have greatly enriched our denominational literature, and will remain to coming ages a monumental proof that the descendants of the Puritan fathers of the seventeenth century were, in the nineteenth century, faithful to the trust committed to them by men of whom the world was not worthy, and will long serve to prove that they were most anxious to hand down to future times the heritage of freedom, of conscientiousness in religious subscription, and of warm attachment to evangelical truth, which marked the heroes and martyrs of the times of the Restoration. Your committee cannot pass from this subject without expressing their deep conviction of the value of the services rendered to this object by the Bicentenary Committee, nor without offering cordial thanks to its secretary, the Rev. John Corbin, for his wise and zealous administration of its affairs, and to its chairman, the Rev. Dr. Vaughan, for his most valuable labours, not only in the committee, but also in connexion with the pulpit, the platform, and the press.

The last autumnal meeting was held, as you directed, in London, and was attended by a larger number of ministerial and other brethren than on any former occasion. The assemblies and evening meetings were crowded, harmonious, and devout. The advantages of brethren dwelling together in unity were felt and acknowledged, and the recollections of hallowed enjoyments realised in these meetings still linger in the memories of many who found it good to be there. Hospitality, cheerfully rendered by a great number of Christian families in this metropolis, was amply compensated by the presence and piety of the visitors, who left behind them the fragrance of a devotional spirit, like that of "a field which the Lord had blessed." To the liberal kindness of your retiring chairman, the Rev. Samuel Martin, and his friends at Westminster, the members of the Union were indebted for most pleasurable intercourse on two separate occasions during his year of office; and your committee would be wanting in correct appreciation of generous conduct if they failed to record their obligation to the same friends for a subsequent *soirée* at Willis's Rooms, in December last, to which the students and professors of the London colleges were invited. Your autumnal meeting was enlivened by the presence and gratified by the addresses of esteemed brethren, delegated from the United Presbyterian Church of England, and from the Baptist Union. Such interchanges of fraternal sympathy and affection your committee are anxious to maintain, and

they hope the time is not far distant when representatives of all the evangelical churches of this country will find themselves equally at home in the assemblies of the Congregational Union of England and Wales.

Your committee have maintained friendly correspondence with the Congregational churches of America, of our own colonies, and of Scotland during the year. The question of enlarging the basis of your Union, so as to include the Scottish Congregational churches, and to arrange for an occasional autumnal meeting of the whole body in Edinburgh or Glasgow, has been carefully considered at the request of the committee of the Scottish Union. The result, however, of the deliberation has been to show the impracticability of the design, and your committee have been compelled to decline the proposal. At the same time they are most anxious to promote in every possible way the closer union of the churches of England and Scotland. They have, therefore, pleasure in reporting, that in addition to the usual delegation of a ministerial brother from this Union to the annual meeting of the Scottish Union, just held in Dundee, arrangements were made for a visit from the respected treasurer of the Home Missionary Society to the pastors and delegates of our churches north of the Tweed, with a view to encourage their evangelizing efforts in Scotland. The meetings were fully attended, and pervaded by an admirable spirit; and the results of the visit of this deputation will, it is hoped, prove permanently beneficial to these Christian communities, who have so long borne a consistent testimony for the spirituality of the kingdom of Christ and its independence of governmental support and secular control.

At the recent annual meeting of the Congregational Union of Ireland, held in Dublin, your committee was represented by the Rev. W. Tarbotton, the Secretary of the Irish Evangelical Society and Congregational Home Missions. He assured the assembled brethren of the affectionate interest with which you regard everything connected with their welfare, and you will be glad to learn that the endeavours of our friends in that land are securing an increasing amount of pecuniary support and divine blessing.

Fully participating the joy felt by the whole nation on the occasion of the recent marriage in the Royal Family, and cherishing an undiminished feeling of loyal attachment to the reigning house, your committee presented a respectful address of congratulation to the Queen, and one also to the Prince of Wales, on the occasion of the marriage of his Royal Highness, both of which addresses have been graciously received and acknowledged.

Your committee have been urged to take some part in recent demonstrations on the subject of American slavery, but, after maturely considering the matter, they deemed it right to decline any further action at present, unless so instructed by an assembly of the Union. The feelings and convictions of the Congregational churches of this country on the behalf of freedom, and in opposition to the enormous wickedness of slavery, are well known and undoubted. This Union has repeatedly placed on record its detestation of this great evil; and in times of calmness,

when the voice of reason and religion was likely to be heard, it has again and again appealed to the Christian churches of America to aim at the entire abolition of slavery. No change has come over our minds in relation to this frightful evil; but its contemplated abolition is now so mixed up with political motives and combinations, and so intermingled with exasperated feelings arising out of the horrors of war, that your committee felt themselves unable to adopt any measures beyond those already indicated, without incurring the danger of committing you to views and expressions which would not meet with unanimous concurrence.

At the last autumnal meeting the undertaking of your committee in relation to Congregational worship in Paris was submitted to you, and obtained your approval. They have now to report that they have secured the lease of the chapel in the Rue Royale, formerly used by our Wesleyan brethren; that it has been thoroughly repaired and remodelled; and that being duly authorised by the Government for English Congregational worship, it was opened on Thursday, the 19th February last, amidst encouraging and promising circumstances. The supply of the pulpit is for the present under the direction of the Finance Committee of the Union. It is hoped that ere long a suitable minister may be found to occupy this inviting field of labour, and your committee will be happy at the earliest possible moment to resign the entire management of this Parisian mission to the hands of some independent committee, chosen by the subscribers and friends of the movement. It is worthy of consideration whether the undertaking thus inaugurated may not be made the foundation of some more extended effort to advance the interests of evangelical religion among the English population resident in other chief cities of Continental Europe.

The English Congregational Chapel-building Society was originated by a vote of this Union ten years ago, and having now nearly reached its second quinquennial experimental period of most efficient labour, its committee appeal to you to convene a conference to take the whole subject of chapel extension into further consideration. A resolution on this matter will be submitted to you, and should it be approved, your committee will bend their best attention to promote this object, which appears to them not to be second in importance to any which can occupy the attention of the denomination.

Your committee are happy to report that your publications of tracts, church-records, and other works continue to be called for, though in moderate demands; that the whole impression of five thousand copies of the Year-Book is nearly exhausted; and that your hymn-books are obtaining an increasing circulation. During the past year, nearly nine thousand of the Congregational Hymn-book have been sold, and during the same period the sale of the New Congregational Hymn-book has been 57,578 copies, making a total of 221,728 copies since the first publication, in May, 1859. From the profits of these works your committee have been enabled to meet the unavoidable expenses of working the

Union by supplying the deficiency of income as compared with expenditure, and to make some grants in aid of institutions designed to relieve our aged, infirm, or needy ministers, an object specifically contemplated by the provisions of your trust deed. They have with great pleasure voted £200 to the *Christian Witness* Fund; £200 to the Pastors' Retiring Fund; and £100 to the Pastors' Insurance Aid Society.

At your last autumnal meeting the whole subject of the distress in the cotton districts received a long and sorrowful consideration, and the assembly unanimously expressed its deep sympathy with all the sufferers, and earnestly recommended that while making generous contributions to general funds for the relief of destitution, the members of our churches would make additional efforts for the relief of church members, Sunday-school teachers, and other members of our congregations. In conformity with this recommendation, a committee was soon afterwards formed in London to act in harmony with the Lancashire Congregational Committee in promoting the specific object. It is gratifying to know that the committees have collected about £4,000, and through their united endeavours a sum greatly in advance of this has been employed in promoting the comfort of our Christian brethren connected with Congregational churches in the north, while even still larger contributions have been made by individual donations and congregational collections to the general fund.

The committee have pleasure in reporting that the pastors and deacons of our churches in Liverpool have invited you to visit them a second time, and to hold your next autumnal meeting in that town in the month of October. Our friends in Bristol having been compelled, from local circumstances over which they had no control, to defer the pleasure of receiving you from next year to the year following, your committee applied to the brethren in Hull to arrange for your reception in that town in the year 1864. They have kindly complied with the request, and presented a cordial unanimous invitation, which your committee have accepted on your behalf.

Your committee were very anxious to secure the services of our beloved friend the Rev. Dr. Tidman as your chairman for the next year, and urgently invited him to allow himself to be nominated for the office. After much careful consideration he felt compelled to decline the proposition on account of his official engagements with the London Missionary Society. It affords your committee pleasure to announce that the Rev. Joshua C. Harrison has consented to serve you in that capacity, and that at the preliminary meeting of the Union, last evening, he was unanimously commended to you as your president for the coming year.

Your committee, in arranging for the conducting of these sessions of the Union, ask that the whole of this morning may be devoted to a careful attention to the business of the Union, and they propose that the whole of Friday should be given to the freest and fullest consideration of general subjects connected with the interest of our churches. This discussion will be appropriately introduced by

some remarks on female agency, by Mr. Andrew Reed.

Thus, beloved brethren, have your committee reviewed, in the briefest form, their proceedings for the past year. They cannot, however, close this retrospect without reminding you that during that period three honoured and distinguished men, who have filled the office of chairman, have fallen asleep in Jesus. The names of Burnet, and Leifchild, and Bennett, will be had in grateful remembrance, as those of brethren who served their generation faithfully and efficiently, according to the will of God. "The fathers, where are they?" We, too, are following on in the course they trod. Be it ours to emulate the holy zeal and manly consecration to Christ which they displayed, to be followers of them who through faith and patience inherit the promises. It is our comfort under such inevitable losses to know that while good men die the principles they held survive, and that the Lord and Saviour of the church liveth evermore. The pillars of the temple may be removed, but the foundation standeth sure. The lamps of the sanctuary may be extinguished in the darkness of death, but the Sun of Righteousness continues to shine. The great Builder of the spiritual house may bury His workmen, but He carries on His work. "The grass withereth, the flower fadeth; but the Word of our God shall stand for ever."

RESOLUTION ON THE REPORT.

The Rev. Dr. BROWN, of Cheltenham, moved the adoption of the report, with the list of the committee and officers for the ensuing year. GEORGE BAINES, Esq., of Leicester, seconded the resolution, which was carried unanimously.

INTRODUCTION OF DELEGATES.

The Rev. GEORGE SMITH introduced to the assembly the Rev. Dr. Sturtevant, of New York, a member of the Congregational Union of America. The chairman welcomed the reverend gentleman in the name of the assembly.

THE BICENTENARY.

The Rev. Dr. VAUGHAN read the following interesting and important paper on this subject:—

The committee of the Union have requested me to submit to you a brief retrospect of our Bicentenary movement. I have felt, on several grounds, that this service should have devolved on some other person. But under some pressure I have consented to give you my thoughts on this question, now that it has become a chapter in our history, and may, I should hope, be estimated dispassionately and fairly. There should be some entry in your records of your final judgment on this matter,

and I have drawn up the brief paper I am about to read to you, in the hope that it will meet your approval.

First, then, on a calm review, we are satisfied that the thing done was a right thing to do. We say now, as we said at the beginning, that as English Nonconformists we find men belonging to our spiritual ancestry among the sufferers of 1662. The often-repeated objection that some of those good men, and even most of them, retained opinions which we have more or less discarded, was futile and childish, in our apprehension, from the first; and it has become only more so, the more we have looked at it. Society is a growth, and principles are a growth; and all growth supposes a measure of difference with a measure of identity. The English Constitution is a growth. It belongs to the class of things which grow, and are not made. And who thinks of denying relationship between the mere germs of that Constitution, as found in the Great Charter wrung from King John, and the wise developments of those germs which became law under William IV.? Surely it will not be denied that Earl Grey and Earl Russell had a place among the political descendants of those barons who pleaded in such high-handed fashion for the liberty of the subject at Runnymede? The aim of the Great Charter was to give better security to the person and property of the Englishman; and the aim of all enlightened reforms since that time has been towards the same object.

If the English Church has not grown as the English Constitution has grown, that has been because in her case natural causes have been checked and repressed by artificial causes. Legislation in that quarter has always tended towards a stereotyped fixedness—a crystallized hardness. Too often it has been felt, that to cede anything to truth or to common sense, would be to cede something to an opponent, and so the concession has not been made. But iron-bound as that church may be by legislation, her members have shown, are showing, and will show still more, that they are not to be bound in thought by such means. Not long since, a monument was erected in Oxford to the memory of the Protestant martyrs who perished there. It was nobly done. But where is the party in the English church at this day, who could have had

a right to rear that monument on the plea of being wholly at one in their views on ecclesiastical questions with those martyrs? No such party exists. It is not in the nature of things that it should exist. And what should we have thought of the Nonconformist who should have gone to Oxford to denounce what was doing on that plea? Sure I am we should all have blushed to have heard of such a display of folly and impertinence in any man from our ranks.

The good men who suffered in 1662, gave us the germs, and some of them much more than the germs, of the true doctrine concerning liberty of conscience; and the only difference between them and us is, that we see what that liberty should include a little more clearly than they did, and that we see some things to be necessary to the larger realisation of that liberty which they did not see. Our object is the same, that God may be served willingly and conscientiously, and our only difference relates to the means by which that object may be best secured. The practical sagacity of Cromwell, the erudite genius of Milton, the devout earnestness of Baxter, and the midnight toil of Owen, gave memorable prominence and power to the great principle; and we feel that were we at the commencement of 1662 again, gratitude, gratitude alike to God and to man, would bind us to do again as we have done.

In the second place we venture to say that we not only account the thing done to have been the right thing to do, but that we regard the manner in which it has been done as the right manner. When our purpose was first announced, we were met at once by the arrogant, we must say, the insolent assertion that we had no right to attempt any such celebration, the Ejected of 1662 being no ancestors to us. To be told that—that in defiance of all our household traditions, in defiance of all the points of identity between past and present, and in defiance of the notorious fact that hundreds and hundreds again of our churches can be traced upwards to the labours of those ejected pastors, this was to be dealt with in a manner which might have gone far to justify some warmth of feeling, and might have been pleaded in extenuation of some rashness and rudeness of retort. But we are devoutly thankful, that on a review

of the discussion of 1862, whether from the platform or the press, we really have no fault of that sort to confess. It has been given to our brethren to acquit themselves with a temper and ability which contrast, as we think, most honourably both with the feeling and the staple of the argument which has been opposed to them.

In fact, the higher order of Churchmen knew the case to be a bad one, and that nothing was to be gained to their case by meddling with it. Hence they left the discussion to be carried on by the sort of men who often rush into dangers which wiser heads know how to avoid.

The complaint, indeed, has been that we have been eager to denounce the clergy as a body of perjured men. So the public were to regard us as adding calumny to impertinence. But we know not of any Nonconformist who has brought any such charge against the Episcopal clergy. We have indeed expressed ourselves as unable to comprehend how formularies and articles, intended to be so definite, should be honestly subscribed, with an unfeigned assent and consent, by men whose views are often so notoriously indefinite and so notoriously contradictory. And this perplexity, we must confess, we still feel. But we have not presumed to judge any man. Moreover, we must not be expected to forget that, since this complaint has been made against us, the clergy belonging to the different sections of the Established Church have impeached the integrity of each other in this matter of subscription, and in the public prints, in a manner upon which we have never ventured. The law says, the subscription to the words should be taking them in their plain grammatical sense; and Dr. Stanley now says, as we have all said long ago, the thing cannot be. Indeed, we feel that it is hardly too much to say, that there has not been a controversy in English history, calling forth anything like the same amount of feeling, that can be said to have been conducted with so great a regard to truth and courtesy as will be found to have pervaded the utterances of our brethren. We repeat, that for this we are devoutly thankful.

We add, now, that we see much for which to be grateful in the results of this movement. It has come in as a great educating power upon our churches

and congregations. The worshippers in our sanctuaries have learnt more concerning the nature and history of our principles as Protestant Nonconformists during 1862 than they had learnt during the last half century. It was time that many who had become Nonconformists from accident should become such from principle. It was time that our position as Separatists from the Established Church should be seen to be the result of grave religious conviction, and not of mere humour or caprice. The delivery of lectures in London, and the printing of them, the executive committee of the Union left very cheerfully to the committee formed from various denominations. But the Congregational committee claims to have done its fair share in respect to the literature of the question. Its "Memorial Volume," though it did not make its appearance until our ablest men had made their deliverances in print on nearly all points of the controversy, has sold to the extent of near 2,000 copies; and the aggregate of publications issued by the committee amounts to quite 90,000 copies, and including writings published by members of the committee, the aggregate exceeds 110,000. If there be not reasons—very weighty reasons—for our being Dissenters, then assuredly we all ought to be Churchmen; and if there be such reasons, then pure self-defence requires that they should not be secreted, as if we were ashamed of them, but proclaimed with the frankness and openness becoming us as sincere and honourable men.

But let us not be misunderstood. Sincere piety is not bound to any of our polities. It is something higher—grander than they. At best, they are only means to ends. We distinguish between church principles and church life; between ecclesiastical zeals and real Christians. From the former, whether their zeal shall take the Romanizing or the Rationalizing form, we English Independents know, that we have to lay our account with little else than scorn, and hate, and persecution, in all the forms in which persecution is now possible. The Pharisee and the Sadducee are still faithful to their nature. Towards all things really Christian, they are the men they have ever been. But the Church of England has her good and devoted men. And let not such men suppose that evangelical Nonconformists have no sympathy

with them in their spiritual labours. It is far otherwise. We only regret that the course too often taken by such men in the late controversy, was not that more manly and more Christian course, which was fairly open to them, and which they might have taken without ceasing to be Churchmen. Surely there was little in the Court, the Parliament, or the Bishops of 1862, to justify spiritually-minded men in seeming to take sides with them. Nor could we fail to regret that errors, confessed to be such when censured by Churchmen some years before, should seem to have ceased to be errors when censured by Nonconformists in 1862. It is in sorrow that we touch on such matters. For ourselves, we say frankly, that we would discard our Independency to-morrow if it ceased to be allied with an apostolic faith and piety. It is eminently adapted, as we believe, to the conservation of that faith and piety. But it is no infallible safeguard. We do not forget that the Rationalism of America has been to a large extent Congregational Rationalism. And let our English Congregationalism be severed from the sound doctrine and the earnest religious life which have hitherto been associated with it, and we should soon leave the dead to bury their dead, and seek a living fellowship elsewhere. We must have in our churches the scriptural doctrine concerning the original perfection and the present depravity of man; and the revealed doctrine of the Incarnation, of the forgiveness of sin through the Atonement of the Cross; and of justification, not by works of righteousness which we have done, but by the righteousness of Christ, the righteousness which is of God by faith. Nor can we feel that we have a Gospel for humanity, but as we have that doctrine concerning the influence of the Holy Spirit, which our Owens, and Baxters, and Howes have expounded so beautifully. From these doctrines no power shall sever us. We will hold to them in defiance of any dictation from synods or from senates, from prince or prelate. We persecute no man. The world is wide enough for all creeds. But no man has a right to ask me to do good offices to his creed at the cost of surrendering my own. It is an odd notion of religious liberty that would require me to do that. We feel that our spiritual life as Congregationalists

hinges on our retaining firm faith in the doctrines we have mentioned; on the whole of them—yes, and on our resisting the loose current speculation concerning the authority of the sacred records, tending, as it necessarily does, to destroy the foundation on which those doctrines rest. We are for Independency where Independency is for Christ, and only there. And our heart's desire for our Episcopalian brethren is, that they might learn to respond to this by saying, "And we are for Episcopalianism where Episcopacy is for Christ, and only there." We care little about their becoming Independents, we care much about their becoming the Lord's free men.

Passing from the educational to the monetary fruit of the Bicentenary celebration, it will, we presume, be confessed that we have, unquestionably, ground for cordial congratulation.

Great care has been taken that no sums should be reported as contributions to this fund which have not been really prompted by the movement. In several instances, contributions reported to the committee have not been inserted in the printed lists, because the point of their being thus special seemed to the committee doubtful. When the Union assembled, some eighteen months since, to decide as to what should be done, one member said he thought a quarter of a million might be raised. Most of us smiled at his credulity. We expected largely, but not quite on that scale. Yet the list now published shows a total of £216,937 2s. 4d., and these contributions are many of them made towards schemes which are not completed, and so as to ensure a further outlay that must greatly exceed a quarter of a million. As the result, edifices will be reared, either for the education of the young, or for the worship of God, in all parts of the kingdom, bearing on their front the year 1862; and those buildings will last on to unborn generations, and be a visible memorial to the future of the feeling of the present. The heart of our people was evidently full; that fulness desired vent in some form that should be at once useful, visible, and abiding, and the natural consequence has followed. We think, too, that the scale of contribution which has been thus evoked, so much above the ordinary, will not be lost on the habits of the generous. Our friends have discovered that they may give largely

and not regret it—a discovery that may bear fruit another day.

But the Memorial Hall; many of you are ready to ask, what of that? The committee on that matter consists of the Congregational Library Committee, and a number of gentlemen from the Bicentenary Executive Committee. The committee may seem to have done little, but some of us feel that all which could have been done down to this time has been done. London, within a certain radius from the Bank, has been searched again and again in the hope of finding some available property that might be purchased to give us a site. In some five or six instances, negotiations have been attempted, and more or less prosecuted. But from defect of tenure, or from the enormous price demanded, not one of those negotiations has been successful. Were you made aware of the heavy pecuniary responsibilities which some members of the committee have been prepared to take upon themselves, in more than one case, you would not need further evidence as to their earnestness in relation to this object. It is felt that it will be much wiser to submit to delay, and to do the thing well, than to give in to haste and to spoil it.

On the whole, the year 1862 has been a memorable year in the history of English Independency—a year of which neither we nor our children are likely to feel ashamed. It has been a year of principle, a year of sacrifice—a seed-time for the future. But it is a great law of Providence that what has been long in coming should be long in going. Commonly, what centuries have done, centuries only can undo. At present, our surprise should be, not at the slowness with which great principles are leavening churches and nations, but rather at the rapid and spontaneous manner in which they are diffusing themselves. Christian men should know at all times how to work and wait, especially in such times, feeling well assured that in many things the heresy of to-day is destined to become the truth of to-morrow.

RESOLUTION ON DR. VAUGHAN'S PAPER.

Mr. S. MORLEY moved the best acknowledgments of the meeting to the Rev. Dr. Vaughan for the paper just read, with a request that he would place it at the disposal of the committee for publication, coupled with a hearty expression of thankfulness for the varied services he had rendered to the entire Bicentenary movement.

The Rev. W. LEGGE, of Reading, seconded the resolution.

ELECTION OF CHAIRMAN FOR 1864.

The Rev. HENRY ALLON moved that the Rev. Joshua C. Harrison be the chairman of the Union next year, and that he be earnestly requested to accept the office.

Mr. E. D. GODDARD, of Newcastle-upon-Tyne, seconded the resolution, and observed that as a layman and a Congregationalist he felt that he had no reason to be ashamed of his principles, either as seen in operation in the past and in the present, or as looming in the future.

The resolution was agreed to with much cordiality.

The Rev. J. C. HARRISON could only thank his brethren for the honour they had conferred upon him; but any elation of spirit that might arise on account of it would be at once repressed by the sense of responsibility involved in following such men as the recent chairman. He trusted, however, that the tone of their addresses would not be lowered by any one that should follow.

THE SPANISH PROTESTANT PRISONERS.

Mr. E. BAINES, M.P., moved the following resolution:—

“That this assembly has heard with sorrow and indignation that notwithstanding the protest which Christians throughout Europe have made against the persecution on the part of the Spanish Government, their brethren Matamoros, Alhama and Trigo have recently been sentenced by a final judgment of the tribunal to nine and six years' imprisonment. At the same time they rejoice to learn that active measures are still being taken to obtain the liberty of their beloved brethren, and they offer their earnest prayer to the Supreme Ruler of events that the deputations now on their way from many lands to meet in Madrid, and to present their united memorial before the Queen of Spain, may prove successful, and that Spain may soon have not only the possession but the unrestricted use of the Word of God.”

Mr. T. E. PARSONS, in seconding the resolution, stated that Matamoros was twenty-seven years of age, of noble birth and connexions, and that both Alhama and Trigo also belonged to the upper class of society, had wives and families who were in deep affliction on account of the trials which had come upon them for the Gospel's sake.

The resolution was unanimously adopted.

THE AUTUMNAL MEETING OF 1864.

The Rev. J. W. RICHARDSON proposed that the autumnal meeting of the Union for 1864 be held in the town of Hull.

The Rev. J. SIBREE, of Hull, seconded the motion, and said that the brethren would be cordially received.

The resolution passed unanimously.

REPORT OF DEPUTATIONS TO SCOTLAND AND IRELAND.

The Rev. J. C. HARRISON gave an account of his recent visit to Scotland as one of the deputation from this Union to the Scottish Congregational Union.

Mr. MORLEY also testified to the cordiality with which the deputation had been received.

The Rev. W. TARBOTTON gave a brief account of his visit to Dublin, and asked the ministers to offer prayer for Ireland as well as for the colonies and the heathen in the public services of the Sabbath.

THE ENGLISH CHAPEL-BUILDING SOCIETY.

The Rev. EUSTACE CONDER, of Leeds, moved:—

"That this assembly views with satisfaction the labours of the English Congregational Chapel-building Society during the ten years of its existence, and, believing that the work of chapel-extension must still be carried on for the diffusion of the Gospel, recommends that it be an instruction to the new committee to convene a conference on chapel-building, with a view to the carrying on of the work."

The Rev. J. KENNEDY, of Stepney, seconded the resolution.

The resolution was adopted.

The Rev. J. H. WILSON closed the service with prayer.

THE DINNER

was this year served at the Bridge House Hotel, Southwark; and the change of place certainly brought with it the advantage of a much handsomer and more commodious apartment. Large, however, as it was, it did not suffice for the entertainment of all the guests who desired to dine, and several had to be accommodated in another apartment. The Rev. E. Mellor occupied the chair.

The CHAIRMAN said, of the loyalty of that assembly there was no doubt; he called upon them to join in singing "God save the Queen."

The Rev. GEORGE SMITH then made several announcements, and especially called attention to the issue of Mr. Joshua Wilson's pamphlet in answer to the *Quarterly Reviewer* on the Bicentenary celebration. Copies might be had at the Congregational Library, and ministers would obtain them gratuitously on leaving their cards.

The Rev. JULIAN STURTEVANT, D.D., President of Illinois Congregational College at Jacksonville, was then called upon by the Chairman to address the meeting. He had had great pleasure, he said, in joining them in singing their National Anthem. Queen Victoria's name was always mentioned in the States with the greatest respect and affection. But his greatest pleasure proceeded from finding himself at home—as he certainly was—among his Congregational brethren. He could not help being struck, as he listened to the chairman's noble address that morning and the subsequent proceedings, with the exact counterpart which the English Congregational churches presented to those of America, in their successes, their difficulties, and their wants; they were but branches of the same tree. Having illustrated this in several particulars, Dr. Sturtevant said that he had long desired to visit England. He used to feel that if he died without having seen the mother-country he should but have half lived; but when this war broke out he said, "Not now, not now;" and yet here he was. It was a painful thing for an American to stand before an English audience just now; but one

load had been lifted from his mind since he landed in England. When he left America on the 11th of April, many people on that side were apprehensive that war was about to break out between these two fraternal countries. He was convinced now that there would be no war. He could pledge them that all the complicated questions which might arise, through the awkward position of matters on the seas, would be judged of by the Cabinet at Washington on the broadest and most liberal interpretation of international law, and he was satisfied that Englishmen wanted no more; he was satisfied now that Englishmen did not want war. He had also been delighted by all the utterances on slavery and all the references which had been made that day to the American conflict. He was assured that the English Congregationalists hated slavery as much as ever. He should like to show them to what position, as he thought, that hatred ought to lead them in reference to the American conflict, but he would not enter upon that subject now. During the few weeks he should be in England he was anxious to have as many opportunities as possible of addressing English Congregationalists on this subject, and should be glad to make arrangements for meetings. It was of the greatest importance for the cause of humanity and freedom that England should stand right in this matter. He was also very desirous of impressing on English Congregationalists the responsibilities laid upon them, in common with their American brethren, by the wonderfully rapid multiplication of English-speaking colonies. If they continued to increase at the present rate, 150 years would see the world covered with an English-speaking population. Their great concern ought, therefore, to be to plant the Gospel standard in every new settlement made by the Anglo-Saxon race.

The Rev. Dr. FERGUSON then made a statement respecting the Pastors' Retiring Fund. Although the fund has not had a legal existence for more than three years and a-half, it has already embraced within its provisions not fewer than thirty-six annuitants, located in some twenty different counties, whose ages reach from forty-five up to eighty-six years, and whose exhibitions range from £20 to £50 per annum. To these are to be added seven annuitants in the Principality of Wales, whose ages run from fifty-two to eighty-three; their pastorates from twenty-seven to eighty-five years; and their annuities from £15 to £35, while the cause of resignation in each case has been either age, or infirmity, or impaired health. Of these thirty-eight annuitants six have died. A hundred and twenty pastors have enrolled themselves as life members. Dr. Ferguson explained at some length the conditions upon which grants were made.

The company then separated.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE fifty-ninth anniversary of this society was celebrated in Exeter Hall. The Earl of SHAFTESBURY occupied the chair.

The Rev. S. B. BERGNE read the report for

the past year. It said, the year had had its peculiar features of encouragement and responsibility. The committee had to announce a diminished income, but they did that in common with other religious societies, whose resources had been affected by the distress in Lancashire. The operations in France had been varied in character. There was an increasing distrust of Popery in many districts, and pretended miracles had in no slight degree embittered the thoughts of many against the system. The leaven of Protestantism was also working in the minds of many who perceived that it redeemed religion from the odium of a mere ecclesiastical traffic, and placed it on the true basis of a service rendered by the heart to God. On the other hand, there were circumstances which had tended to check the circulation of the Bible during the past year; and amongst these was the pressure of commercial distress. The labours of colporteurs had yielded smaller results than in previous years. In some localities strenuous efforts had been made to arrest the work of circulation. The pulpit and the press had been employed against Protestantism; the fears of the superstitious, especially in the rural districts, had been worked upon, and the Bible had been branded as the symbol of anarchy and misfortune. The issues from the Paris dépôt in the past year amounted, nevertheless, to 88,893 Bibles, and the number of colporteurs was from 63 to 96. The total circulation in France was now raised to 5,000,000 copies. The circulation of the year in Belgium was 4,749 volumes, making the issue, since 1835, 272,000. In Holland, the two antagonists of the society were Popery and Rationalism, and the work of distribution had been opposed by both in the last year. The issues from the dépôt at Amsterdam within the year amounted to 21,151 copies. In Germany, the three great centres of Bible circulation were Cologne, Frankfort, and Berlin, and the issues for them amounted to 298,770. The Cologne agency included North Germany, where multitudes had shown that they appreciated the work. The population for which the Berlin agency had to provide the Scriptures, extended from the shores of the Baltic to the Adriatic, and from the Alps to the Danubian Principalities; and much good had been done in those vast territories. Fifty-six colporteurs had been employed in Germany during the past year. No pleasurable reference, it was observed, could be made to Austria. Two years ago it was announced at the anniversary of this society that the restrictions were rescinded by imperial rescript, and that free and open scope would be given to the agents of the society. Results had proved that the language of congratulation was premature. The rescript had by no means given the liberty which the committee were led to expect. Every effort had been made to induce the Austrian Government formally to allow the introduction of the Bible, but without effect. The agent of the society had had frequent interviews with official persons, and respectful memorials had been addressed to the Minister of State in whose department the matter was; but the Government had maintained a long and vexatious silence. The circulation in Denmark during

the last year was 16,130 copies; in Norway, 19,582; in Sweden, 98,000; in Russia, 19,500. The committee had endeavoured to prosecute their labours in Italy with all the vigour and appliances at their command; but the results in the past year were not equal to those announced in the last report. There were retarding causes still operating with prodigious force in many parts of Italy. In some districts, the power of the priests was supreme, and the people were held in a state of profound and absolute subjection to ecclesiastical despotism. The amount of ignorance prevalent in Italy was appallingly great, and among large masses of the people there was a total inability to read. Another retarding cause was political excitement, which had not yet subsided. Political rather than religious solicitude agitated the minds of those whose highest welfare the society wished to promote. It must further be borne in mind, that the development of the work necessarily depended on the amount of agency. There was extreme difficulty in obtaining men duly qualified by piety, zeal, and prudence, for the duties of colportage. It was the increased desire of the agent, Mr. Bruce, to strengthen his staff of colporteurs, who had to traverse such an immense territory, and to go amongst so many millions of people. During this year, the issues in Italy amounted to 27,000 Bibles and Testaments. The number of colporteurs employed was 29, and their labours embraced Northern, Central, and Southern Italy, and the island of Sicily. There was a bright side to the picture of Italy. Some of the priesthood there were arguing in favour of the free circulation of the Scriptures, and the utterances of a free press and other causes gave assurance that a power was at work which would eventually ensure a wide diffusion of the Scriptures. The important dépôt at Malta provided for Bible distribution in Africa, Egypt, and Syria, as well as in Malta itself, and nearly 9,900 copies had gone forth from it in the past year.

A valuable report had been received from the society's agent at Constantinople, containing evidence of success as regarded the circulation of the Scriptures. The agent declared that a careful retrospect of the year was in all respects well fitted to encourage the hearts of those who longed to see Mohammedanism supplanted by the religion of the Cross. The circulation of the year amounted to 16,046 copies. The Minister of Instruction and Worship for the principality of Wallachia, had just issued an order that public worship in the churches would be conducted in the spoken language of the country, instead of an obsolete dialect, which was unintelligible to the mass of the people. This change could hardly fail to produce a good effect on the diffusion of the Word of God. In Greece, the use of the Bible was permitted in all the national schools, and adopted in nearly one-half; and this, also, was a cause for congratulation. The issues of the year in that country amounted to 1,896. Proceeding to India, the report said the work of the society there was necessarily dependent on the co-operation of missionaries and native converts, and in proportion as these multiplied, would there be additional facilities for diffusing the Scrip-

tures. That subject had been pressed on the different auxiliaries, and the committee rejoiced to observe that, although their hopes were far from being realised, there was now apparent from year to year an increased circulation of the Scriptures, combined with encouraging testimony to its good effects. The issues of the year at Calcutta were 28,500; at Allahabad, 13,000; at Madras, 76,000; at Bombay, 9,160. The returns from Ceylon were not yet complete, but the entire circulation of Ceylon in the past year could not be less than 137,000 copies. In China there were some features of progress and improvement. The issues of the year at Shanghai were 35,190 copies, chiefly Testaments; at Canton the number was 9,000; and at Hong Kong, 9,341. As regards the South Sea Islands, during the past year the complete Bible in the Tahitian language had been finished and placed at the disposal of the London Missionary Society. The Bible in the language of Samoa had also been completed. The translation of the Scriptures into the language of Savage Island was proceeding satisfactorily, and its translation in the Tongee language had been completed. In the last report it was stated that ample supplies of the Scriptures had been recently despatched to Madagascar. Before the arrival of those supplies, Mr. Ellis convened a meeting of the missionaries in Madagascar, to consider in what manner the distribution should be effected. It was ultimately determined to adopt the policy of demanding a price for every volume, confining the gifts to those who were really unable to purchase, and the committee rejoiced at that decision. When the supplies had arrived, the work of distribution immediately commenced, and so numerous and eager were the applicants, that within three days nearly 2,000 copies were issued. The society would be prepared promptly to undertake the preparation of any editions of the Scripture, at whatever cost, which might be required to give effect to the missionary operations now so auspiciously renewed. It was also stated in the last report, that a Bible had been forwarded for presentation to the king of Madagascar, accompanied with a letter. That gift was received most favourable, and the volume was in frequent use in the royal palace. The following letter of acknowledgment had been received from the king:—

"My Lord and Gentlemen,—I have duly received from the Rev. William Ellis the very handsome Bible which you were so good as to send me, with the letter by which it was accompanied. I thank your lordship and the officers of the committee of the great institution over which you preside, for the good wishes expressed in your letter towards myself, and for the interest you manifest in the prosperity of my country, as well as for the holy book you have forwarded to me; and more particularly for the generous supply of the sacred Scriptures which you have sent to my people, by many of whom they will be highly prized and carefully read. I desire to ascribe to Almighty God the position which I occupy in Madagascar; and as I believe that nothing will conduce more to the prosperity of my people than a wide extension of Bibles, I

shall encourage the most free circulation of the Scriptures throughout Madagascar, and I wish religious teaching and Christian worship to be without hindrance or interruption among all classes of my people.

"I am, your sincere friend,

"RADAMA II."

With respect to the Southern States of America, it was remarked that previous to the war, they drew their supplies of Bibles from New York. When that source of supply was closed by the war, the Bible societies in the Southern States applied to the committee of the British and Foreign Bible Society to supply the place of New York, and send the requisite supplies. With this demand the committee felt bound to comply; and he was sure that every Christian patriot in the Northern States must approve of that decision. They sent such supplies as were needed, waiting for more prosperous times for payment; and they hoped that the circulation of the Scriptures would tend to mitigate the fierce passions stirred up by the war. In response to an appeal, the committee had voted 10,000 Bibles, and 50,000 Testaments for Virginia, on the understanding that they should be distributed with thorough impartiality, as between white and black. These terms had been accepted by the agent of the Virginia society. In the concluding part of the report mention was made of the death of the late Archbishop of Canterbury, who was spoken of as an earnest, cordial, and unswerving friend of the society; and the meeting was congratulated on the fact that the Archbishop of Dublin had cordially consented to be enrolled in the list of vice-presidents. As regards the deficiency in the funds, the committee expressed their confidence that when the commerce of the country should have recovered from the shock which so seriously affected it, the income of the society would again manifest the growing liberality of the Christian church. The following is a general statement of the transactions of the society during the year:—The receipts of the year ending March 31, 1863, applicable to the general purposes of the society, have amounted to £84,263; and the amount received for Bibles and Testaments has been £73,727 4s.; making the total receipts from the ordinary sources of income £157,990 4s., being £9,698 17s. 4d. less than in the preceding year. To the above must be added the sum of £703 1s. 8d. for the Chinese New Testament Fund, and £57 18s. 1d. for the special fund for India; making a grand total of £158,750 18s. 9d. The issues of the society for the year are as follows:—From the depôts at home, 1,518,469; from depôts abroad, 615,391—total, 2,133,860 copies. The total issues of the society now amount to 45,044,334 copies. The ordinary payments have amounted to £144,946 7s. 1d., and the payments on account of the special funds to £5,592 13s. 8d.; making the total expenditure of the year to amount to £150,539 0s. 9d., being £5,589 1s. more than in the preceding year. The society is under engagements to the extent of £94,285 9s. 9d. The termination of the report included a congratulatory reference to the agency of the Bible women, of whom it was said there are 190 now employed.

The meeting was addressed by the Archbishop of York, the Earl of Harrowby, Dr. Tidman, the Bishop of Carlisle, the Bishop of Mauritius, the Rev. Emilius Bayley, the Rev. Charles Vince, the Rev. Luke Wiseman, and the Bishop of Melbourne.

THE LONDON MISSIONARY SOCIETY.

THE sixty-ninth annual meeting was held in Exeter Hall. By ten o'clock, the hour of commencement, the large hall was nearly full, and in the course of a very short time, was densely crowded in every part. The platform was entirely occupied by ministers and other influential gentlemen connected with the society. The chair was to have been occupied by the Right Hon. the Earl of ABERDEEN, but in his unavoidable absence, Sir MORTON Peto, Bart., M.P., presided. The following are the main portions of the report:—

DEATHS AND CHANGES.

The directors and friends of the society are assembled to celebrate its sixty-ninth anniversary; and this fact is sufficient to remind us that its venerable founders have passed away. The last survivor of those who actually co-operated in its formation—the Rev. Dr. Bennett—died in December last, at the advanced age of eighty-eight. He was largely imbued with the missionary spirit and energy of his venerable tutor, Dr. Bogue; with him and other fathers of the society he was present at the sailing of the "Duff," from Spithead, in 1795; and at the early age of thirty he was selected to preach the annual sermon of the society at Surrey Chapel. The number of the society's missionaries has been reduced during the year by the decease of the Rev. Alexander Chisholm and the Rev. Alexander Thomson. Mr. Chisholm had been laboriously engaged for nearly twenty years, first in the Samoan Islands, whence he removed to Tahiti, and afterwards to Raiatea; and in these several spheres he secured the respect and love of his fellow-labourers, and the warm attachment of the native churches. He returned to this country for the restoration of health, in 1860, and was subsequently employed in carrying through the press the third edition of the Tahitian Scriptures. But the disease under which he had previously laboured gained strength, and in the midst of his work he was called to his rest on the 29th of May last. The decease of Mr. Thomson was marked by circumstances peculiarly affecting. He arrived in India only in the month of January last year, and proceeded to Cuddapah, there to acquire the Telooogo language, which he hoped to employ for the benefit of the people among whom he desired to spend a life of labour. But, unexpectedly, symptoms of consumption were speedily developed under the operation of an Indian climate; in the hope of receiving benefit from the change, he was removed to Bellary, but his strength rapidly declined, and he died on the 6th September ult. These are the only cases of mortality among our missionary brethren; but three others have been called to suffer the loss of their beloved and devoted

wives: in Berbice, Mrs. Jansen and Mrs. Rain; and in South Africa, Mrs. Thomas, have been removed by death. But, although only two active agents have died, five others have been compelled, by utter failure of health, to retire from missionary service; the total deduction, therefore, during the year has amounted to seven. The directors are, however, happy that they have been enabled to supply this deficiency by an equal number added to the list of our agents, viz., the Rev. G. O. Newport, appointed to South India; Rev. S. Elliott, to South Africa; and Revs. J. Seigh, J. M. Mills, S. J. Whitmee, J. King, and Alexander Irvine, to different islands in the Pacific. In the course of the present month, four additional missionaries will proceed to Madagascar—Revs. Messrs. Kessler, Hartley, Briggs, and Pearse—and in the following month, the Revs. R. J. Thomas and James Williamson, with Dr. Dudgeon, will embark for China. In the course of the summer, two new labourers will also proceed to Jamaica, and at least two more to British India. The number of the society's students, when these deductions have been made, will amount to forty; and the directors are receiving overtures of service from devoted Christian young men, some of whom they hope to accept before the commencement of the next season.

THE FINANCIAL STATEMENT.

The several items in the ordinary income of the society fall below those of 1861-62; subscriptions, donations, and collections are less by £3,494 5s. 9d., and legacies (always variable) by £1,947 5s. 6d. The fund for widows and orphans, and superannuated missionaries, is also £485 2s. less than last year; and the receipts from Australia and foreign auxiliaries fall short by £1,051 6s. 6d. But, on the other hand, the contributions from the missionary stations exceed those of 1861-62 by £1,787 10s. 3d. For the erection of memorial churches in Madagascar, there have been received £8,680 4s. 2d.; making the total receipts for the year £81,924 13s. 8d., which exceed those of last year by £2,348 8s. 6d. It is with more regret than surprise, that the directors have thus to report that the ordinary receipts of the society, exclusive of legacies, have fallen short of those of the preceding year by £5,000. But in presenting a deficiency, the society suffers in common with all kindred institutions, and it is almost superfluous to remark, from a common cause. The number of the society's missionaries now actually in the field, exclusive of those about to leave England, is 170. They are divided among the several spheres of the society's operations, as follows:—In Polynesia, twenty-eight; West Indies, twenty-one; South Africa, thirty-eight; China, seventeen; India, sixty; and Madagascar, six.

POLYNESIA.

Among the various fields of modern missionary enterprise none have demanded from the church more heroic proofs of courage, faith, and patience, than the isles of the Pacific; but from no other sphere have her toils and sacrifices been rewarded with brighter and purer gems to adorn the diadem

of the Redeemer. In no section of our globe does human nature stand forth so hideous and so hateful—controlled by passions more ferocious and loathsome; and yet, from the savages, the murderers, and cannibals of Polynesia, thousands who have entered heaven, and thousands more bound heavenward, are blending their hearts and voices in the grateful and triumphant song:—"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." From all those islands in which the earlier efforts of the society were made, the missionary ship on her last voyage returned with good tidings. The very vestiges of idolatry have passed into oblivion, intestine wars have ceased, and the islander who aforesaid never walked abroad without the weapons of attack and defence, now sits beneath his wine and his fig-tree, none making him afraid. The Word of God, in the language of the people, is revered and loved; the Sabbath is hallowed; congregations crowd the sanctuaries; and the churches, walking in the fear of the Lord and the comfort of the Holy Ghost, are multiplied. In those islands of Western Polynesia, in which our missionaries entered upon their labours more recently, the measure of success, though limited, already exceeds the expectations of the labourers, while it opens before them prospects of wide extent and richest promise. But there are many islands, large and populous, still enveloped in unbroken darkness, and full of the habitations of cruelty. To some of these the "John Williams" lately carried native teachers from the east—men who hazarded their lives for the sake of the Lord Jesus; but from the latest intelligence we learn that nearly all these Christian heroes have fallen victims, not to the ferocity of the heathen, but to the deadly character of the climate. The hope may, however, be cherished that, by employing teachers from islands in the same latitude, these sad disasters may hereafter be prevented, and that the native missionary of the West may breathe harmlessly the pestilential air, and bear the light of life to the multitudes who still sit in the region of the shadow of death. The progress of the society's Polynesian missions supplies the clearest and most impressive evidence both of the necessity of native agents and the value of their labours. They are the intrepid and fearless pioneers of the white teacher, facing dangers which to him would prove fatal, and preparing the blood-thirsty heathen savage to give him welcome and honour as the messenger of Christ. But, on the other hand, the European agent is no less essential in carrying out the great enterprise, by selecting for the work of the ministry converts of tried Christian character and mental capacity, and by placing them under such a course of mental and moral training, combined with biblical and theological study, as is requisite to qualify them to become pastors and teachers of the native churches, and missionaries of Christ to the unenlightened heathen. The friends of the society will therefore be gratified with the number of native students in the several institutions in Eastern Polynesia:—

	Students.
On the Island of Tahaa (Society Group), under the superintendence of Rev. J. L. Green	26
On the Island of Rarotonga (Hervey Group), under the superintendence of Rev. E. R. W. Krause	19
On the Island of Upolu (Samoa Group), under the superintendence of Rev. H. Nisbet	88
Total	133

Twelve of the students in the institutions at Tahaa are natives of Tahiti, who will, on the completion of their course, return to that island, and become ministers and evangelists among their Protestant countrymen, and the value of such a provision for the Tahitian churches cannot be over-estimated. The free-will offerings of the Polynesian Christians for the support of their own churches and the extension of the Gospel, are strikingly illustrative of the worth and power of their principles. From the peculiar nature of these offerings (being, from the absence of money, partly in native produce), and from the remoteness of their position and infrequency of intercourse, the returns of contributions are unavoidably irregular; but, exclusive of the support they afford to upwards of two hundred native teachers, the average amount of their missionary offerings is £2,000 per annum. Surely such a sum, estimated in proportion to the limited resources of the givers, supplies a practical lesson, not only to the churches of Great Britain, but to the churches throughout Christendom.

THE WEST INDIES.

The colony of British Guiana and the island of Jamaica, to which the labours of the society are restricted, have suffered severely from continued drought, followed by excessive rains, and their commercial interests have also been very injuriously affected by the civil war in America. But, notwithstanding, the contributions of the churches generally have suffered but slight diminution, while in some instances they have increased. The Rev. E. A. Wallbridge, of Georgetown, Demerara, who, after a short visit to England, returned to the colony in November last, gives an encouraging report of his station at the close of the year. The Rev. R. Ricards, also, of New Amsterdam, Berbice, gives a report of the year which is replete with encouragement. The number of the society's stations in British Guiana is twenty-four, and, with very few exceptions, they may be faithfully described as prosperous. Our missionaries are, however, subject to a great disadvantage in the support of their schools. The salaries paid by the Government to its teachers are much higher than it is possible for self-supported churches to raise; hence, many who have been trained by our missionaries have been enticed to other service. The religious revival, by which the churches of Jamaica were visited, in the autumn of 1861 and the early part of last year, may now be estimated by its actual results; and although, as in all such visitations, there were many things to lament and condemn, and

although numbers, influenced only by the general excitement of the hour, have grown cold and careless, yet our missionaries deliberately regard it as the work of God, and rejoice in the showers of blessings He then poured out upon their churches, from which they are now gathering much precious fruit.

SOUTH AFRICA.

The mission stations throughout South Africa have, in common with the entire population, suffered severely from long-continued drought, which has involved the failure of crops and the loss of cattle; yet, on the other hand, they have shared in the advantages arising from the peaceful state of the colony, and from the decisive indications it presents of advancing civilisation and prosperity. The members of the society are acquainted with the honourable position attained by most of the mission churches within the Cape colony, of supporting their own pastors; and the directors are happy to report that hitherto there has been no failure in their engagements; but, on the contrary, that in most cases the income raised by the people exceeds that previously insured by the society. By the successful exertions toward self-support of the churches both of South Africa and the West Indies, the funds of the society have been in the same proportion relieved; and the directors have been enabled to multiply its agents and extend its operations among the hundreds of millions of the East; and surely a stronger and nobler motive to the discharge of Christian duty none can enjoy, than those who have thus co-operated in saving perishing souls and extending the kingdom of the Redeemer. But several of the South African churches are for the present unable to make adequate provision for their ministers, and in all such cases the directors have cheerfully supplied the deficiency. And the present is a season in which the African churches require from the society the exercise of a generous sympathy. A communication, from the Rev. D. Helm, of Caledon, shows the intensity of the distress which his people have suffered, and the silent self-denial with which they have endured it.

Of the Kuruman mission, the Rev. Robert Moffat and the Rev. William Ashton write as follows. Under date October 31st, Mr. Ashton gives an affecting statement of the deplorable condition of the country and the people from continued want of rain:—"The country here, and all around us, is in a wretched condition. There is great scarcity of food, both for man and beast. Instead of rain we have late frosts, which have greatly damaged the present growing crops on the station, which were watered by irrigation; the people generally in the country, though they have picked the ground and sown the seed, have not the least prospect of reaping anything for their trouble, for the ground is so dry the seed has not sprung. Last year was also very dry, and if we are not blessed soon with rain, the hunger and suffering of the people will be fearful. Even now, there is great distress in the country for want of the bread that perisheth; but I trust that our relief is near at hand, for we have had clouds, we have heard the thunder and seen the light-

ning, and even felt a few drops of the longed-for rain. May God hear our prayers, and in His mercy to suffering humanity, grant that they may be the foretaste of a plentiful rain. At present the sky is clear again, the wind hot, the ground parched, the grass dry and nearly all consumed, and consequently the people languid and low-spirited."

The Rev. Robert Moffat, writing at the close of the year, confirms this affecting statement. "The past season," he observes, "has been one of severe and universal drought, and consequently intensely hot. Food of every description, as well as that obtained from the wilds, exceedingly scarce, and the latter, from its unwholesome nature, sometimes causing disease and death. Near the sea coast, on the south to the Zambesi, fountains, streams, and pools have been dried up where anything like scarcity of water was never before heard of. Cattle of all descriptions died everywhere from sheer poverty, and the losses of draught oxen to travellers, hunters, and traders, have been very severe." But our friend closes his letter with the joyful announcement that the Father of mercies had heard the prayers of His children, and poured down a plentiful rain upon the thirsty earth, which had already transformed the face of nature, and filled the hearts of suffering thousands with joy and thankfulness. "Within these ten days," Mr. Moffat adds, "rains have fallen very copiously throughout the country, which has already made the face of nature look gay, and dispelled the gloomy forebodings felt by all. Rain was specially prayed for during many previous weeks."

With regard to the state of the Kuruman station generally, Mr. Ashton writes: "We have very good congregations; we had an early prayer meeting every morning during the first week in the year. They were very well attended, and we hope for good as the result."

The directors have deeply sympathised with their venerable friends Mr. and Mrs. Moffat, under the twofold loss with which it has pleased their heavenly Father to afflict them. Their eldest daughter, Mrs. Livingstone, and their eldest son, Mr. Robert Moffat, both in the vigour of life, died after a short illness, and within a few weeks of each other; the former leaving her husband and four children; and the latter a widow and four little ones, to mourn this solemn and most afflictive visitation of the divine will.

MISSION TO THE MATABELE.

The information received during the year from Messrs. Thomas and Sykes, relative to the state and prospects of the Matabele mission, is limited, but by no means discouraging. The aged chief, Moselekatse, still lives and still maintains his despotic and barbarous authority. There is ground to hope that his son and successor is a man of milder nature, and more favourably disposed towards our missionary brethren. They are constrained, therefore, for the present to rest in the Lord, and wait patiently for Him; but, in the meantime, they are diligent and successful in the acquisition of the language, and in teaching and preaching the Gospel to those of the Matabele to whom they have access. In the

month of June, Mr. Thomas suffered the irreparable loss of his excellent wife, and is now left solitary in the deserts of Africa with two motherless infants.

RENEWAL OF THE MISSION TO THE MACOLOLO.

Our intrepid and devoted missionaries, Messrs. Price and Mackenzie, have set their hearts on making a renewed attempt to establish a mission among the native tribes on the north of the Zambesi.

CHINA.

The agents of the society occupy stations in Hong Kong, Canton, Amoy, Shanghai, Hankow, Tien-tsin, and Peking; and, although they have had to encounter difficulties and discouragements from the enfeebled condition of the Imperial Government, and from the warlike measures of the Taeping insurgents, yet these have been greatly exceeded by their gradual progress and direct success.

INDIA.

Although the difficulties to the diffusion of the Gospel in India perhaps exceed those of any other Pagan land, yet many formidable obstructions to missionary labour existing in former times have well nigh passed away. Native congregations will assemble and listen attentively to the Word of Life, not only from the lips of a European Sahib, but when spoken by one of themselves, who has forsaken the gods of his country, and embraced the new faith. If questions are asked, it is rather in the spirit of inquiry than objection; and when some haughty Brahmin who seeks to silence the Christian teacher is himself silenced, the people rejoice at his defeat. Among thousands and tens of thousands of the different nations of India, not only are the doctrines and facts of Christianity to a great extent understood, but its infinite superiority to every Hindoo system is admitted; and, while they still adhere to the gods of their forefathers, and observe the customs of their people, they look forward to the day when the idols of India shall be utterly abolished, and the triumphs of Christianity become universal. It is a most encouraging fact that, by the power of divine grace, the additions to the Indian churches are annually increasing; and among the converts of the last year are several cases equally striking and instructive.

MADAGASCAR.

The distinguishing feature in the society's last report was the re-opening of Madagascar to the missionaries of Christ, and the marvellous change in the social and political condition of the people, consequent on the death of the late tyrannical Queen, and the accession of her son, Radama II. The hopes that were then cherished have been more than realized, and the bright prospects which were then dawning have become still brighter and more extended. The amiable disposition of the

new sovereign has attracted universal admiration, and his forbearance and generosity towards fallen adversaries have disarmed their enmity, and secured their gratitude and confidence. His government is just and equal, enlightened and beneficent. The ordeal by poison is abolished; sufferers for conscience sake are delivered from dungeons and torture; and multitudes doomed to irredeemable slavery enjoy liberty and peace. All foreigners who respect the laws of Madagascar are welcome to its shores, and may share its advantages. All forms of religion, sustained by argument and propagated by moral force, enjoy equal protection, and any infraction of this law of liberty subjects the offender to heavy penalties. On occasion of his coronation, which was celebrated with great splendour on the 23rd of September, Radama declared before his assembled subjects that he owed both his life and his throne to the special providence of God—he avowed that the principles of his government should be equity and truth, and expressed his desire that his people might be governed by the same principles, and live in peace and prosperity beneath his sway. Our beloved and honoured friend, the Rev. William Ellis, has uniformly received from His Majesty the expressions of respect, confidence, and affection, and the junior missionaries from the day of their arrival have enjoyed his countenance and assistance in their several departments of benevolent labour. And although the king has not made a public profession of Christianity, he constantly attends Protestant Christian worship on the Sabbath, and he spends a portion of every day with Mr. Ellis, listening to the word of God, and making inquiries as to the nature and meaning of its truths. Surely such an inquirer cannot be far from the kingdom of God. The number of native Christians at the capital, which Mr. Ellis estimated on his arrival at 7,000, has greatly increased; and the several congregations every Sabbath number from 1,000 to 1,500 persons. It is not without difficulty, in some instances, to gain an entrance through the crowd to the place of worship, and hundreds go away from want of room. In the month of October, the Lord's Supper was administered to the members of the several native churches, when about 800 intelligent practical believers united in commemorating the dying love of their Redeemer. The arrival of the New Testament, and other portions of the Malagasy Scriptures, with hymn books and Scripture treatises in the vernacular, was a day of great joy. The crowds who had long been waiting and longing for the bread of life, seized it with all the avidity of hunger, and within three days nearly 2,000 copies of the former, and about the same number of the latter, were sold to willing and anxious purchasers, exclusive of those gratuitously bestowed upon the indigent and afflicted. To all that were poor and necessitous all the books were given gratis; but from those who were able to pay, a small sum was charged to assist in defraying the expense of transport from the coast to the capital. The sum asked was very cheerfully paid, which we regarded as one of the best evidences we could receive that the people were most sincerely desirous of possessing the books.

LABOURS IN THE PROVINCES.

The labours of our missionaries are not confined to the capital; urgent requests are made for their presence and services from the towns and villages of the surrounding province; and even from remote districts of the island the cry is loud, "Come over and help us!" "I am informed," writes Mr. Ellis, "that there are hundreds of believers in the Betaileo country, two hundred miles from the capital, and in the region to which some of the earlier Christians were banished. They carried and scattered the precious seed of the Word, and a wide and glorious harvest invites the reapers to the field. I hope you will be able soon to send a missionary from England to this important province." In his latest communications Mr. Ellis reports that the openings for Christian labour were extending, and the appeals of the people were daily becoming more numerous and urgent."

MORE LABOURERS WANTED.

Mr. Ellis urgently requests "more labourers;" and the directors, trusting in the deep interest which they are assured their constituents cherish in the cause of Christ in Madagascar, have resolved to send four additional missionaries forthwith; and they are thankful that the Head of the church has raised up men suitable for the work, who will embark for Madagascar during the present month. Since the arrival of the six missionaries in September last, they have been most diligently occupied in preparing themselves for their different departments of labour; and some of their number, as just seen in the case of Mr. Cousins, have already acquired sufficient knowledge of the language to conduct the services of the sanctuary. But, notwithstanding the gratifying facts already stated, it must be remembered that the great majority of the Malagasy people are still under the influence of dark and demoralizing superstitions, and it can therefore excite no surprise that they should regard the progress of the new faith with fear and hatred. In the case of Itasy, a village with a numerous population, this hostility was lately manifested in acts of violence; but, by the prompt and decided measures of the king, the authority of the law was upheld, the persecutors were punished, and freedom of conscience and liberty of worship were secured to the Christians of that city.

PLACES OF WORSHIP.

From the facts already stated, it is evident that the necessity for more capacious and durable places of worship in the capital is extreme; and in his letter of the 23rd of August, Mr. Ellis specially states the urgency of the case. The directors of the society felt his appeal to be irresistible, and that they had no choice but to submit the important case to the kind and generous consideration of their constituents and of the Christian public in general. It came, indeed, at a moment the most unfavourable, as the deep distresses of the manufacturing population of Lancashire required the utmost efforts of benevolence to preserve them from utter want; and the directors abstained from making application

for congregational collections, lest they might interfere with the flow of Christian liberality towards our suffering countrymen. They confined themselves, therefore, to a general statement of the case, and to personal applications in writing to a limited number of long-trying and generous friends of missions. The result has been most encouraging; the fund for the erection of memorial churches in Madagascar exceeds £9,000. An appeal was also made specially to the juvenile friends of the society to take their share in the erection of one of these edifices; and the assurance was cherished that the zeal by which they had been animated through successive years in sustaining the missionary ship would be no less ardent in this noble cause of faith and love. This assurance has been realized; already the amount of the juvenile fund exceeds £2,200, in addition to that above stated. The directors are happy to state that Mr. James Cameron, one of the few agents of the society still living who was honoured to introduce Christianity with the arts of civilization into Madagascar, under Radama I., and who has been since engaged for many years in kindred pursuits at Cape Town, has, in accordance with the wishes of the directors, most readily proceeded to Madagascar, to render his valuable assistance in the erection of the memorial churches.

THE BISHOP OF MAURITIUS.

In the month of July last, the Bishop of Mauritius made a visit to Madagascar, with the intention of being present at the coronation of Radama, and also with a view to make himself acquainted, by personal observation, with the state of Christianity, and the condition of the people generally throughout the island. His views in undertaking this mission will be best understood from the following extract from a sermon delivered to his congregation in Mauritius on the Sabbath preceding his departure:—"One end in view in seeking this personal knowledge is to avoid anything like interference with the noble work of the London Missionary Society—a work that has stood the test of long years of fiery persecution, and has left results full of promise for the future." During the bishop's stay at the capital, his intercourse with Mr. Ellis was kind and fraternal, and it was mutually agreed that in any efforts made by the Church Missionary Society, or the Society for the Propagation of the Gospel, both of which he represented, the agents which these institutions might send forth, should occupy some of the wide fields of ignorance and heathenism, yet uncultivated; that thus no collision or interference should occur between our brethren and the new labourers, but that they should pursue their several occupations in the spirit of mutual goodwill and fraternal regard.

THE CHURCH MISSIONARY SOCIETY AND THE PROPOSED NEW MISSION.

In accordance with this mutual understanding, the Church Missionary Society has already sent forth two devoted labourers to Madagascar, and the Society for the Propagation of the Gospel has adopted a resolution to the

same effect. In these arrangements the directors of the society most cordially concurred. They could not hope, in addition to all their other extended labours, so to increase the number of their missionaries in Madagascar as to meet the wants of nearly five million souls, of whom the greater part are still under the influence of ignorance, superstition, and vice; and they rejoiced, therefore, that other labourers were about to be sent forth into this wide and open field, and were ready to bid them God-speed in the name of the Lord. But with equal surprise and regret they subsequently learned that efforts were making to form a new society, under the highest ecclesiastical patronage, specially with the design of sending out a bishop and six missionary clergymen to Madagascar; and that it was proposed, not that the agents of the intended institution should occupy those populous districts which lie on the coast, or in the interior remote from the capital, but that they should make the capital itself the centre and basis of their operations. The appointment of additional labourers to the city of Antananarivo would be equally superfluous and inconsistent. The population of the capital is estimated at less than 40,000; of these, one-fourth part are already avowed Christians, and, before the year closes, twelve agents of the London Missionary Society will be labouring among them, besides a numerous band of native pastors and evangelists. This field will, therefore, be adequately pre-occupied, while extensive moral deserts will be left without a solitary labourer. Such an intrusion is strangely opposed to the apostolical example of the great missionary, who testified, "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation; but, as it is written, to whom He was not spoken of, they shall see; and they that have not heard shall understand." Against the proposed measure of our episcopalian countrymen, and especially the manner in which it is intended to be carried out, the directors of the society enter their most solemn protest. The directors have not failed respectfully but firmly to remonstrate against this measure of aggression.

POPISH INFLUENCE.

Our missionary brethren in Madagascar have the strongest claim for our generous sympathy and prayers. They have not only to encounter the dislike and opposition of the numerous and powerful adherents of the old superstition, but they are exposed to the artifices and misrepresentations of the Jesuit missionaries, who are located in the capital in considerable strength. Popery then is unchanged, or changed only for the worse; and its hatred of the gracious and saving truths of Protestantism is undiminished, or, if possible, increased in its intensity. How fearfully must the influence of Antichrist strengthen the power of idolatry, and increase the labours and difficulties of the Christian missionary! And this twofold antagonism to the faithful missionary is not peculiar to Madagascar; it is to be encountered in Polynesia, India, China, in every field of Protestant evangelical effort. But let no man's heart

fail him: "If God be for us, who can be against us?" Let us be faithful unto death, and although we die in faith, not receiving the promise, yet from heaven we shall behold the earth, redeemed by the blood of the Saviour, and sanctified by the power of the Holy Spirit; and in that glorious temple we shall unite our hearts and voices in the universal and triumphant song, "Hallelujah, for the Lord God omnipotent reigneth. The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."

The meeting was addressed by the Revs. George Smith, John Thomson, James Kennedy, Dr. Vaughan, the Bishop of Mauritius, Rev. A. M. Henderson, Rev. J. Makepeace, Mr. John Wright, Edward Baines, Esq., M.P., and Mr. J. Kempe Welsh.

HOME MISSIONARY SOCIETY.

THE forty-fourth annual meeting of the friends and supporters of the Home Missionary Society was held in the Poultry Chapel.

SAMUEL MORLEY, Esq., the treasurer, took the chair at half-past six.

THE SECRETARY, the Rev. J. H. Wilson, read the following annual report:—

In dependence on the Holy Spirit, the committee of the Home Missionary Society have conducted its operations during the past year: organizing and sustaining new interests; grouping and consolidating village stations, and appointing evangelists to labour among the scattered populations of England and Wales.

THE NEW INTERESTS.

The new interests at Grimsby in Yorkshire, to which the society has contributed £50 a-year for three years past, is now fully established, a church having been formed, a chapel built, and a large congregation gathered with every prospect that the cause will next year be self-supporting. At Barrow, in the same county, the new mission is in a prosperous state. At Lynton, in Devon, now so attractive as a watering place, the beautiful new chapel, lately secured to the denomination, is well attended; at Dow-laie, in Monmouthshire, the new church is rising into power, in the midst of a densely-populated and spiritually destitute neighbourhood. At Silloth, in Cumberland, another new cause has been planted, and a chapel built. At Pontypool, in South Wales, the English interest is full of hope. At Sandown, in the Isle of Wight, there is a promising mission, and every prospect of a new chapel being required to meet the wants of an increasing population. At Chudleigh, in South Devon, a mission has been restored, and at Gateshead, near Newcastle, another cause has been planted. In all these operations the committee have co-operated with the county associations, and used the funds of the society, not only as helping to sustain, but as a means of developing local resources by making every grant conditional; and it is due to the associations here to state, that wherever the committee have been enabled to hold

conferences with them, it has resulted that for every twenty pounds given by the society, forty pounds have been locally raised; every year's experience showing that in this work, as in every other, "they are best helped who help themselves."

CONSOLIDATION OF VILLAGES.

The work of grouping villages, and consolidating mission churches, proceeds slowly but hopefully. Three years ago, for example, and for many years previously, one of the society's stations in Somerset was sustained at a cost of from £50 to £60 a-year, and the spiritual results were very unsatisfactory; but since the villages have been grouped around a common centre, and placed under the care of a very devoted and highly-qualified minister, the cause has not only ceased to become burdensome, but this year will be self-sustaining, paying one-third of the salary of an evangelist, while thirty members have been added to the Christian fellowship, and a new mission chapel built, and opened free of debt.

An agent, who has ten villages in his group, has had a gracious time of refreshing, and thirty members have been received into fellowship, and the interest deepens as the special services are continued.

VILLAGE GROUPS.

Consolidations in Dorset, Sussex, Lincoln and Norfolk are in progress, and the committee are not without hope that these examples, as they prove themselves, will serve to stimulate other consolidations throughout the rural districts of England; for now that railways have interlaced each other throughout the kingdom, towns that were many miles apart, and thus obliged to have small and feeble interests, are brought together, and an amount of evangelistic work may now be done in a day, which in some districts could only be done in a month, and in others scarcely done at all. Your committee are well aware that organization is not life, but neither is the human frame life. Life is sustained by it, and it is the instrument through which mind operates. In like manner union of small interests into one compact body, according to the laws of adaptation, affords a medium through which spiritual life may manifest itself in Christian activities, concentration, not centralization, being often-times the best preliminary to diffusion.

THE EVANGELISTS.

The appointment and work of the evangelists has been to your committee a most interesting and encouraging feature of the operations of the society during the past year. When this department of Christian effort was instituted by a conference meeting, held in the Congregational Library on the 22nd of November, 1860, it was resolved to call forth a body of pious and devoted laymen, whose special duty should be "household visitation, tract distribution, cottage and open-air preaching," and such other means as might come to be devised and conducted under such arrangements as the Home Missionary Society, county associations, or individual churches might respectively appoint. A fund was subscribed, amounting

to nearly £4,000, payable in three years, to give the experiment a fair trial, and put under the care of your committee; ten evangelists were appointed in 1861, fifteen in 1862, and twenty-five in 1863, in the counties of Somerset, Dorset, Hants, Nottingham, Sussex, Devon, and Kent; the Home Missionary Society in every case giving one third of the salary, and the county associations, with friends in the localities where the evangelists labour, giving the other two-thirds; the four thousand pounds originally subscribed having called forth £8,000 given or promised, while the general funds of every association where this special agency has been appointed have increased, so that like mercy this fund has been "twice blessed," or like the widow's oil which could not be exhausted, because "a blessing was in it."

In estimating the spiritual results of these agencies, there is great difficulty, chiefly because the inner workings of moral truth have not always their outcomes in tangible conclusions; and also because the manifestations which are most sudden and striking are not always those which are most enduring. The seed of the oak takes longer time to root itself than the seed of the gourd, which grows up in a night, and withers in a day; bread cast upon the waters will be found "after many days," but may not be found in our day, and hence Home Mission work is a work of faith and hope as well as a "labour of love;" yet we are entitled to look for evidence of good done, and for sufficient proof that our labours have not been in vain. Nor have we far to go for this evidence in connexion with the work of the Home Missionary Society during the year now under review. The appendix to this report will contain details amply sufficient to show that our agencies have been greatly blessed, but we shall here give a few illustrations, which of themselves will establish the fact of our progress.

Referring to the work of the evangelists, the Committee of the Hampshire Association, in publishing extracts from the journals, say, "Could the simple and touching narrative which these journals contain, be given, they could not fail to call forth expressions of thanks to the great Head of the church, for raising up such an agency; through the labours of one of these evangelists forty persons in one district have been induced to attend public worship, about twenty are under concern about their souls, and several are hopefully converted." The committee of the Somerset Association says, "Our evangelists have been working among 2,539 visible families, from six to seven hours a day. They have nine small chapels, and twenty-four rooms for meetings, with an average attendance of 1,794 hearers; they have distributed 7,000 tracts, many copies of the Scriptures, and have had thirty-eight hopeful conversions." One of these evangelists, since the report was published, writes, "Seven persons from my district have offered themselves this month for Christian fellowship; several others are anxiously concerned about their souls." "Formerly," says the secretary of this society, "we employed but one evangelist: now, by the aid of the Home Missionary Society, there are nine employed," and "in

review of the past year, with its enlarged operations, the committee have reason for devout gratitude for the signal blessing which has attended the labours of their evangelists, and the souls that have been saved through their instrumentality." In Sussex there are five devoted men at work; but, says the Rev. Robert Hamilton, the secretary of the Mission, "Five-and-twenty we must have, for no agency yet appointed has done so much good as this one." Similar returns have come from Nottingham, Hants, and Devon; one evangelist in this last county observing, "If the Home Missionary Society wish to carry the Gospel into every part of England, and to cultivate ground hitherto left to the enemy, surely this is the way to do it." Here in a district wild and barren, with cottages wide apart, it is so unusual to see a stranger, that when I first call the people are surprised to see me, and when I ask them to kneel down in prayer, they sometimes stand looking at me with a vacant stare. I am confident that if anything is done for this locality, it must be by finding out the people, sitting down and talking with them; and many blessed seasons have I thus enjoyed in going from cottage to cottage among these Devonshire hills." In harmony with this report are many others,—the evangelists being deeply interested and happy in their work; they are now labouring in 500 villages, have visited amongst 100,000 persons, distributed more than a million of tracts, and been instrumental in bringing more than 400 souls to the saving knowledge of the Gospel. On every hand it is now acknowledged that this agency is worthy of the highest confidence, and the greatest possible extension.

In addition to the labours of the lay evangelists, the committee have had the happiness to receive the voluntary services of the Rev. W. Rose, of Bristol, and the Rev. W. Grigsby, of London, who conducted special meetings, and preached in the open air in many towns and villages during part of the summer of 1862, in the counties of Kent, Norfolk, and Devon, with manifest tokens of the Divine blessing. Arrangements have been made for an extension of this higher agency, and the committee in view of it would press on the consideration of the churches, the resolution passed by the Conference in 1860:—"That contemporaneously with the more limited agency of lay evangelists, it is hoped that God will raise up men of pre-eminent piety and power, who, beyond the limitations of the pastorate, will devote themselves to the exclusive work of preaching the Gospel through the length and breadth of the land."

The spiritual results of the ordinary operations of the mission churches have not been so uniformly satisfactory as those of the evangelists, and some of the older stations have not improved at all, but on the whole they are in advance of those previously reported. At one station in Cumberland, for example, thirty-three members have been added to the church, which embraces six villages; and a new chapel has been built at Silloth, a rising watering place, mainly through the agency of this mission. In the East Riding of Yorkshire, after a season of special services, twenty members were added to one of our churches.

In Somerset the week of prayer at the new year was largely blessed, and there is reason to believe, judging from the reports of the agent, and especially the nominal returns, that more than a hundred additions have been made to the Christian fellowship as the direct effect of the hallowed season.

In summing up the work done in 1862-63, and comparing it with the work done in 1859-60, our progress stands thus:—

In 1860, the society had 100 agents at mission stations, and no evangelists; in 1863, we have 112 agents and 50 evangelists; in 1860, the agents preached the Gospel in 307 villages and towns; in 1863, they preach and teach in 615 villages and towns; in 1860, 530 members were added to our churches; in 1863, 800 have been added. In 1860, the income of the society from all sources was about £5,000, and there was a debt of nearly £1,200; in 1863, the income from all sources is £7,800, and all the debt is paid off. In 1860, our affiliation with county associations was very imperfect; in 1863, we are either in affiliation with or in terms of perfect amity with every county association in England.

In 1860, the society sustained three causes among the English population in South Wales, at a cost of more than £200; in 1863, we have a Welsh Auxiliary, and in conjunction therewith help to sustain six interests, three of them new, at a cost to each of £150, the balance of salaries being locally raised. In 1860, only two counties had been visited by your treasurer and secretary; in 1863, we can look back on conference meetings held in most counties in England, at which they had the privilege of advocating Christianity as an aggressive system of truth, of inaugurating or helping to inaugurate new modes of Christian action, which have been in most cases successfully carried out; and while thus "provoking to love and to good works," have experienced the blessedness of the truth, that "as iron sharpeneth iron, so doth the face of man his friend."

In view of these facts, the committee feel that there is reason to be thankful for this improved state of feeling and action, and cannot but congratulate the county associations of Kent, Sussex, Hants, Wilts, Somerset, and Worcester, on the increase of their united annual receipts from £700 to £3,000, with a corresponding improvement in the number of their agencies, and the good they have done. We are content to see our own regular income only slightly augmented, when the churches are thus doing the work for themselves. But while we can now proclaim the society free of debt, and notwithstanding the pressure of the Lancashire distress, have to report no falling off in our share of the British Mission collection, it is a subject of deep regret that only 300 churches out of 2,000 avail themselves of this convenient mode of supporting our home institutions; and although we have had a large addition this year from legacies and Bicentenary contributions, the committee would, in view of the spiritual destitution which still exists in England, renew its appeal to the churches, and affectionately entreat them to contribute to our funds. We rejoice in the work of foreign missions, and especially in the cheering prospects of the present hour; but

while we urge the claims of the heathen abroad, we would urge yet more strongly the claims of the heathen at home. In England and Wales there are multitudes of people exposed to the desolating scourge of sensualism and sin, and the ruinous influence of religious error, which is now so rife in the land. The reports of our agents are filled with descriptions of abounding iniquity, enough of themselves to appal the stoutest heart; and although the picture is to some extent relieved by the returns of good accomplished, and the labours of other evangelical missions, as well as our own, there yet remains an amount of spiritual destitution to be removed, which demands not only liberal contributions and multiplied service, but sacrifice as well as offering, and the consecration of all we have and all we are to God, our duty being—

"Sow, though the rock repel thee
In its cold and sterile pride;
Some cleft there may be given,
Where the little seed may hide.—
Work while the daylight lasteth,
Ere the shades of night come on;
Ere the Lord of the vineyard cometh,
And the labourer's work is done."

Mr. WHITE, of the Finance Committee, read the balance-sheet for the year ending April 30, 1863. He said that during the past year the income had been in excess of the preceding year by the sum of £1,647 11s. 5d.; the legacies were more by £1,340 11s. 5d., and the Lay Evangelistic Fund had increased by £250. The balance at present in hand was just about represented by the sum received by way of legacies. But legacies were always a fluctuating source of income, so that it would not do to depend upon them; and it would appear that if it had not been for the legacies during the past year they would not have been in a very flourishing state. The statement of income was divided into four heads, the results being as follows:—Free contributions, £5,032 10s. 4d.; county association contributions in aid of stations, £639; the amounts contributed at stations, £1,142 10s. 4d.; and contributions to the Lay Evangelistic Fund, £925 10s.; which, together with £1,321 16s. 5d., balance brought forward, made a total of £9,061 7s. 1d. On the expenditure side the account was also divided into four heads, namely:—Mission expenditure, £4,480 3s. 5d.; payments to lay evangelists, £874 2s. 6d.; payments to evangelists in Wales, £121 13s. 4d.; and general expenses, £749 18s. 7d. These items, together with the duty on the late Mr. Skinner's legacy, £41 10s. 1d.; purchase of £500 Danish Bonds, £457 10s.; and £2,000, placed on deposit at banker's, made a total of £8,724 17s. 11d.; leaving a balance of £336 9s. 2d.

The Rev. Dr. J. R. Campbell, of Bradford, Mr. Douglas, of Cavers, the Rev. R. W. Dale, Dr. Brown, and Rev. J. Smith, addressed the meeting.

IRISH EVANGELICAL AND CONGREGATIONAL HOME MISSIONARY SOCIETY.

THE anniversary of this society was celebrated in the Poultry Chapel, the chair being occupied by THOMAS CHAMBERS, Esq., the common serjeant of the City of London.

The Rev. WILLIAM TARBOTTON, the secretary, read an abstract of the report. After asserting and illustrating the importance of the work in which the society is engaged, the document presented the following summary of facts:—

"Few of the stations of this society are more deeply interesting than that of Galway. Your devoted agent there, the Rev. John Lewis, continues, amidst the fluctuations so singularly incident to Irish mission work, to enjoy tokens of the divine favour. Our operations at Youghal still enjoy the smile of the Most High. Mr. Jackson receives encouragement both from the kindly regards of the Christian community generally, and from the hope the word preached is, to some, the means of conversion. The cause of Christ in Mallow is favoured with gratifying prosperity. Most marked is the change between the aspect of things now, and five or six years ago. At Maryborough, the chapel, which has been for some time past closed for repairs, was recently opened, amidst circumstances of much encouragement. Protestants of all denominations generously contributed towards the expense. In Dublin, of the two ministerial agencies assisted by the society, one has become vacant by the retirement, at the close of the year, of the Rev. D. Harding from the pastorate of the church in King's Inn-street. The Rev. George Silly continues his labours in Salem Chapel, Kilmaham, with rather more encouragement than for a little time before. In Dublin, in addition to the ministerial agencies aided, the society has two missionaries, whose work is as important as it is varied, and whose operations have been attended with much of the divine favour. Mr. Munro gives himself to the duties connected with the General Scottish City Mission; while Mr. Fennel conducts services of different kinds at the premises in Whitefriar-street, and adopts a general system of visitation and instruction. Prayer meetings, public addresses, Bible classes, an adult school, benefit societies, and weekly meetings of the agents, are among the means employed. In accordance with an intimation in last year's report, the Rev. J. W. Johnstone, B.A., removed to Parsonstown, adopting it instead of Portumna as the centre of his mission stations. It is hoped that the change will operate beneficially upon his sphere of labour. Under the ministry of the Rev. J. E. Judson, the cause at Newry presents appearances growingly hopeful. Ere long it is anticipated that a new church edifice will be reared. At Richhill, the Rev. C. Skuse is occupying the field with diligence and effect. The agent at Moy, Mr. Toccock, is labouring earnestly, and needs, as he deserves, the warm sympathy of the friends of Christ's cause. At Donaghmore, too, the Rev. J. W. Lane continues to spread abroad the knowledge of the only Saviour, and with pleasing tokens of success. Donagh—the cause in which originated in the time of the late revival, in the conversion and labours of Mr. Kelso, now our minister there—is a place on whose account your committee cannot but feel a deep interest. The neighbourhood was remarkable for ungodliness, and was resorted to on the Sabbath by persons far and near, for dog-fighting and

cock-fighting. No service was held in it by a minister of any denomination when Mr. Kelso commenced his labours; but, by the divine blessing, a great change has been wrought. The evils that formerly distinguished the place have disappeared, and instead of being the haunt of vice and Sabbath-breaking, the place is now remarkable for a neat and commodious chapel and a comfortable manse, and for regular and numerous religious services. A good work has unquestionably been done here by the conversion of souls, and the reformation of manners; and to divine grace we devoutly ascribe the praise. The operations of the society in Armagh have, during the past year, been exposed to painful vicissitudes and disappointments. At the beginning of last year, as was then reported, arrangements were made, which it was hoped would enable the cause there to assume its proper position. By appointment of the committee, the late Rev. J. W. L. M'Assey commenced preaching. Eminently gifted and universally beloved, it was fondly trusted that this youthful servant of God would be made the means of reviving the drooping interest. Had he lived, little doubt was felt that such would have been the fact. But God's ways are not our ways. Scarcely had he begun his labours here, before he was called upon to end them. After the second Sabbath, he was seized with hemorrhage of the lungs, and never preached again. For some four months he lingered, and on the 28th October, 1862, in joy and triumph, passed to the skies. Since the death of the Rev. Mr. M'Assey, the pulpit has been variously supplied; but, as yet, no permanent settlement has been effected. Carrickfergus, which a year ago was low and disheartening, is now happily settled; the Rev. Duncan Fletcher, late of the London Missionary Society, Jamaica, having a few months since accepted a unanimous call from the people, among whom he is labouring with cheerful prospects. In Straid, your esteemed and independent agent, the Rev. J. Bain, continues still to pursue the great object of his life—the extension of the Saviour's empire. His people feel, as the people at nearly all the stations feel, the pressure which the successive deficient harvests and continuous unfavourable weather have occasioned. But, notwithstanding, he holds on his way, cheered by the Master's presence while doing the Master's will. Our excellent agent, the Rev. D. Quern, has difficulties to contend with at Ballycraig, which, though trying to his faith, neither weaken his efforts, nor extinguish his hopes. At Coleraine, the manifestations of divine favour continue to be enjoyed. The devoted agent, the Rev. J. Kidd, has now the gratification of publishing the glad tidings in a chapel more worthy of the town and of the cause than that in which he formerly ministered. This new sanctuary was opened for divine worship in May last, when the Revs. Dr. Urwick and R. Sewell officiated. Concerning Donegal, your committee have hope that the time to favour the cause, so long barren and dreary, may not be far distant. Our valued friend and brother, the Rev. Noble Sheppard, of Sligo, kindly superintends the management of the school in that town, and the operations of the reader,

Mr. Brennan, at Easky, a few miles away. In the important town of Belfast, your committee are anxious, as speedily as possible, to extend their operations greatly; assured that in such a place, with so vast a population, and with the pressure of the Papacy so much feebler than in other parts of Ireland, efforts wisely, vigorously, and prayerfully made, would be crowned with the divine blessing. With the sympathy and good wishes of the Independent church already established there, a second Independent cause has recently been originated by this society; and the hope is entertained that, ere very long, under the care of a well-qualified pastor and preacher, gratifying success will have to be reported. Openings for new spheres of labour have, during the past year, been brought before the committee. One of these has been already embraced; and they trust that at no distant time they may have to record others as profitably occupied. Besides the evangelists and Scripture-readers already referred to, there are several others co-operating with, and under the direction of, the ministers, and in whose successes your committee, from time to time, experience great satisfaction. In Limerick, where the church so long fostered by this society has for some years past been self-supporting, and vigorously active in the diffusion of the blessed Gospel, Mr. Davis pursues his course under the guidance of the principal friends there. At Ballinasloe, Mr. O'Connor diligently labours. Mr. Weir at Newry, Mr. McLaughlin at Cappagh, Mr. Robinson at Donaghmore, Mr. Brooks in Galway, Mr. Elliott in Londonderry, and Mr. Carroll in Armagh, are all in their several departments continuing steadfast, and are privileged from time to time to tell of trophies which divine grace, through their instrumentality, has won to Jesus."

Towards the close, the report contained the following paragraph:—

"That our churches are already beginning to manifest an increasing sympathy with this great cause—a sympathy which, being not impulsive, but wise and slow, gives promise of abiding—the committee are happy to believe. The balance-sheet of your treasurer supplies the proof. Last year's account presented the income of the society as £2,920 14s. 8d.; but of that amount £767 16s. were previous balances in hand, and £357 16s. were monies received on loan, and interest on deposits. Thus the actual receipts for that year (although during the latter half of it the two societies were united) were £1,795 2s. 8d. This year—through the gracious kindness of our God, in disposing the hearts of so many of His children to help us—our *bona fide* nett receipts amount to £3,719 10s. 5d., being, as is evident, considerably more than double what they were the year before. Since the account was closed, upwards of £50 have been received, intended for and belonging to the year's finances; but just too late for the audit. This would make the entire receipts more than £3,770. Two hundred and fifty pounds of this amount, it is but just to state, were special donations for the purpose of liquidating a debt. But, excluding even these, the income of the year just closed has still nearly, if not quite, doubled the actual income

of the year before. Or, tried by another test, the results are equally gratifying. Two years ago, that is, when the Irish Evangelical Society and the Congregational Home Mission existed as two distinct societies, their united receipts (excluding mere balances) amounted to £3,738 18s. 6d., being less than the amount contributed during the last year. Your committee mention these facts, not in the spirit of boasting—God forbid!—but for the purpose of adoring the Great Head of the church for His undeserved and special mercy, in reviving the confidence of the followers of Christ in our organization for Ireland's good, in cheering the hearts of those engaged in carrying out our arduous designs, and in supplying pledges of His gracious purpose still more abundantly to bless our united efforts in time to come. To Him alone do they look for prosperity; to Him alone do they render all the praise."

The Revs. A. Raleigh, A. M. Henderson, George Smith, J. H. Wilson, Newman Hall, and Robert Redpath addressed the meeting.

COLONIAL MISSIONARY SOCIETY.

THE twenty-seventh annual meeting of the Colonial Missionary Society was held at the Poultry Chapel, under the presidency of JOHN REMINGTON MILLS, Esq., M.P.

The Rev. T. JAMES read the report of the committee, which stated that as far as the society's field of operations is occupied, a divine blessing appears to rest both upon pastors and churches. Whether attention is directed to the northern or southern hemisphere, the scene was alike pleasing and hopeful. Numerous details were given in confirmation of this general statement, having reference to British North America, Vancouver's Island, Port Natal, and various parts of Australia. Deep regret was expressed on account of the deaths of the Rev. Richard Fletcher, Rev. Dr. Ross, Rev. Mr. Miller, Rev. Mr. Roaf, and the Rev. Mr. Stow; and because of the resignation of the pastorate of the church in Pitt-street, Sydney, by the Rev. W. Cuthbertson. Four ministers had been sent out to Australia during the year, but the two most important spheres in Melbourne and in Sydney were vacant, owing to Mr. Fletcher's decease, and Mr. Cuthbertson's retirement. A minister was required for Halifax, Nova Scotia, and no fewer than fourteen are urgently needed at the present moment for the colonies of Australasia. The total income from all sources during the year, including balance at the banker's, is £5,281 1s. 5d. Of this, the sum of £521 10s. had been specially contributed towards the erection of chapels in Canada and Port Natal. The expenditure of the year has been £5,482 2s. 2d.; thus showing a balance of £151 0s. 9d. due to the treasurer. The receipts were equal to the preceding year, but the expenditure had been greater, and would have been still larger but for the liberal terms on which certain shipowners generously arranged for the conveyance of the ministers and their families to the Australian colonies. In conclusion, the committee appealed for £1,000 extra income in the course of the ensuing year.

The Revs. Dr. Vaughan, W. H. Parkinson, A. Hannay, Dr. Halley, and R. Brindley, addressed the meeting.

THE CONGREGATIONAL BOARD OF EDUCATION.

THE annual meeting in connexion with this Board was held in the Congregational Library, Blomfield-street, Finsbury.

Mr. SAMUEL MORLEY presided, and among his supporters were Mr. E. Baines, M.P.; Mr. H. Rutt, Rev. T. Blandford, Rev. J. H. Wilson, Rev. J. Dalgleish, Rev. J. Viney, Rev. C. Dukes, Rev. J. Wardlaw, Rev. J. Parsons, Mr. C. Reed, Mr. W. Green, Mr. J. W. Willans, &c. The report stated that the circumstances of the last year had been of an encouraging character. The income had been £1,694 18s. 7d., and the expenditure, £1,390 3s. 6d. The chairman said there was much in their present position which ought to be matter of deep thankfulness. They believed that education ought to be religious, and that it was the duty of the parent to provide it for the child. Except in special exceptional cases, he thought the best thing the State could do for education was to let it alone.

Mr. C. REED moved the adoption of the report, which was seconded by the Rev. J. VINEY.

Mr. BAINES, M.P., in supporting the resolution, said he felt deeply grateful to the gentlemen who had perseveringly maintained sound principles on the question of education. He also felt the deepest sympathy with those persons who were training themselves for the important work of teaching. The resolution was unanimously adopted, and addresses were afterwards delivered by several other gentlemen.

EVANGELICAL CONTINENTAL SOCIETY.

THE annual meeting of this society was held in the Lower Room, Exeter Hall, JOHN CROSSLAY, Esq., treasurer of the society, in the chair.

The CHAIRMAN explained that the object of the society was to receive funds in this country for the purpose of aiding their friends in various parts of the Continent. The openings in late years, especially in Italy, had been so great, that it really did seem that they ought now to do all in their power to support those who were labouring under such very great difficulties in various parts of the Continent. He was most anxious that they should give their friends on the Continent a tangible proof of the sincerity of their feelings towards them, and of their appreciation of the work which they were carrying on; and he thought this could not be done better than by supporting the institution whose claims had brought them together.

The Rev. J. SHEDLOCK, the secretary, read the report, of which the following is an abstract:—

In Italy, political difficulties, whilst checking the operations of the people, were tending, under the guidance and teaching of thou-

sands of the priests, to prepare the people for instruction beyond the pale of the church of Rome. That an association of priests should advocate the circulation of the Scriptures amongst the laity of the church of Rome in Italy, might well be received as a token for good. The friends of liberty in Italy were in earnest in their endeavours to educate the people, and just in proportion as they were successful would the cause of Christ advance. It was gratifying to the committee to be enabled to report an increase of income for the year, the total amount being £1,812 17s. 4d. From the promises of future help there was reason to hope that when the present difficulties have been removed, a much larger income will be obtained for the operations of the society. The committee, however, earnestly entreat the friends to bear in mind, that this very small amount is altogether inadequate to meet the increasing claims that are made upon them in behalf of the seventy millions of the inhabitants of France, Belgium, and Italy. The society has maintained for some time two evangelists in the city of Milan, and God has blessed their labours in a remarkable manner. The two agents preach the Gospel in two hired rooms, capable of accommodating about 800 hearers. They are crowded every Sabbath, and the larger is filled every evening in the week with attentive hearers. The number of regular worshippers is about 1,000. More than 400 converts have been led to the Saviour, and openly profess their faith around His table. Schools have been opened for boys and girls. In Piverone, a small place containing about 1,500 inhabitants, an evangelist entirely supported by the funds of the society has been blessed to lead eighty converts into the fellowship of the Gospel. At Pesaro, an evangelist is labouring with faith and patience. The committee have resolved to undertake the support of two more evangelists in Italy. They have resolved to apply the same principle of operation to France and Belgium. They have voted sufficient funds for the support of ten evangelists, to be located in the most important centres, making a total of sixteen evangelists entirely supported by the society, in addition to grants for the general efforts of the Continental societies. The Evangelical Society of Geneva has employed during the year, in 100 preaching-stations, 10 ministers, 18 teachers, and 10 evangelists. In 15 departments, 24 colporteurs have been successful in their efforts to circulate the Scriptures and religious books. In the Theological College at Geneva there are at the present time 39 students. The Evangelical Society of France has been doing a good work, and has expended more than £2,000 on evangelistic efforts in the city of Paris. It has maintained during the past year 16 ministers, 9 evangelists, and 36 teachers. The Evangelical Society of Belgium have at the present time, at the 20 stations, 17 pastors, 5 evangelists, 14 teachers, 2 Bible-readers, and 5 colporteurs. They publish 3 magazines, and have distributed during the year 1862 nearly 100,000 tracts.

Mr. R. St. Hilaire, the Rev. W. P. Tiddy, and Mr. Lombard, of Geneva, having briefly addressed the meeting, the Rev. R. Ashton

moved a vote of thanks to the chairman, and spoke in high terms of the service rendered to the society by the sub-treasurer, E. Pye Smith, Esq., and by the secretary.

LIBERATION SOCIETY.

THE annual *soirée* and public meeting of the Society for the Liberation of Religion from the Patronage and Control of the State was held at Freemasons' Hall. There was a numerous attendance. After tea, the chair was taken by Mr. T. BARNES, M.P.

The CHAIRMAN said it was with much pleasure and satisfaction to himself that he appeared as the president of that meeting. He could not utter any words of condolence with the friends of the Society, because of the rejection, on Wednesday last, of the Bill for the Abolition of Church-Rates, but was rather disposed to congratulate them, believing that the movement would be rather benefited than injured by leaving the church-rate question still open. Instead of utterly annihilating the Liberation Society, the majority on Wednesday had in no degree moved those upon whom its management devolved. They would continue to pursue those "ultimate objects" which they had always boldly avowed, but which had only of late been discovered by their opponents in Parliament and elsewhere, who had remained shut up in their own coteries, where true views of modern tendencies and events rarely entered. The speeches of members of Parliament and of noble lords had constituted a most excellent advertisement of the society, and they had fairly admitted, what was perfectly true, that the men who were seeking the separation of the Church from the State, were full of earnestness and determination. These were facts upon which this society might be most sincerely congratulated. The church-rate question was of little consequence to it except as a means to an end, and he, for one, trusted that it would never be settled except by total abolition. Their opponents had now openly asserted that they would agree to no settlement which did not involve the principle of an Establishment; and this society was prepared to take up the gauntlet thus thrown down, and to say, neither will we agree to any compromise. It was a total mistake to suppose that those who desired the separation of Church and State were the enemies of the Church, for in very deed they wished only to see her free from that by which she had become corrupted and defiled, and which had placed Christianity before the world in false colours, and weakened its power for blessing the world.

Mr. CARVELL WILLIAMS then gave a *resumé* of the society's proceedings during the year.

Rev. CHARLES VINCE, of Birmingham, said the reason of their meeting was a deep and earnest conviction on their parts, that in seeking the separation of the Church from the State, they had put their hands to a good work. They cherished a desire for equal political justice, and for the sake of Christian charity and consistency, the full and perfect freedom of Christ's kingdom—the liberation of religion from all State patronage and con-

trol. They were not met to revile their adversaries, although much abuse and many undeserved epithets had been applied to them. Last Wednesday there was a grand victory in reference to church-rates, and they heard in the enemy's camp such a shout of triumph, as had not been heard for many a day before. For all this, they had no intention of sitting down in sackcloth and ashes. He saw no cause for disconsolation, and there were surely signs of the times that would teach them to take courage and go on. Was it nothing that by dint of line upon line, and precept upon precept, they had got many Churchmen to see the simple aim of the Liberation Society? They had secured this, that many on the other side see, set forth frankly and plainly, the one great aim sought to be accomplished. A little while ago it seemed almost impossible to get any Churchmen to believe that they waged no warfare against the Church as a spiritual system, but only against its political character. When it was called the "Anti-State-Church Association," it was constantly misquoted, and every possible change rung upon its three or four unfortunate words; but at last the society came to the rescue of feeble memories and confused ideas, and gave them a name to be remembered, and one which should keep before their minds the object they had in view. The old blundering was an outward and visible sign of an inward and mental confusion. It showed that many Churchmen could come to no other conclusion than this, that they aimed at nothing less than the destruction of the Church and everything connected with it. That was one reason of the ill-feeling and the active opposition offered them, but which would pass away before the enlightened convictions of the members of the Establishment. As a general rule, when a Churchman thought of his church, the connexion of the Church and State was not so much thought of as the bishops, the clergy, and the Prayer-Book, and the services in the time-honoured house of prayer, where his forefathers worshipped; and when he heard the vague and comprehensive cry of "The Church is in danger!" he flies at once to the rescue of that which is most present to his mind, rather than to the defence of its political character. The readers of the "Liberator" would see what Lord Lyttelton said at a meeting the other day—that he believed that the men who laboured for the separation of the Church from the State would be glad to see the Church doing her spiritual work when separated from the State. Was not that a concession which recompensed them for a great deal of their toil? It recognized the distinction which they drew between the Church as a spiritual institution and as a political establishment. The debate on Wednesday night was in its own way a victory for them, for it was kept clear of all extraneous matter, and confined to the simple question of "Establishment," or "no Establishment." That was a position which they had been labouring for a long time to force upon their opponents. If any of their members were inclined to be faint-hearted, he would point them to the colonies. Was there not abundance of encouragement in the fact, that their principles were established in the colonies?

Episcopalians and Nonconformists of all denominations could exist in the colonies, and the Church of England could reproduce herself in every way in the colonies, except that of a State Church. It was the one thing found to be impossible to transfer. The distinguishing characteristic of the colonists was strong affection for the mother-country, and there was nothing too great to be carried there, or too minute to be regarded by them, provided it were from England. But there was one thing the colonist could not do—he could not set up with any vitality, or any promise of success in the colonies, the connexion between the Church and the State. There was one other source of encouragement—the increased vigour in the Church, as displayed in the Church Building, Pastoral Aid, and Scripture Readers Societies. He believed that whilst as a political system the Church was never weaker than at present, as a spiritual institution she never had a firmer hold upon the minds of the people. He saw the hand of God in this—the training of the Episcopal Church to use her own strength, and to fling away those crutches of the State on which she had so long leaned, and which Providence would take from her if she threw them not away herself. It was this lesson which the Liberation Society had been endeavouring to teach them—to throw herself on the voluntary offerings of the people.

Mr. HENRY PRESTON next addressed the meeting, and adverted to the various ecclesiastical measures which had been before Parliament during the session, and declared that he saw no reason whatever for discouragement in the prosecution of the object which they had in view, assured that the cause would ultimately triumph.

The Rev. W. LANDELS also addressed the meeting.

The Rev. Dr. HALLEY spoke at some length on the character of the State-church as a political institution in reference to its doctrines and its government, and eloquently expatiated upon the increase of dignity, and happiness, and power for good, which would flow from emancipation from State fetters. That the desired change would be ultimately brought about, he had not the least doubt.

Mr. MIALL, in moving a vote of thanks to the chairman, remarked that those persons were entirely mistaken who imagined that their hearts were set upon getting rid of church-rates; for, in truth, the rates constituted a practical grievance that secured the best leverage they could obtain at present for raising into public view the larger question. So far from being discouraged, he felt that they were never in a more triumphant position.

Mr. HUGH MASON, of Ashton-under-Lyne, seconded the resolution, which was carried by acclamation.

THE RELIGIOUS TRACT SOCIETY.

THE sixty-fourth anniversary of the Religious Tract Society was celebrated at Exeter Hall.

JOHN GURNEY HOARE, Esq., the treasurer of the society, took the chair.

Dr. G. H. DAVIS, the secretary, in an interesting speech, stated the main facts of the report, which in a still more summary form were the following:—

Publications.—During the year ending March 31st, 1863, the society published 55 new tracts, and a packet of 8 book-tracts; 28 books, including a new edition of Howe's Works, by H. Rogers, Esq.; and a complete answer to Dr. Colenso's attack upon the Pentateuch, by the Rev. T. R. Birks; five periodicals—the "Leisure Hour," the "Sunday at Home," the "Tract Magazine," the "Child's Companion," and the "Cottager;" and various miscellaneous publications, making a total of 410.

Circulation.—The number of publications issued from the depository during the year is forty-one millions five hundred and ninety-two thousand one hundred and thirty; and if to this be added the probable issues by foreign societies, the number will reach forty-seven millions; making a total circulation in sixty-four years of one thousand and six millions.

Foreign Operations.—In France the society has paid for the reprinting of various old tracts, and the publication of 6 new tracts; for the free circulation of 200,000 tracts, and 50,000 *Almanachs des bon Conseils*; and for a large number of libraries from the Paris Sunday-School Union, and the Toulouse Book Society. It has circulated 76,645 tracts in Belgium; 120,000 in Sweden; 287,000 in Stuttgart, and more than a million in other parts of Germany. It has published 120,000 copies of 17 different works in Italian, besides 80,000 copies of the *Amico di Casa*. It has also published 18,000 tracts in Bulgarian, 8,000 in Arabo-Turkish, and 8,000 in Armenian. In the vernaculars of India it has printed over 600,000 books, tracts, and periodicals, and 200,000 in Chinese. In Africa it has enlarged its operations at the Cape, and in America has spread its publications through all the British possessions.

Grants.—Its grants have amounted to £13,573 2s. 8d., towards which the public has contributed in subscriptions, donations, &c., £9,063 10s. 10d., and £1,965 10s. 8d., in legacies. These grants include 6,840,530 publications, valued at £6,839 2s. 4d., made to various societies, congregations and private persons in the British Isles.

Funds.—The receipts from sales amounted to £84,272 12s. 6d., and from benevolent sources to £11,029 10s. 6d., making a total of £95,302 3s.

THE SUNDAY-SCHOOL UNION.

The annual meeting took place at Exeter Hall. Long before six o'clock the large edifice was filled to overflowing with the teachers and friends of Sunday schools, and hundreds were unable to gain admission. HENRY LEE, Esq., of Salford, occupied the chair. W. H. Watson, Esq., read the report. The following are a few of its points:—

It has afforded the committee pleasure to witness the growing interest in the religious education of the young manifested in various parts of the world, and they have readily responded to every appeal made to them for assistance in carrying out that object. That

help has generally been rendered in the form of grants of books, and the committee have been enabled thus to assist schools at Rouen, Paris, Neuchâtel, Canton de Vaud, Western Africa, Bombay, Madras, Calcutta, China, Queensland, South Australia, New Zealand, Jamaica, Canada West. There are at present in France 660 Protestant Sunday schools, with about 83,000 scholars. Various publications have been issued by the society for the use of both teachers and scholars, and the expenditure for the year had amounted to 22,565 francs. At the request of the Paris Sunday-school Society, Mr. Charles Reed attended their recent anniversary, and addressed a meeting of four thousand children. It was a most delightful and encouraging occasion. The police who had charge of the building were so interested in the proceedings of the day, that they voluntarily offered the fees to which they were entitled to the funds of the Union. Reference was next made to Mr. Woodruff's interesting efforts in Switzerland and Italy, and a comprehensive glance was taken of the schools in the colonies and in the Bahama Islands. Deep regret was expressed because of the continuance of the American war, with its many attendant evils, and it was said: "May the God of peace speedily hush this fearful storm into a calm, and the prayer of the prophet Jeremiah be graciously answered, 'O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard; rest, and be still.'" A detailed account was next given of the recent convention in London, which was attended by 443 Sunday-school teachers and officers. With reference to the school collections for the relief of the Lancashire distress, it was stated that £3,419 12s. 2d. had been received and distributed. The committee thought it their duty to exhibit the publications of the Union at the International Exhibition, and it afforded them much pleasure to find that the commissioners had awarded to the Union a medal "for superiority in the compilation and publication of Educational works and apparatus." The sales at the depository have amounted during the year to £17,064 3s. 8d., showing a decrease on the year of £136 4s. This decrease has been caused by the diminished circulation of the periodicals of the Union; and the surprise of the committee is, that the decrease is no greater, considering the distress which has fallen on the Sunday-school population especially of our land. It has, however, led the committee to consider whether that circulation, large as it is, may not be greatly increased. The sales of the present year already exhibit generally an advance on those of the last year; the increase in one case, indeed, that of the *Child's Own Magazine*, being to the large extent of 12,000 copies monthly. The committee have found it necessary to increase the trade capital, by adding to it out of the profits of the year the sum of £500. The increased circulation of the *Youth's Magazine*, at its reduced price, has encouraged the committee to continue its publication. The committee have resolved to establish a Scriptural museum, and will be happy to receive donations of any objects tending to illustrate the Scriptures. The expenditure on the benevolent account of the

Union, including the balance of £36 12s. 3d., due last year, has amounted to £2,139 4s. 11d. This amount has been increased by the cost of erecting the gallery in the lecture hall, the other expenses of the convention, and the printing connected with the appeal on behalf of the distress in the cotton districts. 329 lending libraries have been granted during the year, at a sum below the retail price of £539 7s. 2d. The schools thus assisted contained 72,763 scholars, of whom 45,782 were Scripture readers. 44 teachers' own libraries have also been granted, for which the teachers paid one-half the retail price, which would have been £150. The income of the benevolent fund has been £2,011 18s. 3d., which would thus have left a deficiency of £127 6s. 8d., had not the trustees of the Sunday-school Society requested the committee to accept a transfer of the remaining funds of that institution, amounting to £454. This transfer will enable the committee to carry on a measure which they have already commenced, the making grants of books to small, needy schools in various parts of the country, and which will speedily absorb the funds thus unexpectedly placed at their disposal. The operations of the training class have been continued regularly during the year; and Mr. Hassell has delivered a course of educational lectures. An additional panorama has been painted, and with the previously existing ones has been in constant request. The model of the Tabernacle has also been occasionally exhibited. The last report contained a statement of the number of schools, teachers, and scholars within the metropolitan district. That return had been prepared with great labour and care, and is believed to be substantially correct. The result is, that the Sunday scholars of the metropolis do not amount to 200,000, or 1 in 15 of the population, while in some parts of the country 1 in 5 of the population are Sunday scholars; or, to put the case in another form, two-thirds of the youthful population of London are destitute of the advantages which Sunday-school instruction has been found to yield.

RAGGED SCHOOL UNION.

THE nineteenth annual meeting of the friends and supporters of this society was held in the large room of Exeter Hall. The Earl of SHAFTESBURY occupied the chair.

Mr. LOCKE, the hon. sec., read the report, which stated that the number of evening schools was now 180, with scholars and attendance averaging 23,360. The number of Sunday schools was 199, and the number of scholars 17,970. The week-day schools numbered 205, and scholars 8,320, giving a total of 49,650 scholars; but as many week-day scholars attended on Sunday, the committee thought that the probable number who enjoyed the benefit of the schools was about one-half of the above number—namely, 26,000. The industrial scholars numbered 2,850; voluntary teachers, 2,700; paid teachers, 360; paid monitors, 460. The number attending parents' meetings was on the increase. There were now 26 bands of hope, with 4,200 members, and the number of

school libraries had increased to 66, with above 10,000 volumes. The number sent to situations during the year was still large. The shoe-black societies continued to prosper; they were 8 in number, and comprised 372 lads, whose united earnings for the year lately ended amounted to no less than £6,222. The central society (the red) had been for some time self-supporting, and the others, it was hoped, would become so by careful management. The rag brigade went on well. Thirty-four boys and seven trucks were at work; and since Lady-day, 1862, 82 tons of various kinds of stuff had been collected. The committee hoped to make the brigade self-supporting. The refugees, which take in children from ragged schools, continued to be very useful to the Union, but some were badly off for want of funds. Very few emigrants had gone out this year at the expense of the Union, but good news continued to be received from most of those who had previously gone out through the society's efforts. Meetings for mothers and fathers were more numerous. The penny banks and clothing clubs had increased since last year. The former numbered 88, with 30,000 depositors. The balance in hand at Christmas was £1,510. The clothing clubs numbered 63. 172 schools and refugees reported an aggregate income for the past year of £29,636; 69 schools were reported to be in debt to the extent of £2,160; the finances of the Union were also reduced, owing to the war in America and the distress in Lancashire. The receipts during the past year, including a balance of £1,239 1s. 8d. at the commencement, amounted to £5,908 9s. 5d. and after providing for the necessary expenditure, a balance of £561 7s. 4d. remained in hand.

LONDON CITY MISSION.

THE twenty-eighth anniversary meeting of this society was held in Exeter Hall, the chair being occupied by Mr. R. C. L. BEVAN.

The secretary, the Rev. JOHN GARWOOD, read the report. The number of missionaries sent out by the society during the year was stated to be 380; the number of domiciliary visits paid, 2,012,169, showing an increase on the preceding year of 32,716; copies of the Scriptures distributed, 9,771; tracts, 2,970,527; the outdoor services numbered 4,350; the number of communicants, 1,483; persons restored to church communion, 247; families induced to commence family worship, 619; drunkards reclaimed, 1,013; unmarried couples induced to marry, 366; fallen women restored to their homes, or otherwise rescued, 403; shops closed on Sunday, 203; children sent to schools, 8,726; adults visited who died, 6,791. The receipts of the society from all sources amounted to £36,761, being a decrease of £388 as compared with last year. The expenditure of the society during the year was £38,491, being an increase on the last year of £335. The receipts for the Disabled Missionaries Fund were £368, and the expenditure £385. The committee conclude their report by appealing to the friends of the society not only for increased pecuniary effort, but also for increased prayer. Never in the history of the society have the applica-

tions for employment as missionaries been so numerous as during the past year. Instead of districts remaining vacant for want of men, as was the case for so many years, men have now to be refused because there are no funds to support them.

The CHAIRMAN, in the course of his opening speech, said he could bear the strongest testimony to the catholicity of the society. The great problem, whether it was possible for men holding different views of church government and church discipline to work together in sending forth missionaries, had been solved in the most satisfactory manner. They had worked together in the most harmonious manner, and he had never seen a single case in which Churchmen had been ranged on one side, and Dissenters on the other.

The Earl of SHAFTESBURY, in moving the adoption of the report, expressed his sympathy with the operations of the society, and his admiration of the principles of an association which had been so beneficial both to the temporal and spiritual interests of a large part of the destitute portion of the people of this great Metropolis. The very working of the society was a proof of the truth of Christianity. The mission showed also the aggressive character of the Christian religion. Christianity was not only a lofty sentiment to be nourished at home, but a religion which went forth among the masses, and out of conditions of vice, and crime, and wretchedness, educated purity, love, and happiness. Attached as he was to the church of England, he thought there was an imperative necessity for the abnormal efforts of the City Mission. He said, "I have ever been of opinion that, even in the church of England, the two great principles—the Establishment principle and the Voluntary principle—must be combined. The Establishment principle is necessary, in my opinion, to give fixity; but the Voluntary principle is necessary to give movement and life. You must have irregularity as well as regularity. You have a regular army; but it would be worth very little if you had not irregular troops also. All our operations lead to the same conclusion. If you go to all the dens and alleys of this Metropolis—if you, by enlightening the ignorance of the people, by imparting the Gospel, by reaching men's hearts, and proving to them that knowledge is truth, and bringing home to them the Gospel of Christ, and that blessed name by which alone we can be saved,—you are doing everything to contribute to the permanence and the welfare of the church of Christ in those congregations where the word is faithfully preached, and the sacraments rightly administered. If that be true, the church as established comes in for her share; and I am satisfied, that by the operations of the London City Mission, hundreds of thousands will be added to the church of England, as established in this realm. Even, then, as a Churchman, I rejoice in your operations, which are doing good to the Establishment to which I belong. But put that aside. All distinctive establishments sink into insignificance compared with the one great and necessary effort to preach the doctrine of Christ crucified to every creature upon the earth, or that should be born

into this habitable world. I love the speciality of your operations; I think you have shown great sagacity, great wisdom, great judgment. It is impossible for me to follow in detail all the various items mentioned in that most interesting report. Who can be otherwise than struck when we hear of the operations of the London City Mission as directed to policemen, to cabmen, to boatmen—as directed to Asiatics, to Germans, to Europeans of all countries? Who can be indifferent to the services it has rendered to those who have attended the services in the theatres? who can be indifferent to its great and essential open-air services? Let me tell you, that of all the operations in which we have been engaged for the spreading of Christian truth, for the consolation, and comfort, and instruction of the people, I believe there has been no one that has been so greatly blessed, which has produced such lasting fruit, and which has so generally tended to civilise the large masses of the people, as the open-air services which have been instituted."

His lordship then incidentally alluded to Bishop Colenso's recent book, and having in strong terms condemned it, adverted in detail to the operations of the Mission, and concluded by making an earnest appeal on its behalf.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE fifty-eighth general meeting of this society was held in the large school-room, Borough Road; Earl RUSSELL in the chair. The secretary (Mr. E. J. Wilks) read the report, of which the following is an abstract:—

The agencies of the society have continued during the year in active and successful operation. In the training department, provision is now made for the instruction and residence of 200 students; at Stockwell for 100 young women, and at the Borough Road for 100 young men. Both institutions are full. At the Christmas examination for certificates all were presented, and all passed, the proportion in the first class being large. In the model schools at the Borough Road, 619 boys have been admitted in the year, and 404 girls; the average attendance in the two schools is 892. More than 90,000 children have received in them the elements of a sound scriptural education. In the practising schools at Stockwell over three hundred children are in daily attendance, of whom 120 are in the infant school. The inspection of schools is systematically pursued, to the advantage of both teachers and committees. No less than 917 visits have been paid to towns and villages, and the total number of visits paid to schools by the society's agents amounts to 1,188. The inspectors concur in reporting that there is a great and steady improvement in school building and all the appliances for efficient teaching, and that an increasing interest is taken by parents in the education of their children. In addition to grants of school materials made to schools at home and abroad, special aid in this form has been rendered to schools established by relief committees in the manufacturing districts of Lan-

cashire and Cheshire. The foreign operations of the society have been continued, and various communications have been received from all quarters of the world, supplying interesting details of the spread of scriptural education. A new Minute of Council relating to training schools will lead to a serious reduction in the amount received for the training department, and necessitate some specific method of supplying that deficiency. From the statement of finances it appeared that the total income for the year amounted to £16,205 14s. 7d., and the total expenditure to £16,090 19s. 5d., leaving a balance of £114 15s. 2d.

Lord LYVEDEN moved the adoption of the report, which was seconded by Mr. HANBURY, M.P., and carried unanimously.

The Rev. W. Arthur, the Dean of Dromore, and others having spoken,

Earl RUSSELL rose and said:—Who is there now that questions that the education of the whole country is a benefit to the whole country? Who is there now that questions that in adopting a scriptural and religious education, and not merely a secular education, we have founded education upon the right basis, and that having all the means—having the greatest facility in this country, from the general religious belief of the people, in amalgamating religion with secular education, we have been right to adopt the religious basis which we have adopted? And who is there, after all, that doubts that the education which we and other societies have diffused throughout the country has been a great national benefit, and that its extension and its comprehending the whole kingdom would be of the greatest advantage to the present and to future times? If you look to the beginning of the century, when there were years of scarcity nearly amounting to famine, you will find that the ignorance of that time was not ignorance merely of the poorer classes, but there was ignorance in the Government and ignorance on the judicial bench, which tended to aggravate the evils of the scarcity from which the people were suffering. If you look again to the years 1817 and 1819, you will find the working classes breaking out into acts of violence, which we ascribe, not to their being worse men than exist at present, but to the ignorance in which they lived of the laws which govern society, and by which their wants were then inadequately supplied. Contrast with those periods of 1801, 1817, and 1819, that which we have seen at the present time—the severe sufferings which all engaged in the cotton manufacture have undergone, the patience with which they have borne those privations, and the good sense they have shown in every effort they have made, and the remarkable prudence with which they have shown themselves to be endowed, and you will see the good effects, not of a change of the character of the people of this country, but the good effects of their being more enlightened—of the strength and the value of education among them. I thank you for your kind reception of me; and, believe me, my object, as it has hitherto been, will be, for the remainder of my life, to give my best support to this society, which I believe is one of the means of promoting the knowledge of God and the good conduct of men towards one

another. The noble earl then left the room amidst loud and prolonged cheering.

The usual public examination of the boys' school took place before the meeting, in the presence of Earl Russell, who congratulated the teachers and pupils upon the results exhibited.

PROTESTANT REFORMATION SOCIETY.

THE annual meeting of the members and supporters of the Protestant Reformation Society was held at the Hanover-square Rooms. The Right Honourable Lord CALTHORPE presided, and was supported by George Finch, Esq., the Dean of Dromore, the Rev. Dr. Cumming, the Rev. W. Tait, the Rev. W. Seaton, the Rev. W. S. Moncrieff, the Rev. W. W. Robinson, the Rev. W. Clementson, W. Long, Esq., Wm. Leach, Esq., G. N. Hoare, Esq., Admiral Harcourt, the Rev. Mr. Garrett, the Rev. W. Cadman, the Rev. James Rodgers, the Rev. Mr. Coghlan, &c.

The meeting was well attended.

The CHAIRMAN said this was a most important week. Many religious and philanthropic societies were to meet, and he was sure God would bless their labours. The meeting before him was the thirty-sixth anniversary of the Protestant Reformation Society. The need for the society's exertions was as great now as it had been when the society was established. He regretted that the society's operations were not as extensive as those of the Church Missionary and Bible Societies. But though this was not the case the society, by God's blessing, had done much good. It was remarkable to note how unchangeable the Church of Rome was, and also how intolerant was its action where it had the power. In proof of this, he might refer to Spain, where the Romish religion was dominant. He believed they had all heard of the case of the three Spaniards who had been condemned to eight or nine years' imprisonment for reading the Scriptures in a private room. He believed a deputation, emanating from England, France, Holland, Denmark, and other countries, intended to wait on the Queen of Spain, for the purpose of asking her to extend pardon to the men who had offended in the way he had stated. He did not know what might be the result of this deputation. He could hardly look on the Queen of Spain as a free agent, as she was so much under the power of the Roman Catholic priesthood. Although Rome was intolerant, she was also politic, and it might perhaps be that, from motives of policy, she would listen to the prayer of the deputation. How thankful ought they to be that in England they could, without hindrance, follow the religion to which they were conscientiously attached. The secretary would now read the report.

The document stated that, since the publication of the last report, 840 books and 50,000 tracts had been circulated. These publications were highly calculated to counteract the efforts which the Church of Rome was making. A large number of public meetings had been held during the year, and they had created

much interest in the public mind. The special mission was carrying on a steady and most effective work. The report then gave much information touching the efforts of the society in Birmingham, Bradford, Brighton, Liverpool, Manchester, Sheffield, and Scotland. Through the instrumentality of the Rev. Dr. Cumming, a mission had been established in his native town of Aberdeen; and it was trusted that much good would thereby be accomplished. The income of the society during the year had been, from all sources, £5,970 11s. 8d.; and, after meeting the expenses, a balance of £1,114 7s. remained in hand on the 31st of December last.

Mr. GEORGE FINCH moved the adoption of the report. He hoped they would work energetically for the spread of the principles of the society. It was said that England was too civilized for the progress of Romanism; but facts showed that such an argument did not hold. It was also said that the people were too highly educated to receive the doctrines of the Romish church; but it was to be remembered that education and sense did not always go together. They saw that many people believed in spirit-rapping; therefore, there was no guarantee that the superstitions of Rome might not gain credence.

The report was adopted, and the meeting was afterwards addressed by several other gentlemen.

THE BAPTIST MISSIONARY SOCIETY.

THE Baptist Society for Foreign Missions held its seventy-first anniversary at Exeter Hall. The platform was, as usual, crowded with ministers and leading laymen, both of London and of the provinces. Mr. JOSEPH TRITTON, the banker, occupied the chair, and made an earnest speech. The report, read by the Rev. F. Trestrail, showed that the mission had been prosecuted during the year with zeal and success. It stated, that in all the various mission fields there are indications of divine blessing; that their work is not in vain in the Lord. Everywhere the fig-tree displays its tender branches, puts forth its leaves, and seems to promise, to the eye of faith, that the "summer is nigh." For several years past the committee have had the pleasure to report a steady increase in the society's income, whereby they have been enabled to meet an expenditure which, by the occupancy of new fields of missionary labour, has been constantly enlarging. This increase of income has arisen, not only from the liberal gifts of individuals, but also from the augmented contributions of the churches; and this has permitted the treasurer to keep a considerable balance in his hands, to commence the operations of succeeding years. It is therefore with feelings of deep concern and regret that they inform their constituents of a serious falling off in the total receipts for the current year, and that there is now a balance due to the treasurer of £548. For some months past, the committee have had reason to apprehend this result; and they have given anxious and careful attention to the subject, and likewise, from time to time, informed the churches that the income was decreasing. They have also carefully watched the expenditure, so as to keep it

within the needed limits. They rejoice, however, to be able to state that hitherto no hindrance to the work itself has arisen from this cause, nor have they felt it to be their duty to refuse offers of service, or materially to curtail the operations of their brethren abroad. Those offers of service which have recently come before them they have simply postponed, believing that when the facts are submitted to the churches, there will be a hearty response to any appeal which may be made to them. The entire income of the society for the present year, from all sources, is £27,189 8s.; the expenditure, £32,073 8s.; being a difference of £4,884 5s. But as there was a balance in the treasurer's hands, March 31, 1862, of £3,707 14s. 7d., this difference between the income and the expenditure is reduced to £1,176 10s. 5d. As, however, the balance of 1862 is absorbed, and there is this debt besides, the committee deem it right to enter into some explanations which are alike due to themselves and to their constituents, so that the real facts of the case may be known; and that the anxiety which will naturally arise may be prevented from running into an excess of apprehension. There were several receipts in 1862 which were exceptional; as, for instance, the compensation from the Spanish Government, the Indian Famine Fund, the treasurer's contribution of half the expenses of the deputation to Jamaica, amounting together to nearly £2,400. If to these be added the late Mr. Robinson's donation of £3,000, and the difference between the receipts in the two years, on account of the China fund, legacies, translations, and Indian stations, amounting to over £4,500, the decrease in the present year, with every other allowance that can be made on these variable items, is at once accounted for. But as the General Purpose Fund, which consists mainly of the regular contributions to the society from the churches, and the subscriptions of its members, is, perhaps, the best guide to follow in such an investigation, the committee submit a brief comparison in regard to it, between the years 1862 and 1863. The total receipts for general purposes in 1862 were £23,708 11s. 11d. If we deduct the advances by the press, the amount of legacies, and the extraordinary donations received that year, we have a total of £14,654 18s. 5d. The total receipts for the same account this year are £20,777 2s. 11d. Having no extraordinary donations to report, the amount of legacies and the press advances have alone to be deducted, which gives a total of £13,765 7s. 9d. The actual decrease, therefore, in the general purpose account, is £889 10s. 8d. While, in common with the friends of the society, the committee lament any diminution whatever of the funds placed in their hands, they cannot regard the present deficiency with serious apprehension, as indicating a decline of the missionary spirit in the churches, or of a want of confidence in the general management of the society's affairs. Indeed, they lay the accounts of the society before its friends with something like a feeling of relief; and they hope the explanatory statements which have been made will lead them also to rejoice that the result, considering the peculiar circumstances of the country just now, is no worse.

WESLEYAN MISSIONARY SOCIETY.

THE annual meeting of this society was held at Exeter Hall, and was numerously attended, the platform being filled with ministers, and the hall with the lay members of the society. The Right Hon. Sir J. NAPIER had been announced to preside, but, being prevented doing so by indisposition, Mr. JAMES HEALD, one of the general treasurers, occupied that position. A hymn having been sung, and prayer offered,

The Chairman opened the business of the meeting with a few appropriate remarks on the present healthy condition of the Wesleyan body, adducing, as one instance, that though they had passed through a year of great privation, the funds flowing into the missionary fund had not been at all diminished, compared with those of previous years.

The Secretary then read the report, which detailed at great length the operations of the society during the year. The total receipts of the society during the year had been £141,688 17s. 1d., being more than those received in any former year, and exceeding those of 1861 by the sum of £4,857. The payments during the year had amounted to £146,537 10s. 8d., being £4,898 more than the receipts, which, added to £1,581 deficient on last year, leaves an amount due to the treasurer of £6,429. Since the last annual meeting twenty-nine missionaries and seven wives of missionaries have been sent out to foreign and colonial stations. Death had removed ten missionaries and four wives of missionaries. The report then gave the following recapitulation of the present position of the Wesleyan body:—The number of circuits in connexion with the society throughout the world were 605; chapels, 4,618; ministers, 889; paid agents and teachers, &c., 1,804; unpaid ditto, 15,371; free church members, 142,789; on trial for membership, 13,804; Sabbath and day scholars in the schools, 146,457; printing establishments, 8.

Reports were read from the foreign and colonial secretaries, giving a very satisfactory account of the state of the missions abroad.

The reports were received and adopted, and the meeting was addressed by Sir Andrew Agnew, Bart., M.P.; the Rev. C. Prest, President of the Conference; the Rev. Peter M'Owen, of Rochdale; Rev. R. Roberts, of Huddersfield; Rev. J. McKay, of Belfast; Rev. J. Stoughton, Rev. Dr. Hannah, Rev. S. R. Hall, and the Rev. W. M. Punshon.

The meeting closed with prayer, and a handsome collection was made at the doors.

CHURCH MISSIONARY SOCIETY.

THE annual meeting of this society was held at Exeter Hall; the Earl of CHICHESTER in the chair, supported by the Bishops of Rochester, Carlisle, Sydney, and Melbourne. Mr. A. Kinnaid, M.P., and a large body of the metropolitan and provincial clergy, completely filling the platform.

The Rev. JOHN VENN read the report of the committee for the year, which was of great length, embracing the operations of the society

throughout the world, which on the whole had been very successful. The details respecting the missions to Africa, especially to the territories of the king of Dahomey, were of a very interesting character. In India, great progress was being made; the mission stations have increased considerably in number, and the converts to Christianity in proportion. Upwards of £50,000 per annum is now contributed to Christian missions in India by the resident European Christians in that country. In China the mission work has been much interrupted, owing to the war raging between the Taepingites and Imperialists. In New Zealand, North-western America, Ceylon, Mauritius, and the Mediterranean, the mission-work has been more or less successful, affording, on the whole, much encouragement. The report then proceeded to advert to the diminished income of the society for the past year, and concluded with a strong appeal to the friends of the church for additional aid. The financial statement showed that the total income for the year 1862 had been £181,217, being about £7,000 less than that received during the preceding year, which had arisen partly from a decrease in legacies, and partly from a falling off in the receipts from district associations, owing principally, it was believed, to the distressed state of the manufacturing districts. The expenditure had amounted to the sum of £186,400, which had not only absorbed the balance left on last year, but leaves a deficiency of £2,400. The Bishop of Sydney moved and the Rev. James Bardsley seconded the adoption of the report, which was unanimously agreed to. The Bishops of Carlisle and Melbourne, and several ministers afterwards addressed the meeting.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

THE annual meeting took place at St. James's Hall, under the presidency of the Archbishop of CANTERBURY, supported by the Archbishop of Armagh, the Bishops of St. Asaph, Sydney, Montreal, Melbourne, Goulburn, Bishop Chapman &c. The Rector of St. James's having opened the proceedings with prayer, the chairman observed that he could not but feel that great issues belonged to a meeting of this character—great as regarded those present, and as regarded the interests of the church; and he trusted that all present would feel that they were assembled, not in a spirit of idle curiosity, but with an earnest desire to advance the important objects of this society. If they looked back 160 years, when the society was first established, and compared the condition of the colonial church at that time with what it was at the present, they could not be otherwise than thankful for the great results which had been achieved. There were formerly in the territories which constituted the colonial dependencies of this empire in America only four ordained clergymen, and now they could reckon sixty bishops and 3,000 clergymen. Still, however, increased subscriptions were necessary, and especially as there was no doubt that there would shortly be an extensive emigration to the colonies, owing to the

distress which existed amongst a large class of the labouring community. This emigration would furnish an additional reason why the coffers of the society would be diminished, and hence they must renew their appeal to the public for support. The annual report was then read. It stated that the total income of the society amounted to £93,326 5s. 6d. The total number of members of the church, according to the late census in Nova Scotia and Prince Edward Island, was 47,744, the increase being considerably beyond the rate of increase in the population. In Frederickton, the bishop calculated that from the year 1795, the society had expended upwards of £200,000 in the support of missions in New Brunswick, and still urged upon the colonists the duty of relieving the society of the annual charge—still amounting, inclusive of pensions, to little less than £4,000. The number of church people was 42,000. The clergy, many of whom were very poor, most generously responded to this appeal, their subscriptions, including £300 from the bishop, being £1,260. In the diocese of Montreal, the number of clergymen and catechists, holding cures, had increased to 60 of the former, and 7 of the latter, and at the same time every effort had been made to render the church more self-supporting. In 1850, there were only 7 clergymen who were not receiving some assistance from funds raised in England; but of the 67 clergymen and catechists now engaged there were 80 wholly supported from within the diocese. There were now 64 consecrated churches, 13 others in use, but for various reasons not yet consecrated, making 77, and 5 still in course of erection. 80 of the above churches have been consecrated since September, 1850, and they had also 84 consecrated graveyards. There are 36 parsonage houses, of which 19 have been built or purchased since 1850, and two others are in course of erection. The general funds raised for all purposes within the diocese, during the year 1861, amounted very nearly to £12,000. In Ontario, Columbia, in the West Indies, in Borneo, and the Australian colonies, &c., similar efforts had been made, and with corresponding results. The report was adopted, as also were several resolutions in furtherance of the objects of the society.

COLONIAL AND CONTINENTAL CHURCH SOCIETY.

THE anniversary meeting of this society was held at Exeter Hall, Lord H. CHOLMONDELEY in the chair. The report stated that the income for the year ending March 31, 1863, amounted to £16,974 17s. 5d., in addition to home funds for the fugitive slave mission, £744 14s. 5d.; making a total of £17,719 11s. 10d. To colonial funds raised and expended abroad, £9,671 6s. 8d.; and continental funds raised and expended abroad, £1,940; making a grand total of receipts of £29,350 18s. 6d., increased by a balance from the previous year of £421 1s. 4d.—in all making £300 8s. 7d. above the income of any preceding year. The expenditure for home amounted to £17,502 13s.; colonial, £9,671 6s. 8d.; and continental, £1,940,

leaving a balance of £638 0s. 2d. The report announced the appointment of the late secretary to the bishopric of Goulburn, in Australia, and detailed the good results of their efforts in Newfoundland, Nova Scotia, the West India Islands, Africa, as well as India, China, and Mauritius, and concluded by stating that the society's operations had extended to 7,000,000 of settlers abroad of British origin, 1,000,000 of Irish, and 1,000,000 of the African race in the West. The Bishop of Melbourne moved the adoption of the report, which was seconded by Mr. F. O'Malley, and carried unanimously. The Bishops of Goulburn and Mauritius having addressed the meeting, it was concluded with prayer.

THE ASYLUM FOR IDIOTS AT EARLSWOOD.

THE annual general meeting was held at the London Tavern on Thursday, April 30th, to elect thirty applicants—viz., five for life and twenty-five for five years. The number of candidates was 160, of whom twenty-one were on the life-case list. Mr. Alderman ABBISS presided. There had been an increase in the income of £1,000. A charter had been obtained. The Prince of Wales had extended his patronage to the charity. The inmates of the asylum numbered 337. The gross income, including balance of £1,446 10s. 4d. on hand at the last audit, had been £21,675 14s. 3d. The pupil's payments had amounted to £6,993 17s. 9d. The legacies had been £2,540 14s. 8d., among which had been £1,000 left by the Rev. Dr. Andrew Reed, and a like amount by Mrs. Ann Cutts. After meeting the necessary expenditure, a balance remained of £915 16s. 3d. Mr. J. D. Allcroft moved the adoption of the report. Mr. Sturge moved as an addition, "That, in future, the books and all the accounts of the charity be open to the inspection of every subscriber at the office, 29, Poultry, every Tuesday and Friday, from ten a.m. to four p.m." Mr. Barnett seconded the addition. The chairman criticised with some warmth the statements which Mr. Sturge had published, asserting that they were quite unfounded. He could not consent to the addition proposed by Mr. Sturge. Mr. Jones advised the dissatisfied subscribers to withdraw their subscriptions for the benefit of the charity. On the vote being taken, five hands were held up for the amendment. The report was then adopted, after which the election was proceeded with.

ASSOCIATION FOR PROMOTING THE WELFARE OF THE BLIND.

THE ninth annual meeting of this society was held at St. James's Hall, the Archbishop of York in the chair, supported by Lord Ebury, the Chancellor of the Exchequer, the Bishop of Chichester, the Bishop of St. Asaph, Professor Owen, &c. The Rev. Mr. Reid, the secretary, read the report, which stated that 170 blind persons were at the present time receiving the assistance of this society—61 being supplied with work at their own homes, at sums vary-

ing from 24s. to 26s. per week; 26 are instructed and employed at the institution, and 25 are engaged in selling goods for the society. Of the remaining 58, four, unable to provide for their maintenance, received small pensions, and the rest were benefited in various ways. In addition, 230 were employed by six affiliated institutions. The industrial arts carried on by the society were nineteen in number, the principal being the manufacture of brushes, baskets, mats, canework, straw plaiting, bead-work, &c. The society has also a lending library of books in embossed type, comprising more than 200 volumes. These books are lent without fee. Classes also exist for instruction in reading, writing, music, &c. The committee are desirous of opening a dépôt at the west end of London, for which the sum of £2,000 is required, and towards which they have as yet but £500 in hand. Her Majesty has just given large orders for goods to be supplied to the royal palace, and the committee trust this example will be generally followed. The income for the year has been—by subscriptions, £1,502 2s. 10d.; by sale of goods,

£2,371 9s. 9d.; sundries, £136 8s. 6d.; making a total of £4,011 16s. 1d. The expenditure has been—for material, £1,292 2s. 5d.; for wages to blind workpeople, £2,094 10s. 3d.; for sundry payments, £883 4s. 5d.; total, £4,269 17s. 1d. The Bishop of Chichester moved the adoption of the report. The Chancellor of the Exchequer (who was received with much applause), in seconding the motion, said there was no institution existing in this city that had greater claims on the benevolence of the public than the one on whose behalf they were assembled. He thought the rules by which it was guided admirably adapted to carry out its objects, which were not to withdraw the blind from the domestic ties of family, not to make recluses of them, but by kindness, instruction, and healthy employment, raise them as near as possible to the same state of enjoyment with their more favoured fellow-creatures. Lord Ebury, the Bishop of St. Asaph, and other gentlemen having addressed the meeting, the report was adopted.

Ecclesiastical Affairs.

EJECTED MINISTERS OF 1662, IN THE RURAL DISTRICTS.—No. VIII.

MR. ROBERT OTTEE, BECCLES, SUFFOLK.

WE have presented to our readers a few cases of sufferers for conscience sake under the Act of Uniformity in 1662, men who lost liberty and life rather than conform to what they believed to be contrary to divine truth. Now we present the case of one who made the sacrifice by refusing to conform, but who was not called to suffer as many of his brethren were. In some districts of the country the hand of persecution was not so active, and did not strike so heavily, as in other parts.

Mr. Robert Ottee, a native of Great Yarmouth, but a minister at Beccles, in Suffolk, has his name recorded amongst the two thousand confessors. He was one in the advanced section of that band of worthies, in his views of church government, for he was a decided Congregationalist. His father carried on the business of a bodice maker, but the son appears to have received such an education as fitted him for the more elevated and responsible situation he

was designed to occupy. He was taught in the Latin School, and was kept there until he was at an age to be employed in his father's business, at which he worked for several years. It does not appear that at this early age he had any settled view to the Christian ministry. But the Great Head of the Church, who designed him for a sphere of public usefulness, so directed his mind that his inclination to mental pursuits was very strong and decided, so that nothing but a deep sense of filial duty would have reconciled him to the manual occupations in which he was engaged. He had also such a conviction of the supreme importance of religion, and such a thirst for Scripture knowledge, that while he laboured with his hands his Bible generally lay open before him.

In early life he attended the meetings of some Christians in his native town for united prayer and other religious exercises; and it was in connexion with these meetings that his fitness for

public work became manifest. On one occasion an individual who was chiefly depended upon to assist in the service was prevented being present, and Mr. Ottee was induced to pray and expound a passage of Scripture, which he did so much to the satisfaction and admiration of the most intelligent persons present, that application was soon after made to Mr. Bridge, the pastor of the churches formed at Yarmouth and Norwich, with a request that he would encourage so promising a young man to devote himself to the ministry. But the young man was prudent for his years, and diffident as to his qualifications, while experience and observation had taught Mr. Bridge to exercise caution. He had known some who had been encouraged to devote themselves to the ministry in this way, that had disappointed the expectations of their friends. This case was not decided until Mr. Brindley, the exemplary and persecuted parish minister of Yarmouth, was consulted. He had repeated conversations with Mr. Ottee on the subject, and became so satisfied as to his knowledge of the Scriptures, his gifts, his seriousness of spirit, and exemplary conversation, as to join in cordially recommending him to apply himself to the great duties of the ministry of the Gospel. If this spirit of self-diffidence, united with fervent piety on the one hand, and sacred caution blended with Christian kindness on the other, more generally prevailed in introductions to the ministry of divine truth, how happy would be the results!

When Mr. Ottee had decided on this point, he had such a sense of the responsibility connected with it, that he could not allow himself to think of blending ministerial engagements with the pursuits of trade. Such was the settled convictions to which he had attained, that the work of the ministry was sufficient for one man, that he afterwards expressed himself on this subject in the following manner:—"There is nothing more plain in Scripture than this,—that those whom God hath set apart to the work of the ministry are exempted from

other worldly trades and callings. It hath been an abuse in this nation to think that men may trade, and buy and sell, and run into all worldly business, and yet undertake the preaching of the Gospel; yea, some there are, called the 'regular clergy,' yet give themselves too much to farming, buying, selling, and secular employments; this does come short of their calling, for mind what the Apostle says to Timothy, 'Till I come, give thyself to reading, to exhortation, to doctrine.'"

Mr. Ottee appears to have been residing in Beccles when an Independent church was formed in that place during the days of the Commonwealth. In the year 1656 he accepted the pastoral charge of the people, with whom he had long "held sweet counsel." The circumstance is thus recorded in the church book:—"12 No. 56, Mr. Otty made pastor by the church." When the meetings of the Independents were held at the Savoy, September 29th, 1658, it was agreed by the church "that Mr. Ottee should go to that meeting on its behalf, and that the charge of the journey should be mutually borne by the brethren of the society."

The passing of the Act of Uniformity had, according to Dr. Calamy, the immediate effect of silencing two ministers of Beccles, Mr. John Clark and Mr. Ottee. Of the former no account has been handed down. The latter appears to have been enabled by his own prudence, and through the respect which a holy and benevolent character often receives from the worldly and narrowminded, to continue the more private exercise of his ministry.

Notwithstanding the passing of the "Conventicle Act" and the "Five Mile Act," designed more effectually to crush the dissenting congregations and separate their pastors from them, he appears to have gone on through the remaining years of the Stuart dynasty, preaching the Gospel to his people in Beccles. And God continued to bless his labours among them to the end of his days. He presided over his church

with remarkable prudence and fidelity. His preaching was as solid and useful as it was plain, and it met with approbation both from ministers and private Christians of all denominations.

Towards the close of his life he had many warnings of putting off his tabernacle. With a view to his own consolation under these circumstances, and to the edification of his flock, he preached in the mornings of the Lord's days a course of sermons upon the seventh chapter of the Epistle to the Hebrews. These were amongst his last discourses. They were heard with deep and affectionate interest; and having been taken down in short-hand from the lips of the preacher, were published soon after his decease. In these discourses, it is stated, there is ample evidence of the orthodox character of Mr. Ottee's views. "They indicate his belief in the doctrine of original sin, of the consequent moral inability of man to effect his own salvation, of the indispensable importance of the change called the new birth, of the Trinity, of the union of the divine and human natures in the person of Christ, of the atonement made by Him for sin, of the obligation resting upon all men to apply themselves to the exercise of prayer, and to lead a life of personal holiness, and the vanity of trusting to the mere mercy of God, irrespectively of the channel through which He has revealed His willingness to bestow it. Mr. Ottee closed his useful career about the end of April, 1689, a few days before the "Toleration Act" laid a basis for the gradual attainment of religious liberty.

He was emphatically a *Protestant Nonconformist*. With him, personal piety was the first consideration. But Protestantism held scarcely an inferior place in his esteem. On this subject his style rises to animation. "What prophet or what apostle," he exclaims, "said anything for the worshipping of images? Or what apostle or what prophet said anything to warrant the praying in an unknown tongue? What prophet, or

apostle, or penman of Scripture, hath said anything of the sacrifice of the mass for the living and the dead? Oh, filthy trash! What prophet, or apostle, or penman of the Scripture, hath said anything concerning praying of souls out of purgatory, or of having mass read for them? What prophet, or apostle, or Christ himself, said anything of purgatory, or crossing themselves, or their childish crosses and beads? Of these popish superstitions God had said nothing in all His word. And therefore the people of God must never meddle with these things, and if you be tempted or solicited to any ceremony, ask the question, Have Moses or the prophets, or Christ or His apostles, said anything to this matter that you are so zealous for? O search the Scriptures, and what you find there you are to practise in faith and in the fear of God."

Nor did he hesitate to avow his objections to a church which retained any traces of the superstitions of Popery. "As for us that have the reformed religion, how many amongst us delight to worship God after the law of a carnal commandment? Are there not too many amongst us which are more for old abrogated ceremonies than they are for a Gospel worship! Bewail and lament the apostacy of this generation. Are their priestly vestments profitable, their crossings and cringings profitable? What profit is there in bowing the knee at the name Jesus? These painted and carnal ceremonies do shut out the light of the Gospel, for the light of the Gospel shines out more pure and clear in the plain administration of the Gospel, and therefore all these things, which carnal men so magnify, are unprofitable."

Such were the decided views of this devoted servant of God, and the more fully the Nonconformist churches of our land adhere to such principles, the higher will be their standing, and the greater their prosperity.

THOMAS COLEMAN.

Ashley, near Harborough,
May 7th, 1863.

Literature.

A Morning beside the Lake of Galilee. By JAMES HAMILTON, D.D., F.L.S. Nisbet and Co.

THIS little volume is worthy of its loveable and loving author. It is radiant with such beauties as only genius, sanctified by the Gospel, can produce. The themes and the author given, the public will be at no loss to infer the result. In the present case, the title comes very short of the matter of the book. It is rich in the extreme. Peter and John are made to do noble service.

The Works of Thomas Goodwin, D.D. Vol. VI. Containing the Work of the Holy Ghost in our Salvation. Nichol; and Nisbet & Co.

OF all that Mr. Nichol has yet sent forth, there has been nothing better than this: of Goodwin's own golden productions this is, in some respects, the most precious. At any time it would have been a priceless boon to the churches of Christ; at the present moment it is peculiarly so. Had the work now appeared for the first time it would have been the work of the age. This is theology of the first water. Would that all who are concerned in teaching their fellow-men, would but make it a manual. It is worth a mountain of the stuff, the garbage, on which millions are ravenously feeding.

The Literary Characteristics and Achievements of the Bible. By W. TRAIL, A.M. A. and C. Black.

THIS is a task of equal difficulty and importance. It is the only complete view of the subject in our language; some of the parts had been elaborated before, but it was reserved for Mr. Trail to exhibit the whole. In one aspect, it is a book of evidence, and in every view a book of instruction. It is a work alike suited for the humble saint and for the man of science. Its intellectual

qualities are very high, and they cannot fail to be appreciated. The fame of the writer is established, and, which he will value far more, he has performed a very distinguished service to the interests of religion. It is worthy to take rank with the best works of the century. It is crammed with matter, well-reasoned, and admirably written.

Christmas Evans: a Memoir. By the Rev. D. M. Evans.

THIS is a choice book, a masterly exhibition of the rare powers and mighty services of the distinguished man its subject. We set great store by it, and feel assured it will take a powerful hold on the mind of the churches. We never before had a full view of the claims of this renowned preacher, a prince in his order. The selections from his sermons will greatly enhance the value of the work, and so will the sketches of his contemporaries. The glimpses into the religious life of Wales, too, will be greatly prized. To Christian men and Christian orators, the book will alike and greatly commend itself. In every view it is both a curiosity and a treasure.

Homilies and Communion Discourses. By JAMES SMITH, A.M. A. and C. Black.

THESE Homilies and Discourses have the merit of soundness and solidity: they are fair samples of a clear and manly ministration of the Gospel. With nothing to dazzle, there is much to instruct, strengthen, and edify.

Standard Readers. By J. S. LAURIE. Longman and Co.

THESE volumes, six in number, possess every excellence appropriate to such publications. They have special claims to the attention of the higher, and the highest order of academic institutions.

Essays.

REVIVALISM PURIFIED.

IT will be in the recollection of a portion of the readers of the *Christian Witness*, that some years ago there was an American student, a Mr. Hammond, in the University of Edinburgh, who, while carrying on his studies, was exceedingly useful in occasional efforts for the salvation of men. The effects which attended his endeavours were surprising. He was the undoubted instrument of extensive conversion amongst all classes

of society, and exercised an especial influence over children. His labours were generally approved, and he received co-operation from all denominations of Christians.

On returning to America, Mr. Hammond at once betook himself to his old work of evangelising, and his endeavours were everywhere followed by the same results as in Scotland, both in the States and in Canada. The following is a

sample of the testimonies which are borne to the character and value of his services:—

THE PASTORS OF UTICA AND THE LABOURS
OF REV. E. P. HAMMOND.

The undersigned pastors of churches of different religious denominations in the city of Utica, adopt this form of expressing their gratitude, and that of the people to whom they minister, to God the Saviour, for the rich spiritual blessing with which they have been recently and still are so remarkably favoured. And while thankful for the grace bestowed upon them, and the same time humbled by its magnitude in view of their own utter unworthiness of it, they feel encouraged to pray for its increase and extension, and earnestly plead that it may reach every household and every heart in the community to which it is their happiness to belong.

They further recognize and acknowledge the prominent agency, under God, of the Rev. Edward Payson Hammond, in what has been enjoyed, and take the liberty of commending him to the confidence, sympathy, prayers, and co-operation of the ministers and members of the churches with which they are connected, as eminently well adapted to the special labour to which he is devoted, by the singleness and earnestness of purpose with which he seeks the salvation of men; the constant use he makes of the Scriptures in his preaching, and the honour he puts upon them; his close adherence to the themes of *man's ruin by sin, and his recovery by Jesus; his distinct and perpetual recognition of the Holy Spirit, and the dependence upon Him he manifests and inculcates; the wisdom, in general, of his methods of proceeding, and that, too, in some of them, the peculiarities of which make them at first appear of doubtful expediency, such, for example, as the meetings he conducts for children, and the enlistment of private Christians, as well as ministers and church officers, in conversation with inquirers; the readiness with which he defers to the judgment and tastes of those with whom he is associated in regard to expedients for carrying on the work of the Lord; the healthful tone in which public feeling is left at the close of his services,*

and the additional strength he gives to *the tie of affection and confidence which binds pastor and people.*

Utica, April 10, 1863.

P. H. FOWLER, D.D.,

Pastor of First (N.S.) Presbyterian Church.

F. REED, D.D.,

Pastor Bleecker-street M.E. Church.

D. G. COREY, D.D.,

Pastor Bleecker-street Baptist Church.

W. C. STEEL,

Pastor State-street M.E. Church.

S. M. CAMPBELL,

Pastor Westminster (O.S.) Pres. Ch.

THOMAS HARBORN,

Pastor Cornhill M.E. Church.

The undersigned would concur most heartily in the testimonial of his brethren in the ministry to the earnestness, sincerity, and deep piety of Rev. Edward Payson Hammond, and of the efficiency of his labours in this city. In the kingdom and patience of Jesus Christ, he has been an honoured instrument in gathering many into the fold and family of Jesus. Circumstances have prevented the undersigned from personal labour with him, but in the deep and wide-spread religious feeling in the community, is the clear sign of the Master's approval of him and of his labours.

N. M. PERKINS,

Pastor Broad-st. Baptist Ch.

The *italic* in the foregoing is ours, and is intended to point specially to matters which we deem of high moment. The endeavours of Mr. Hammond seem clogged and stained by none of the drawbacks which attend the bulk of professional revivalists.

When Mr. Hammond passed through London, on his way to America, we had the pleasure of making his acquaintance, and of attending the great meeting he held in St. James' Hall. We are, therefore, interested in his career, and sincerely rejoice in the foregoing testimony which is borne to his spirit and principles, and to the honour which is put upon him by his Lord and Master.

WELCOME HOME.—Let me especially recommend to a young wife a considerate attention to whatever her husband will require *when he comes home, before he comes home;* in order that, on his return, she may have nothing to do, but to share in the comfort and

enjoyment for which she has provided, and may not be running about after his usual and reasonable requirements, exposed to his reproaches for her negligence, and to those of her own conscience, if she has any.—*Home Truths for Home Peace.*

Family Reading.

THE BOY-KING

If you had been in a royal Eastern palace at the time of which my story tells, you would have witnessed a horrible, heart-sickening spectacle. A lovely group of children, of all ages, and both sexes, were murdered in one day, in cold blood, by the express desire and commands of their grandmother. She must have been a dreadful woman. She was a wicked daughter, a wicked wife, a wicked mother, and a wicked grandmother. It is commonly said, that when a woman is bad, she is worse than a man; and certainly of this woman we read no one good thing in all the years of her life. Her grandfather was a very bad man, a captain in the army; he was a traitor to his king, and seemed, for a while, to reap a reward for his crimes, by being raised to the throne. But splendid as his success appeared to be, outwardly, I think he must have had a wretched life of it, for his son and his daughter-in-law were both monsters of wickedness and cruelty, and his granddaughter, this murderess of whom I was telling you, seemed, like the cub of a she-wolf, to inherit all the savage blood-thirstiness of her mother's nature, nay, she seemed determined to go beyond her in crime, if that were possible.

She married the monarch of the adjoining kingdom, and bad man as he was, half his faults might be traced to her. Nor was it because he had no one to warn him of the consequences. In the midst of his crimes, a parchment was handed to him, with writing on it, from one of the holy men of the times, saying, that if he did not alter, he should be attacked by a hideous disorder, a complaint in his stomach, which should become so bad, that his inside should actually fall out of him. One would have thought this was enough to have checked both him and his wife. On the contrary, they plunged deeper and deeper in sin. And when it came to pass, and she saw him slowly dying, day by day, in excruciating tortures, instead of repenting herself, she turned to her youngest son, who seems to have been entirely under her influence, and stirred him up to all manner of evil. "His mother was his counsellor to do wickedly."

The way of transgressors is hard. Obligated to flee for his life, before the enemies with whom he was at war, the young king's hiding-place was discovered, and he was put to a bloody death. This was at some distance from his home; the party of little ones in the royal nursery probably knew that their father was gone out at the head of his troops, and were looking forward, as children will, to his happy and triumphant return. Tenderly nurtured, and luxuriantly provided for, as is wont with those of their station, their palace home well guarded with soldiers and sentinels, how little they dreamed of the storm of horrors that was about to burst upon them. I suppose that first of all they heard that they were orphans; this was a terrible blow, but their mother was still spared to them, and the eldest might probably be thinking that he would now succeed to his father's throne. I wonder if in their childish anticipations of

the future, their savage and hard-hearted grandmother figured as an object of dread. She might well have done so.

I suppose it was in the night, when most deeds of darkness take place, that the quiet of the palace was suddenly broken by the heavy tramp of armed men. It seems none dared to oppose their entrance. They came to do the bidding of the queen-dowager, and she was feared as much as she was detested by all. They made their way to the sleeping apartments occupied by the princes and princesses. They knew at a glance where the elegant curtains shaded the couch of a little royal sleeper. Did their cruel hearts fail them, when they drew them aside, and gazed upon the little innocents, wrapped in childhood's happy, dreamless slumber—the rosy cheek cushioned upon downy pillows, and half shaded by glossy tresses? We cannot tell, but this we know, that if they felt such compassion, they did not act upon it. One horrid stab, one fearful shriek, and the beautiful slumbers of life and health were changed for that long sleep of death, from which there is no awakening.

Only one was saved, the infant, just one year old, and that, not from the pity the murderers felt for the babe in arms, but by the skill and devotion of his aunt. Jehosheba was a remarkable woman. Educated as a princess, by the same wicked parents who brought up her brother, there must yet have been some good thing in her, for she had married one of the noblest and most godly men of that degenerate time, Jehoiada, the high-priest of Israel, and from the little glimpses we gain of her character, she was evidently one with him, in all his views and habits of life. How it was that she happened to be upon the spot at this time we are not told; probably she had come to join in the family mourning for her brother's, the late king's, death; I suppose she was first informed, by the terrible death-shrieks of the little victims, what was going forward, but though horror-stricken, she was not stupified with fear. At once she determined to save the youngest from the horrible fate of his brothers and sisters. With a woman's ready instinct of devoted love, she made her way to his nurse's chamber; she bethought her how to conceal both, upon the spot, so that when the soldiers appeared, neither servant nor infant were to be found. Then, when the dreadful murderers had left the premises, she hurried the babe and his nurse to her own home, where, upon the large precincts of the temple, concealment became comparatively easy.

The rightful heirs to the crown all destroyed, as she believed, the wretched grandmother had no other hindrance to seating herself upon the throne. Six years she reigned without opposition; in the seventh a blow was prepared for her, as terrible as that she had already inflicted upon others.

Very tenderly, meantime, the baby prince was nurtured by his foster-parents. The secret of his parentage was carefully concealed; his life depended on its being kept.

until all was ripe for the hour of vengeance on the murderess. In the seventh year, his uncle, the high-priest, secured the services of a large number of trusty men and officers in the army, and arranging with them to meet upon a certain day at the temple, he determined to present to them the royal child, as their future sovereign. The plan perfectly succeeded. The men were true to their pledge; at the appointed day and hour the courts of the temple were thronged with faithful hearts and able hands; and when all was ready, the princely boy was led forward into their midst, the king's crown was laid upon his tender brows, the testimony placed in his little hands, and probably recognizing his likeness to his father, while they rejoiced in the prospect of deliverance from his grandmother's tyrannous rule, the assembled crowds burst forth in one joyous shout of "God save the king!"

Very ominously that peal of triumph sounded in the ears of the reigning sovereign. She hastened to the spot, she passed with ease through the throngs accustomed for long years to make way before her, and suddenly caught sight of the young face encircled by a monarch's diadem. She had seen it last upon his father's brow; his father's fairer, holier image, he stands before her there, the wondering awe, the innocent trust of a little child, beaming in his noble features. Then the wretched woman understood that the judgments of God had met upon her guilty head, and that there was no way of escape. Rending her clothes, she shrieked, "Treason! treason!" but she, who had known no pity for others, found none in her hour of need. She was seized, relieved only till she could be taken beyond the walls of the house of God, and then she miserably perished by the sword.

And what of the little one, who was left at so tender an age, to hold the helm and guide the affairs of a great nation? Fine fun it must have been for him, I fancy I hear you say! If he was king, of course he was his own master, and that is exactly what I should like. He could please himself by doing just what he chose in everything, and no one would dare to contradict or vex him. He was *independent*, and what could be more delightful? It seems that Joash did not think so, for instead of acting independently, he was entirely influenced by his uncle's example, and guided by his advice. I suppose, when they were talking privately together, it was not, "I should like to do so and so, and therefore I shall do it;" but, "Uncle, what do you think would be best? I should like to do exactly what you say."

We are told, "Jehoiada made an agreement between himself, all the people, and the king, that they should be the Lord's people." The king "did that which was right in the sight of the Lord all the days of Jehoiada, the priest;" "the land rejoiced, the city was quiet," and the young monarch must have been happy himself, in finding how much joy he was able to make for his people. I believe a great many children could testify to this from their own experience. Though very few are really their own masters, nearly all have some little chances of acting independently, and in these matters, their being

happy or sorrowful, almost entirely depends on how far they are willing to seek and to take the advice of their best friends. To take a few simple points. Your father and mother have often begged of you to be very particular who you choose for your companions and special friends. They do not attempt to *compel* you, one way or another, but they earnestly counsel you to take up with right-minded boys and girls, and tell you how much your comfort and welfare depend upon it. A boy likes the independence of being his own master, and takes up with friends at school of whom he knows his parents would entirely disapprove. What follows? I give you the Bible words. "A companion of fools shall be destroyed."

A girl has her money to spend as she likes, with many loving counsels that she would lay it out for something worth having, some real joy for herself, or for others. She lets it slip away in finery and sweetmeats. She is sowing the wind, and she will reap the whirlwind. Selfish waste has landed many a girl in ruin at last.

Are there some children who have little or no chance of acting independently? Be it so. Good advice is scarcely less important to you than to others, in fulfilling the great daily work entrusted to you. "A great daily work," I fancy I hear you say, "but I have no great daily work. My father has his business, and my mother the family to see after, but I have nothing to do but my lessons in school-time, and to play afterwards." True, but these include two great and very important daily works,—works entrusted to *your* hands, and no one else's, and from which hundreds may suffer, if you neglect them. Every child's work is, to make home happy *now*, and to *prepare* for the business of life hereafter, whatever it may be, to which they are looking forward.

I am not speaking now of the greatest of all works which has been put by God into every one of our hands, as soon as He gave us minds to think and understand, the working out our own salvation with fear and trembling—the washing of our hearts white in the blood of Jesus—the making of them new again, by submitting them to the blessed rule of the Holy Spirit. We may talk of this another time; what I want to fix your minds on just now, is, that as clearly as this young king of seven years old had a work to do in governing and managing his people, so you have a work, a mission in life; something depending upon you, and you only, entrusted to you now, and to be required of you hereafter.

I suppose your lessons seem most like your life's work to you? In one way they are. A reaper is busy in the harvest work while he is sharpening his sickle, and you are preparing the tool with which to gather in a golden harvest a little while later. With a very large proportion of children, their livelihood, and, if not actual food and clothes, their *income* afterwards, will entirely depend upon their diligence in earlier years in the school-room. It does not matter what line you take up—idleness, and the stupidity which always springs out of idleness, will stint you somewhere more or less. "The way of the slothful is a hedge of thorns;" thorns for yourself and all who belong to you. Do not let this be

your case. Throw your whole heart into your lessons. Work at them with a cheerful, loving, good will; not because you are compelled, and will be punished if you do not, but because you have something of an intelligent understanding of what depends upon it; something of an honourable ambition to do your best; a determination to rise to the very highest you can, with God's blessing, instead of a lazy system of doing as little as possible. And again, every child's present work is to add to the joy of those around him. Oh, what a wonderful difference one loving, thoughtful child will make in a home. How many a time a father has been cheered in his heavy, pressing duties, by a son's intelligent sympathy, or a daughter's soothing affection; how many a mother feels half her weight of anxiety gone, when she can lean her head upon a beloved boy's supporting shoulder, and listen to his loving assurances of all that he will do for her when he is a man. The little ones are so easily delighted, an elder brother or sister who habitually studies to make them little pleasures, will make just *all* the difference in the sunshine of their little lives. A tutor and a governess, how much their hourly comfort depends on their pupils; even the servants of a household may be cheered by little acts of thoughtful consideration, as they may be depressed by the carelessness of the selfish children, who, wrapped up in their own pleasures, never think of the trouble they bring upon others by their negligence.

Let me say one word more before I close. It is a great, great thing to know when you have good counsellors, and to follow their advice; but the greatest thing of all is to *act upon principle* for yourself. I mean, to see and know for yourself what is right in God's sight, and act accordingly. Good counsellors are precious helps, but they cannot be with us always, and if we allow ourselves to depend altogether upon them, we shall fall when they are taken from us. It is well to be willing, to give our hands to a good and loving guide. It is well also to be able to walk alone, in God's strength, when those guides are taken from us. I believe it was here that Joash failed. He did not seem to act upon principle, but entirely to depend upon those who led him. While Jehoiada lived this was all very well, but when the good old priest died, and the young princes came courting his friendship, he allowed himself to be entirely influenced by them, and dreadful things they led him into. He had a hand in the wicked murder of his cousin, the faithful and upright Zechariah, who was stoned to death by the idolators, simply because he protested against their sins. Yes, Joash was the murderer of his foster-father's noble and faithful son; and he sunk under the threatening of divine vengeance breathed by his victim in the hour of death: "The Lord look upon it and requite it." He lay for some time a sufferer "under great diseases," and at last his own servants conspired against him and slew him, "for the blood of the son of Jehoiada the priest." "Woe to the rebellious children, that take counsel, but not of me," saith the Lord.—*Children of Long Ago.*

THE BURIED MINERS.

It was a scene of great excitement at the mouth of the coal pit on the morning of this day. Almost before it was light a great number of persons congregated, hoping to hear of the rescue of the buried miners. The wives of Freeman and Logan, with their children, were there; so were the mothers of the boys; for they had been confidently assured that the workmen below had nearly made their way, as they believed, through the *crush*; and that a few hours more at furthest would restore to them their lost ones.

Pale and haggard were they all with hope deferred and anxious care; but they were very quiet and silent as they stood together in a group, and only showed, by their quivering lips and earnest gaze, as from time to time the windlass drew up a fresh freight, how deep was their interest in all that was going on. And then, when the short answer given to the questions so eagerly put by one after another to these wearied men from below, was "Not yet," it was piteous to see their grief-stricken countenances, and to hear their broken, half-stifled sobs.

Below, the scene was different. Very silently the men laboured with all their might; they had no time to waste in words, and if they had, they would have had no heart to talk. It is true they hoped and believed that they had almost pierced the barrier which separated them from their companions; but were they not already labouring in vain? For many hours there had been no signals. They had listened anxiously for the faint clink which had before been so often repeated; but no sound came. What could this silence mean? Five whole days had their poor comrades been buried, without food, or, at best, with only sufficient provisions for two meals; and it was but a reasonable fear that, if not destroyed by choke damp, they had more slowly, but not less surely, perished by famine.

And among these agitated workers was Thomas Lester still. He listened to no entreaties to desist. His head was dizzy, his arms were by this time all but powerless; yet still he maintained his post. He was trying to save the life of his child.

Suddenly the silence was broken by a hasty exclamation from one of the workmen. The barrier was pierced. His tool—a long instrument used for boring into the hard rock—no longer met with resistance, and when it was withdrawn, the murmur of feeble voices was heard from the cavern beyond. For a few moments work was discontinued, while a few anxious questions and answers were exchanged between those without and those within.

"Freeman, are you there?"

"Here: and Logan, and the three boys." The reply was weak and hollow; but it was understood.

"All living?" This was the next inquiry, with a beating heart.

"All; thank God, we are all living."

"Hear that, men," shouted the questioner to those behind him. "All are living!"

"All! tell me that again," shouted the hoarse voice of a man who staggered forward: "all! is my boy alive?" They all knew whose voice this was; and they made way for the man.

The question was repeated: "Is Robert Lester among you?"

"Ay, ay; and well cared for, poor little fellow. He lives."

The father heard it. The news seemed too good to be true: it overpowered him, and he fell down senseless. His strength and endurance failed him at last; and he was removed to the more open gallery behind.

The conversation was renewed. "There are some feet to work through yet; can you wait another hour?"

"God has strengthened us, and He will strengthen us. Yes, we can wait."

No need for more: once more the sound of tools, and the wheeling away of the loosened masses as fast as they were detached from the narrow passage. Nearer and nearer, nearer and nearer; at last the opening was widened. Be careful now, brave miners; the lives of your buried companions and your own are hanging as on a thread. One false, unhappy stroke, and tons of rock are ready to fall and involve you all in one common ruin. Pray, pray all, to Him who holds all things in His hands, that He will prosper your brotherly work to the end.

Yes, the miners know the danger. Ejaculations rose from many hearts and lips, as carefully—oh, how carefully!—one obstacle after another was removed. Then the buried ones came forth, staggering along the passage which had just been completed, their weak and agitated frames supported by their deliverers, on whom their feeble sight rested with brotherly affection and gratitude. Soiled, and haggard,

and hollow-eyed they were; but gladness was in their hearts, and praise on their trembling lips, to Him who had brought them up out of the horrible pit, and cheered them with His presence while there.

A few days later, and the ordinary occupations of the mine were resumed; the ruined galleries were being restored, and hewers, putters, and little trappers descended and ascended as though nothing had happened to interrupt their work. In time, in a short time, indeed, the accident, if not forgotten, was lightly spoken of. It was so common for such things to happen that, when over, they were looked upon with indifference, especially when they had no fatal termination. But there were those upon whom the scenes through which they had passed wrought effects that were never afterwards effaced. For instance, the two pitmen, Freeman and Logan, were confirmed in faith and love towards their God and Saviour by the experience they had had of divine mercy and "grace to help in time of need," and of the power of religion to diffuse peace, and happiness, and "joy in believing" in the darkest dispensations of providence, and in the most desperate straits; while their rescue from death, when death seemed so near and certain, encouraged them to put their trust in God with more unshaken firmness in all time to come. They could say and sing, what was always afterwards a favourite hymn with them:—

"Of His deliverance we will boast,
Till all who are distressed
From our example comfort take,
And charm their fears to rest."

EDITORIAL POSTSCRIPT.

OUR present Number forms a moral and spiritual panorama, such as was never before offered in the shape of the *Christian Witness*, or of any other cheap, popular magazine. It will supply, for thoughtful men, a feast of facts, figures, and documents, such as is nowhere else to be found in the same compass, and for the same money. That such a panorama may produce its legitimate effect on the minds of our readers, however, they must not rest satisfied with merely cutting the pages, and giving a cursory glance at their contents. The Number requires to be read very slowly—we might say, repeatedly—and with much reflection. It may be profitable to compare things as they now stand, with things as they stood in the days of our grandfathers; and it may be further advisable to compare what has been done, with what still remains: the former will excite gratitude and yield encouragement; the latter will enforce humility and quicken zeal.

This panorama presents the sum and substance of the operations of all the great societies, of the year now closed. It exhibits the reports in epitome; it shows what has actually been done, both at home and abroad, it is at the furthest remove from frothy rhetoric or genuine eloquence; it appeals, not to the fancy, but to the understanding, while everything, rightly apprehended, points to the heart.

At these great gatherings, the chief charm for the young, the vain, and the frivolous,—and not a few of whom better things might be expected,—is the speeches. They are

animated, in the main, by a selfish consideration: they long for excitement. Let the speeches be but amusing and thrilling, and for them the cause of God and the cause of man may take care of itself. To most of these the reports are a weariness. For men of intelligence, judgment, and matured piety, however, the report is the principal thing. Without despising judicious addresses, which may serve most important ends, still, the great thing is the report, the deeds of the year, the successes, the failures, everything affecting the great enterprise, in all its departments. They desire, for the moment, to be conducted to the field of action, and with their own eyes, in effect, to survey the whole of the wide domain, both near and far, at home and abroad.

This is the right feeling, and, accordingly, we have, in the present Number, endeavoured to provide for its abundant exercise.

The panorama set forth in the present Number will serve as a test of spiritual condition. To those "who have a name to live, and are dead," it will have few charms. To those who walk by faith, who view redemption as a fact, and eternity as a reality, it will possess an importance not to be expressed. As men grow in grace, they will come to view everything as Christ views it. In His mind, His church, His kingdom, is the chief object of consideration. To that, everything in nature and in providence is subordinated. It is the end; all beside, the means. To the believer, then, the first concern on earth is his own salvation, and then the salvation of relatives, neighbours, fellow-citizens, and the whole human race!

Essays.

THE NEW ENGLAND CHURCHES. HISTORY AND LESSONS.—No. II.

BY JOHN CAMPBELL, D.D.

THE restoration of the English monarchy in 1660 was a grievous event for Puritanism in the colonies, as well as at home; and the result was speedily to turn the stream of emigration back to New England, which, during the Protectorate of Cromwell, had flowed the other way, and, in consequence, church extension received a fresh impulse. Dr. Clark tells us that, in Massachusetts, twelve Congregational churches were added, during the first ten years, to the forty-six previously planted. The number may seem small, but the agency was limited, and so was the population. The third church in Boston, now known as the Old South Church, seceded in 1669, on account of the call and settlement of the Rev. John Davenport. A majority of the first church had taken objections to the action of the synod of 1662, in regard to the Half-way Covenant, so called, and hence the separation which ultimately formed a highly important chapter in the controversy which, for many years, agitated all the churches of New England. So high did the strife run, that there was actually "an imprisoning of parties, and great disturbance." According to the testimony of Wisner the historian, the new view for a time throughout the colony achieved a public and final triumph—a triumph to be regretted, as involving the consummation of a wide and pernicious departure from the primitive discipline of the New England churches.

Up to this time the Pilgrim Fathers had but an imperfect knowledge of the true spiritual character of the church of Christ, which was fraught with manifold mischief. This resulted, however, not from efforts to unite church and State, but from the neglecting of suitable and seasonable efforts to prevent it. We have already seen how the State of Massachusetts sprung from the

Church, not the Church from the State, exercising its functions chiefly for the benefit of the Church, according to the original end and aim of its being. The free men, at first, were all members of the Church; governors and magistrates were taken from among the pillars of the several fellowships, and their chief advisers were the ministers of the Gospel, who, in fact, at that time, were rulers, both in Church and State. According to Mr. Hubbard, the historian of New England, "Such was the authority they, especially Mr. Cotton, had in the hearts of the people, that whatever they delivered in the pulpit was soon put into an order of court, if of a civil, and set up as a practice in the church, if of an ecclesiastical concernment." The theory of Church and State was, therefore, so far completely carried out. In fact, the civil power, during those days, was only a convenient arrangement whereby a company of intelligent and devout people, grouped into a number of affiliated churches, were working out a grand religious problem. They themselves so understood it, and their acts ought to be interpreted in that view. This relation of the State to the Church, however, was upheld long after the circumstances from which it originated had passed away, or were materially changed, and here was the grand mistake. The infant State, all the while gradually approaching the condition and capabilities of manhood, should have been permitted to enter on its full untrammelled freedom, and invested with civil functions alone, while those which were purely religious and ecclesiastical should have remained exclusively with the Church. It was the fault of the Church that it was not so, and the cost of the error has been very serious. The character of the civil magistracy in New England was such,

at the outset, as to render the union apparently safe; but, by degrees, a new class of men arose, not possessing the spiritual qualifications which were necessary. Let us hear Dr. Clark:—

“The period now under review is memorable for a warm and wide-spread controversy on the relations and responsibilities of baptized children, which resulted in the calling of a synod, and the inauguration of a new style of church-membership, grounded on what has been significantly termed the ‘Half-way Covenant.’ This innovation, so far at least as respects the Massachusetts churches, came in through a pious desire to promote the spiritual welfare of their children. But its disastrous results, sweeping through successive generations like a constitutional malady in the human system, admonish us that innovations in religious things should have some better basis than pious intentions.

“It has been already remarked, in describing the origin of the Hadley church in 1659, that the controversy began in Connecticut. From ‘Trumbull’s History,’ (Vol. i., pp. 297–99) it would seem that civil and political considerations entered somewhat largely into the merits of the question there; and that, through a desire to obtain ‘the honours and privileges of church-members,’ a considerable ‘party were for admitting all persons of a regular life to a full communion in the churches, upon their making a profession of the Christian religion, without any inquiry with respect to a change of heart.’ This, however, was by no means the state of feeling in Massachusetts at the outset; nor did it predominate in Connecticut. The prevailing idea in both colonies was such as a Puritan grandfather might be supposed to have, whose children, baptized in infancy, had become parents themselves, and, remaining in an unconverted state, could not bring forward their children for baptism. To such a Puritan, such children were little better off than respectable pagans,—‘being aliens from the commonwealth of Israel, and stran-

gers from the covenants of promise.’ Still, the bulk of that third generation were outwardly correct and serious-minded; though they could give no such account of their regeneration as would embolden them to come to the Lord’s table, or entitle them to do so if they would. ‘Wherefore,’ says Cotton Mather, in summing up the reasonings of that day (Mag., B. V., part iii., sec. 1), ‘for our churches now to make no ecclesiastical difference between these hopeful candidates for those our further mysteries, and pagans who might happen to hear the word of God in our assemblies, was judged a most unwarrantable strictness, which would quickly abandon the biggest part of our country unto heathenism. And on the other side, it was feared, that if all such as had not yet exposed themselves by censurable scandals found upon them, should be admitted unto all the privileges in our churches, a worldly part of mankind might, before we are aware, carry all things into such a course of proceedings, as would be very disagreeable unto the kingdom of heaven.’ This appears to be a comprehensive and truthful view of the real dilemma into which they had come, and which they, strangely enough, thought they should exactly meet by instituting a sort of half membership, for the benefit of these half Christians.

“The steps through which they reached this conclusion were taken on this wise. The Connecticut ministers who favoured the measure, perceiving that ‘many of their people were very scrupulous about any innovation,’ looked to the magistrates, who, after correspondence with their brother magistrates in Massachusetts, prepared twenty-one questions on the subject, and then ‘mutually called together sundry of the ablest ministers of each colony,’ to consider them. They met at Boston in June, 1657. The result of their discussions did not get before the public in a printed form till 1659. It then came forth under the title of ‘A Disputation concerning Church-members and their

Children,' in which this ground was taken: 'It is the duty of infants who confederate in their parents, when grown up unto years of discretion, though not yet fit for the Lord's Supper, to own the covenant they made with their parents, by entering therein into in their own persons; and it is the duty of the church to call upon them for the performance thereof; and if, being called upon, they shall refuse the performance of this great duty, or otherwise do continue scandalous, they are liable to be censured for the same by the church. And in case they understand the grounds of religion, and are not scandalous, and solemnly own the covenant in their own persons, wherein they give up both themselves and their children unto the Lord, and desire baptism for them, we see not sufficient cause to deny baptism unto their children.'" (Hubbard, p. 566.)

At this time of day, Christian men will read the foregoing with amazement; but things still more remarkable are yet to come. Those who favoured the new theory began, at length, to put it into regular practice; although many churches, and some of the more influential ministers, strongly resisted. Even Cotton Mather himself, unhappily a zealous apologist for the innovation, says, "It met such opposition as could not be encountered with anything less than a synod of elders and messengers from all the churches in the Massachusetts colony." Accordingly, the renowned synod of 1662 was convened, with a view to defend truth and to resist error; but the result was the very reverse. "The conclusion of the previous assembly, with slight modifications, making it still more binding, was actually adopted by a majority of more than seven to one!" The thing is now all but incredible. Such is the haze which, at times, comes over the minds of communities and of nations, that black becomes white and white black in their eyes. Without anything sinister in their motives, they do things which

comport neither with reason, nor with Scripture. Majorities are, therefore, frequently in the wrong, and minorities remain the depository of truth, which they preserve till the hour appointed for its restoration to its rightful place, from which it has been thoughtlessly and culpably driven. Although, in this case, one had to make war against seven, that one was not discouraged. They who have truth have God upon their side, and the question of truth is to be determined by His holy word, under the illuminating influence of His good Spirit. So far from being vanquished, the minority buckled on their armour afresh, resolved never to submit to so serious a departure from the truth. President Chancey, of Harvard College, came out against the innovation in his valuable work, which received a reply from Mr. Allin, who zealously espoused the other side. This controversy in the press was followed by secessions in the churches, of those determined to be no parties to error which they deemed fatal to the best interests of religion. Let us hear Dr. Clark:—

"In reviewing the process through which this disastrous measure was introduced, one is surprised at the utter powerlessness of what seems to us the invincible arguments brought against it, and the easy conviction which seemingly trivial and irrelevant considerations produced in its favour. In the preface to Mr. Davenport's pamphlet, the writer says:—'The synod did acknowledge that there ought to be true saving faith in the parent, or else the child ought not to be baptized. We entreated and urged, again and again, that this, which they themselves acknowledged was a principle of truth, might be set down for a conclusion, and then we should all agree. But those reverend persons would not consent to this.' And in the disputations of the previous assembly of 1657, it seems to us very much like reasoning in a circle, or rather in an ellipse, to maintain that the 'children of confederate parents are members of the church with them,—

else no child could be baptized;' and then, in the next breath, to claim the rank of church-membership for these children's children, on the ground that their unconverted parents had been baptized!

"From a pile of old pamphlets ('the spoils of time,' which the Congregational Library Association has rescued from oblivion) now lying on the table where this sketch is written, an irresistible impression is derived that our fathers, just then, were leaning backwards toward certain old notions which their fathers had renounced; and which renunciation was a part of their Puritanism. At any rate, the language which some of them employ, as now understood, teaches the doctrine of hereditary holiness with nearly as much exactitude as another formula of theirs teaches original sin. Sentences might be picked out, which one could translate almost literally into the Latin of Augustine's '*credit in altero, qui peccavit in altero*'—he who sinned in or through another, believed through another. The advocates of the Half-way Covenant, or synodists, as they were called, say that 'the children of church-members have membership by birth.' To this the anti-synodist replies, that no such 'meer members' can claim right to baptism for their children, inasmuch as they are not 'believing members.' But the synodist parries this stroke by interposing the 'solemn covenant' which they are to 'own,' and the 'doctrine of faith' to which they must give their understanding 'assent,' and then asks how persons 'thus qualified,' can be accounted 'meer members;' to which the other responds, that if they are anything more, if they are real believers, and on that ground may claim baptism for their children, 'why not also admit them to the Lord's table?' In answer to this most rational question, nothing is found in these pamphlets which would satisfy anybody in our day. And yet the new measure gained ground continually; insomuch that Mr. Mitchel, of Cambridge, writing

to Increase Mather in 1667, tells him, 'You stand almost alone, while you are against the baptizing of such as are described in our fifth proposition,' and adds in conclusion, 'I am not without hope that we may be yet of one mind before we die,'—a hope which was soon to be realized."

Dr. Clark takes a very charitable view of the erring portion of the fathers. The state of things which had now originated in the union of Church and State drove them to one of three courses: first, to enlarge the civil franchise by extending the rights of citizenship beyond church-members; second, to let down the terms of communion so as to admit the unregenerate to the fellowship of saints; third, to constitute an intermediate condition, which should confer upon the occupant so much of church-membership as would bring him fairly within the State, and so little as would leave him short of full communion in the Church. The first of these expedients would have disjoined the Church and State as we now see them, and might have been adopted long before with unspeakable advantage to both; but this plan did not comport with the idea which our fathers then had of a Christian commonwealth. The second was substantially the plan adopted by the English Episcopalians and Scotch Presbyterians,—differing somewhat in the theory, but agreeing in the practice, of admitting to communion such as had been baptized in infancy, if they desired it on reaching the age of manhood, provided they were outwardly correct, and could say "the catechism." But this would be to surrender a point which our fathers deemed of vital moment as a condition of full church-membership; namely, satisfactory evidence of regeneration. By adopting the third plan—the Half-way Covenant—they seem to have fully believed that they were conserving alike the purity of the Church and the Christianity of the State, besides conferring privileges of a priceless value, both civil and religious, on the rising race. These several lines

of argument, all meeting on the one great question about the "enlargement of baptism," perhaps we ought not to wonder that converts to the synod's doctrine were so easily made.

In 1679, a most important arrangement makes its appearance, called the Reforming Synod, a name which sufficiently expresses its object. We learn from the histories of the period, that there had been a very rapid decay of godliness, and that things became worse and worse till the year 1680, when but a few of the first generation remained. We are here strongly reminded of the account given in Holy Writ concerning the first and second generations of the children of Israel. We are told, that things went well during "all the days of Joshua, and the elders who outlived Joshua;" but that a new order of things arose, in which primitive principles were ignored, and when primitive character disappeared. The analogy is very remarkable, but it has held in all analogous circumstances. It is proper to say, that a portion of the ministers did their duty in a spirit worthy of their history. Mr. Stoughton, in preaching an "election sermon,"—that is, a sermon previous to the State elections,—in 1660, thus addressed the governor and his associates:—

"How is New England in danger this day to be lost, even in New England! To be buried in its own ruins! How is the good grain diminished, and the chaff increased! How is our wine mixed with water! What coolings and abatements are there to be charged upon us in the things that are good, and what have been our glory! We have abated in our esteem of ordinances, in our hungering and thirsting after the rich provisions of the house of God; in our good stomachs to all that which is set before us upon the table of the Gospel. Ah, how doth the unsoundness, the rottenness, and hypocrisy of too many amongst us make itself known, as it was with Joash after the death of Jehoiadah!"

Mr. Walley, on a similar occasion

the next year, thus expressed himself:—

"Are we not this day making graves for all our blessings and comforts? Have we not reason to expect that ere long our mourners will go up and down, and say, 'How is New England fallen?' The land that was a land of holiness, hath lost her holiness! that was a land of righteousness, hath lost her righteousness! that was a land of peace, hath lost her peace! that was a land of liberty, is now in sore bondage!"

Dr. Clark presents the following:—

"Contemporaneously with these signs of spiritual declension, there was experienced also a series of temporal calamities. 'Consuming disasters befel the labours of the husbandman; losses at sea were uncommonly numerous; desolating fires wasted the chief seats of trade; a dreadful pestilence raged through the colony; and in the political horizon, a cloud was gathering of most portentous aspect.'—(Wisner's Hist. Q. S., chap. xv.) These calamities were associated, in all pious minds, with religious backsliding, and from every pulpit came the weekly summons to repentance and reformation. At length, by the entreaties of ministers, 'the General Court of the Massachusetts colony were prevailed withal,' says Cotton Mather, 'to call upon the churches, that they would send their elders and other messengers to meet in a synod, for the solemn discussion of these two questions: What are the provoking evils of New England? and What is to be done, that so those evils may be reformed?'—(Mag., Book V., part iv., sec. 3.) The call was responded to by nearly all the churches, though not a few of them, in the true spirit of Congregationalism, coupled with their vote of compliance a proviso, of like import to the one found in the records of the Old South Church, Boston, that 'whatever is there determined, we look upon and judge to be no further binding to us than the light of God's word is thereby cleared to our consciences.' A general fast was kept, as a suitable

preparative for the meeting, and the entire business of the first day, after the choice of two moderators and a scribe, partook of the same character. 'Several days' were spent 'in discoursing upon the two grand questions laid before them, with utmost liberty granted unto every person to express his thoughts thereupon.' A committee then drew up the result, which, after being read twice, and 'each paragraph distinctly weighed,' was unanimously adopted.

"As this 'Result,' taken in both its parts, is no doubt a true daguerreotype of New England character at that time, and enables us to measure its divergency from the primitive line of life, the heads of it are here inserted. The 'provoking evils' brought to light are these thirteen:—1. A great and visible decay of the power of godliness amongst many professors. 2. Abounding pride, as developed through a spirit of insubordination and strife. 3. Neglect of baptized persons to qualify themselves for 'church communion.' 4. Profaneness, of which these two specifications are given, namely, 'imprecations in ordinary discourse,' and 'irreverent behaviour in the solemn worship of God,' such as, 'for men (though not necessitated thereunto by any infirmity) to sit in prayer-time, and to give way to their own sloth and sleepiness, when they should be serving God with attention and intention, under the solemn dispensation of His ordinances.' 5. Sabbath-breaking, by 'unsuitable discourses,' 'walking abroad,' and by not being sufficiently careful 'so to despatch their worldly business, that they may be free and fit for the duties of the Lord's day.' 6. Remissness in parental government and family religion, 'many families not praying to God constantly, morning and evening.' 7. 'Inordinate passions,' manifested in 'sinful heats and hatreds,' reproachful language, and 'frequent lawsuits.' 8. Intemperance. 9. 'Promise-breaking.' 10. 'Inordinate affection unto the world.' 11. 'Incorrigibleness under judgments.' 12. Selfishness, as distinguished from public

enterprise. And 13. A persistent disregard of the Gospel summons to repentance and reformation. In answer to the second question, 'What is to be done?' the synod recommend that 'all who are in place above others, do as to themselves and families become every way exemplary; that 'the faith and order of the Gospel, according to what is in Scripture expressed in the platform of discipline,' be re-affirmed by the present generation; that more care be observed in exacting 'a personal and public profession of faith and repentance' from those who are admitted to the Lord's table; as also a closer watch over the deportment of communicants and their children; that 'the utmost endeavours should be used in order unto a full supply of officers in the churches, according to Christ's institution;' that the ministry have a better support, and be more promptly paid; that legal measures be taken to suppress intemperance by looking sharply after 'houses of public entertainment,' and that 'inhabitants (that is, residents, not travellers) be prohibited drinking in such houses;' that there be a 'solemn and explicit renewal of covenant' in all the churches; that in doing this, 'the sins of the times should be engaged against,' and reformation pledged; that 'the college, and all other schools of learning in every place, be duly inspected and encouraged;' and, finally, 'inasmuch as all outward means will be ineffectual, except the Lord pour down His Spirit from on high,' it is earnestly recommended 'to cry mightily unto God,' for such an effusion of the Spirit."

The degeneracy here set forth is allowed on all hands, whatever diversity of sentiment may have obtained as to its cause. Some viewed it as the result of divine sovereignty; others found the cause in defective teaching; but the wiser portion considered it, according to Dr. Clark, "as the first instalment of the evil consequences of the Half-way Covenant." The Reforming Synod was instrumental of a great revival, and very extended good is

reported to have flowed from its operations.

The decade which we are now closing at 1680, is, according to Dr. Clark, noticeable for several things:—

“The marriage ceremony, which, for fifty years, was invariably performed by a civil magistrate, began now to pass into the hands of the clergy; though it was still held to be a civil rite, and not a sacrament.

“To avoid what seemed to them a relic of heathenism, our fathers early adopted the custom of expressing dates by the number (not the name) of the month, and day of the week. Instead of writing ‘May 15th, 1680,’ they inserted ‘3, 15, 1680,’—counting the months from March, with which the year then began. From the restoration of Charles II., this way of dating gradually gave place to that now in use. But the first day of the week was still called ‘Lord’s day,’ or ‘Sabbath,’ and never Sunday.

“The distinction between pastor and teacher in the ministerial office had nearly faded out; as had the custom, also nearly ceased, of having two ministers over the same church, except where an aged or infirm pastor required a colleague.

“The office of ruling elder, too, had become obsolete, or nearly so; partly from lack of evidence that Christ had ever instituted such an office, and partly from the difficulty of finding suitable persons to fill it. Neither John Cotton, in his ‘Way of the Churches,’ nor Cotton Mather, in his ‘Ratio Discipline,’ assigns any functions to the ruling elder, which are not implied in those conferred on the pastor or deacon. To justify its continuance, our fathers had apparently sought to magnify the office by giving prominence to its disciplinary power; which only served to hasten its decline by subjecting it to odium.”

BIOGRAPHY.

It has been remarked by a world-renowned author, that there are more human lives worthy of being written than there are persons competent to

write them. The observation is true. For the history of the humblest individual, if carefully examined, would be found to contain much that is instructive and interesting to a thoughtful mind. No matter how mean the lot, no matter how slender the attainments, no matter how impotent the influence of any human being, his life, if truthfully recorded, would furnish abundant food for thought. It would teach many valuable lessons; it would point out many dangers; it would develop many of the profoundest, as well as many of the most obvious principles, which connect themselves with human nature and human life. It would illustrate the operations of divine providence, and show strikingly how the great God is every moment interfering in the minutest of human affairs. It would set forth the influence of various extrinsic agencies upon the character and destiny of man. In these several ways it would indicate the moral forces which should be allowed to control human conduct. It would impress upon our minds, too, the truth that the lowliest of our fellow-creatures is far above utter contempt, and that a life may be affluent in value and interest without necessarily being conspicuous.

It has been too much the fashion to consider a life instructive and interesting in proportion to the figure which the subject of it has made in the world. Men care not to hear of the thoughts, and feelings, and doings of the obscure, the poor, the illiterate, and the uninfluential. They deem their time wasted in listening to such things. They think there is nothing in them that is calculated to promote their own advancement in any important sense. But this is a mistake. We may learn as much, perhaps, from the humble as from the exalted. For all human beings are essentially alike, and the agencies which surround and influence them are reducible to a very few classes. Probably the histories of those who occupy a medium position in the social scale are the most valuable, as they are inclusive

of the largest share of those influences which bear upon human character, whether for good or evil.

The lives of very good men and very bad men are peculiarly impressive and enlightening. The former show us how we may become virtuous and happy, the latter how we may grow wicked and miserable. The histories of the vicious and criminal should not, however, be too greatly multiplied nor too much read. A moral infection pervades them which is but too readily absorbed by the human heart, possessing as it does an unhappy affinity for the effluvia of empoisoned natures. It might be well to visit a hospital, and behold in the various loathsome diseases which would present themselves to view the sad effects of vice, but it would be needful at the same time to take heed to the danger of carrying away a fatal contagion. There are more records of bad lives than we are aware. Novels, for the most part, are but the biographies of depraved men and women; and therefore it is not to be wondered that their large and indiscriminate perusal is so blighting in its influence upon the plastic characters of the young. The contemplation of vice is dangerous, for it is apt to lead to the love of vice. At any rate it is likely to blunt the moral susceptibilities, and lessen the repugnance with which everything vicious should be regarded. So also the contemplation of virtue tends to elevate the tone of the character, to assimilate us to the good, and inspire us with earnest longings after high moral excellence.

The moral and religious aspects of human character and life are the most important in which they can be regarded. Hence religious biography is of peculiar value. It constitutes a most important department of literature, and one with which readers would do well to make themselves more familiar. Recently the press of this country has presented to the reading public the biographies of two eminently pious and useful women, Hannah More and Mrs. Joanna

Bethune. No young lady, we think, can read them without being made better, or at least inspired with a desire of becoming so. And were books of this class to take the place of works of fiction in the libraries of all our young women, society would soon experience a healthful change.

The English language, we are happy to say, is not poor in good biographies of good men and good women. No one should complain of a dearth of books of this kind while he has not read those which his mother-tongue affords. We hope, at the same time, that in a future era, when human beings become much better than they are now, and when biographers become better also, large and valuable accessions will be made to our biographical literature.

The most important life to any human being is his own life. That life he is writing out day by day. He is not recording it with pen and ink, on paper. He is inscribing it with more potent instruments and on more enduring materials. He is tracing it by his words, and deeds, and thoughts, on his own soul and the souls of others. His history and character are being thus engraven with an everlasting permanency, and with a mighty force, on immortal spirits. He may not be able to read this history now. But the time is coming, doubtless, when he will be able to read it all, to his eternal joy or sorrow.

How solemn is the truth that every child of Adam is making history and writing it! And how solemn the thought that that biography of himself, of which he is constantly forming the materials, and preparing the record, is to determine his future and eternal condition, for weal or woe! How momentously important a thing it is that we should take heed to the life-history that we are evermore fabricating! How almost awful is the idea of the influence of those impressions that we are daily stamping on deathless minds!

Theology.

THE LORD JESUS CHRIST AS RECONCILER.

"We joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—ROM. v. 11.

In a former paper we contemplated the Lord Jesus Christ in His official character of the Redeemer of men. The subject of the present paper will be the grand result of His redemptive sufferings in the reconciliation of His people to God.

Before proceeding further, it will be necessary to call our reader's attention to the proper meaning of a term employed in the passage above quoted. We have two theological terms which are often used interchangeably, but which really mean different things. These are, *expiation* and *atonement*. The former includes all that the Lord Jesus Christ endured in effecting man's ransom from the penalties of a broken law. All the sufferings, physical and moral, of Gethsemane and Calvary are properly designated expiatory; since these were the sufferings endured by the Redeemer in effecting redemption. But the word *atonement*, properly used, refers to the results effected, rather than the means by which they were effected. The Greek word, rendered *atonement* in the passage at the beginning of this article, is *katalagee* (κατάλλαγη). Its proper meaning is reconciliation, atonement. The verb from which it is derived means, to change towards anyone; i.e., to become reconciled to. It is not a mutual change, otherwise the word *dialagee* (διαλλαγη) would have been employed. The change, or reconciliation, is in man towards God, not in God towards man, and not in man and God. "God is reconciling the world to himself, not imputing their trespasses unto them." It is in this sense of atonement, or reconciliation, that the word atonement will be employed in the present article.

God and man are at variance, and have been ever since man's fall. In regard to some of the race, however, it

is practically true that an atonement has been produced, a reconciliation has been effected, and they have "peace with God through our Lord Jesus Christ."

Three points will occupy our attention in this paper:—

WHAT IT IS THAT HAS KEPT GOD AND MAN APART.

IN WHAT RESPECTS AN ATONEMENT HAS BEEN MADE; and,

BY WHAT MEANS AND IN WHAT MANNER THAT ATONEMENT HAS BEEN EFFECTED.

What it is that has kept God and man apart.

The root of all is, disobedience on man's part to God's commands, and rebellion against His just requirements. God, as man's Creator, had a just claim to the homage of his heart and the service of all his powers. For God's glory he is and was created. The law which his Maker gave to be the rule of his conduct was in every respect a most just one, a most reasonable one, and a most salutary one. In perfect obedience to its every requirement was to be found man's perfect happiness. God had so constituted him that his obedience and happiness were indissolubly connected. To the law which his Maker gave him as the rule of his conduct, a fearful penalty for disobedience was attached. Disobedience would be followed by utter ruin; and in addition would be visited by His eternal displeasure and punishment. This penalty the All-wise Creator saw needful to make known, in order to strengthen man's purpose of obedience. But in an evil hour he fell. He broke this beneficent law, with the keeping of which was involved his own welfare. He incurred the fearful penalty. His heart became estranged from God. His understanding became darkened. Con-

science called forth an embryo hell within him, while a more fearful one awaited him in eternity. Having wronged and injured his sovereign and benefactor, so far as a creature can be said to do so, by a natural process of mind he began to hate the Being he had formerly loved. Fear speedily followed consciousness of wrong doing; and fear and want of love combined to produce a speedy misunderstanding of all things pertaining to God and His government. Man misunderstood God's character, thinking Him altogether such an one as himself. Imputing to his Maker similar thoughts, feelings, motives, and desires, to those which actuated his own conduct, his views of God's character became not only distorted, but diametrically opposed to truth. He misunderstood God's commands, thinking them arbitrary and unjust. That which in his state of innocence man deemed wise and good, when seen through the perverted medium of alienated affection, appeared tyrannical and cruel. He misunderstood God's acts. The discipline which was introduced into the government of the Mediator, and which was designed to bring back man from his wanderings by causing him to see and feel that it is a bitter thing to sin against God—that discipline was regarded as the offspring of unkindness. He misunderstood God's feelings towards himself. God proclaimed His love, His pity, His compassion, His tenderness towards His rebellious creature, and that all His acts were dictated by love to him. Man, in consequence of the perverted medium through which he viewed all the acts of his Maker, saw no love, no pity, no compassion in any of them. He was ready to attribute all these acts to any and every other motive rather than love to himself.

The result of all this was deadly opposition to God. Opposition to His laws, opposition to His government, opposition to everything belonging to Him. God's plans and purposes in regard to himself and his fellow-beings,

crossed his own at almost every point. The result was continued conflict, although hopeless of success on man's side. Such were the things which kept God and man apart. One of the great effects designed by the mediation of the Lord Jesus Christ was to produce a reconciliation on man's part towards God. This leads to the second point named for consideration:—

In what respects an atonement has been made.

In regard to a large portion of the human race this estrangement continues. They are not at one with God, are not reconciled to Him, but still arrayed in deadly opposition. This is true of all those who have never heard the Gospel of the grace of God. Four-fifths of the whole human race are in this state of ignorance. They know God only as He is revealed in nature. And they fear and hate the power they cannot control nor defy. Of those who have heard the Gospel, a large proportion reject its precious blessings. "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." As a veil was interposed between the radiant face of Moses and the people, so a veil is interposed, by Satan, between the radiant glories of the Gospel of redemption and the souls for whom it was designed. That veil consists of "the things which perish," the things of the present world, its pleasures, its riches, its honours. By means of these the great enemy of souls successfully veils the glories of the Gospel from men's eyes. And the estrangement between themselves and God consequently continues.

In regard to a few, a few compared with the great multitude who have had the news of salvation sounded in their ears, it is true that a reconciliation has taken place. They have been led to see themselves and God in something like the true relations they sustain to each other. Each individual of this relatively small number has been led to see him-

self as wholly in the wrong ; as a sinner, a very great sinner against God. Under the influence of this perception he has been led to acknowledge his guilt, to make the confession from the depths of his heart, "I have sinned against heaven and before thee, and am no more worthy to be called thy son." He has ceased his opposition to God ; he has been led to yield his will to God's, and to say, though tremblingly, "Not my will but thine be done." He has been fully and freely forgiven by the God against whom he had sinned. Yea, more, he has been received back to favour, has been adopted into the family of God, made an heir of God and a joint-heir with Christ. And now the peace of God rules in his heart. He is no longer at variance with God. An atonement has been effected, perfect in its character, although incomplete in its full application, owing to the corruptions still remaining in man's heart. This atonement consists in the sinner giving up his own will and taking God's will as his. He has become reconciled to God. The whole change has been wrought in himself. There has been no change on God's part. The reconciliation is of man to God, not of God to man. Owing to this change in man, God and man are now one in their views of *God's law*. Man pronounces it "holy, just, and good." God so esteems it. They are one in their views of *God's character*. As revealed in His holy word, God's character is the exact counterpart of His law. So man now sees it. The view of God's character, so far as man can know it, wins his most exalted admiration. He sees it in the person of Jesus Christ, and declares that He is "the chief among ten thousand, and the one altogether lovely." God and man are now one in their views of *God's acts*. Man now perceives that God is perfectly just in His ways. He unites with the unsinning hosts of the heavenly world in ascriptions of absolute and perfect holiness to all His acts, "Just and true are thy ways, thou King of Saints." Finally,

God and man are one in their views of *God's feelings*. The reconciled sinner now clearly sees and feels that all God's dealings with himself and with the whole race of man are dictated by love. Mercy, kindness, pity, compassion, justice, all united and culminating in the gift of the Lord Jesus Christ, are the attributes which he sees everywhere displayed. And with adoring wonder he proclaims: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The last point we have proposed to ourselves to consider in this paper is:—*By what means and in what manner this atonement has been effected.*

Here we have the *work* of the mediating Redeemer brought distinctly before us. He is the reconciler. To Him, and to Him alone, are we indebted for this changed state of some of the human race.

In effecting this atonement two things had to be done. One was, *to make it possible for God to show mercy to the sinner*. God sustains a twofold relation to man—rectoral and paternal. How can the feelings of the Father towards an erring child be displayed, without affecting injuriously His position as ruler? The law must be fully satisfied. How can that be done? The Mediator places himself in man's stead. Man has, so to speak, a second probation in the second Adam. This time the law is fully and perfectly obeyed. The new federal Head obeys for Himself and His posterity, just as the former disobeyed for himself and his posterity. Having thus honoured the law by a perfect obedience, and satisfied fully its claims in that respect, the mediating Redeemer next endures its penalty on behalf of the sinner. He became "a sin-offering who knew no sin, that we might be made the righteousness of God in Him." This was the work of expiation, sometimes loosely called the work of atonement, and which constituted the subject of a previous paper. In both aspects of His work, that of obedience and the enduring of

the penalty, the law is perfectly satisfied, and the sinner is handed over by divine justice to the hands of his Ransomer to do with him as He pleases.

The work of atonement, however, was as yet but partially accomplished. A foundation, so to speak, had been laid upon which the desired superstructure might be erected. A second thing necessary to be accomplished was to *bring back man's alienated affections to God*. How can this be accomplished, without doing violence to man's freedom of choice and will? Here we have the most wonderful part, perhaps, of the Reconciler's work. The perfection of God's character, as revealed to man in Paradise, was not sufficient to deter him from sin. What exhibition of it shall be sufficient to win back a heart now set against his Maker, and stained by sin? If that heart is reached at all, if it is to be subdued and melted, it must be by some exhibition of God's character other than that displayed to man in his state of innocency. It is here that the sufferings of the divine Redeemer are exhibited to us in their twofold efficacy. They satisfied divine justice and they reach the sinner's heart. There is nothing that can so affect the heart as an exhibition of love. But love's own chosen way of manifesting itself is through self-sacrifice and suffering. The sinner sees the love of the Lord Jesus Christ as manifested in His life of suffering and His death of shame. The Holy Spirit brings home this truth of the love of Christ to the sinner's heart by evidences which cannot be resisted. In the cross is found irrefutable evidence of self-sacrificing love. "Greater love hath no man than this, that a man lay down his life for his friends." "But God commendeth His love towards us in that while we were enemies in due time Christ died for us." Love, if awakened at all, must be awakened by love. Here is that exhibition of self-sacrificing love which wins the heart. "We love Him because He first loved us." Love, if called forth at all, must fasten itself around the being

calling it forth by self-sacrificing devotion. Hence, if the sinner's love be called forth, it will fasten itself around the suffering Redeemer. But He, being God as well as man, the heart loving Him does love God. Drawing the sinner's affections to Himself is bringing them back to God. Thus the atonement is fully effected through the love, obedience, sufferings, and death of the Lord Jesus Christ. "Thanks be unto God for His unspeakable gift." The author of the "Philosophy of the Plan of Salvation," thus illustrates this part of our present subject:—"The plan of salvation is likened to a vine which has fallen down from the boughs of an oak. It lies prone upon the ground, it crawls in the dust, and all its tendrils and claspers, which were formed to hold it in the lofty place from which it has fallen, are twined around the weed and the bramble, and having no strength to raise itself, it lies fruitless and corrupting, tied down to the base things of earth. Now, how shall the vine arise from its fallen condition? But one way is possible for the vine to rise again to the place from whence it had fallen. The bough of the lofty oak must be let down, or some communication must be formed connected with the top of the oak, and at the same time with the earth. Then, when the bough of the oak was let down to the place where the vine lay, its tender claspers might fasten upon it, and, thus supported, it might raise itself up, and bloom and bear fruit again in the lofty place from whence it fell. So with man; his affections had fallen from God and were fastened to the base things of earth. Jesus Christ came down, and by His humanity stood upon the earth, and by His divinity raised His hands and united himself with the Deity of the Everlasting Father; thus the fallen affections of man may fasten upon Him, and twine around Him, until they ascend again to the bosom of the Godhead, from whence they fell."* G. W. M. A.

* "Philosophy of Salvation," pp. 149, 150, Rel. Tr. Soc. Edit.

THE GREAT DESIGN OF THE LORD'S SUPPER.

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."—1 Cor. xi. 26.

THE Gospel is singularly free from emblems and figures—as free as the law was encumbered. Yet both were, doubtless, best adapted to answer the ends intended. Now, the very presence of a symbol serves to awaken inquiry, and leads the mind to seek its meaning. Christianity is not without these, though they are few in number and easily understood. One of these is the Lord's Supper, instituted by Christ before He suffered, enjoined upon His disciples and also upon all believers to the end of time. After its institution, it is taken for granted that His children will observe it until He come. That every disciple should be at his Lord's table, is evidently a settled principle in the family of grace; so that it is clear that those who absent themselves run in the very face of their Saviour's command and expectation. This command is so strongly enforced, that we are reminded of its importance and value—convinced, as we well may, that there must be something of great concern in whatever our Lord enforces so earnestly. So we find this appointment to be as significant and impressive as it is singular and simple. It is, and ever must be, either the most unmeaning of all services, or the one which gathers to itself the most important and precious significance. We earnestly and gladly regard it as the latter. We do so, because it embodies and teaches *the great truth of Christ's sacrifice*, "Ye do show the Lord's DEATH."

This feast celebrates chiefly death, the death of One who lives again. A feast to celebrate death! How contradictory this sounds; yet it is not really so—cannot be. If innumerable blessings were to flow to a people through the willing surrender of One to death for them, would it not be natural and grateful for them to remember and celebrate

that death? This is precisely the case with the death of Christ. It was a sacrifice—an expiation—which other deaths were not, and could not be. If it was the death of a mere man, of a martyr, why so much said about his death in particular? There is evidently a specialty about it—something infinitely transcending all other deaths that have ever taken place or can take place. Of this death we learn that it was appointed, foretold, and pre-figured—all declaring its solitary grandeur and importance. What is there, then, in His death so peculiar? There is *life*. We know a grain of wheat dies, but lives again, and from that one million of grains may be obtained to give food to all mankind. So Christ *died*, that He might become the *life* of the world. In virtue of that death He could say, "I am the life." There is also *deliverance*. How unlike the death of others! Let the Patriot die, and the heart of the people fails, and their fetters are more firmly riveted. How different in its effects is the death of Jesus. "The Lord hath laid on Him the iniquity of us all"—therefore freeing us. "For the transgression of my people was He stricken;" therefore, *instead* of us. We are *saved* by His death, "reconciled to God by the death of His Son." "Christ died for us;" "Christ died for the ungodly." Innumerable passages of this kind prove that the death of Christ was no ordinary death, but was endured that others might be saved. The sacred writers speak of the Saviour's death in another way, so that its ends might be clearly understood. "He made *peace* by the blood of His cross." "Without shedding of blood is no *remission*." "The blood of Jesus Christ His Son, *cleanseth us from all sin*."

If we have not the great doctrine of sacrifice, of atonement here, what meaning can we attach to words? How can we ever hope to understand the utterances of God? All is dark and unmeaning, and the Gospel is altogether irreconcilable.

But regard it as the great *central*

truth, then how plain and clear everything becomes. It is the key that unlocks all mysteries—the great truth that harmonizes and combines all others. It is found most prominent in the Mosaic economy—gives meaning and weight to the prophecies, and is the very marrow of the Gospel. No wonder, then, that Jesus should be so anxious for His people to keep this great truth before their minds; for if they remember His death, they will remember His life, His character, all He was, and all He did; they will see God's love in Christ, and Christ's love in His death. What a power there is in the remembrance of this!

Does love cool? How that death, showing the mighty flame of Christ's love, tends to increase ours. When faith wavers, it is strengthened when we look at His death, knowing that He could not die in vain. The thought of it tends to warm our love and purify the heart. We also find that at this Supper *everything is fitted to remind us of this great event*. "This bread and this cup." These material things are to remind us of Christ's death as a sacrifice for sin. Nothing could better express this than the broken bread and the poured-out wine. We are reminded of the *painful character* of that death. "Broken for you," "shed for you." How these expressions speak to us of His terrible pains and sufferings. They bear us to Gethsemane and Calvary. There we see *what* and *how* He suffered. That which He bestows, cost Him an unspeakable price.

We may also learn the *voluntary* character of that death. "He *took* bread and the cup." Illustrating the truth He had previously spoken, "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." "He *gave* Himself a ransom for many;" in His power, not in weakness. Thus are the very elements of the Lord's Supper, as they are called, calculated to impress us with the fact and importance of the Saviour's death—

that without shedding of blood is no remission. All this is what the world forgets and disregards—and what even believers might fail to look at, as they ought to do. They cannot remember it too often. Every holy and living remembrance of it must be attended with great benefit to the soul. But we know that Christians in business and labour are in danger of forgetting it; or, at least, do not often make it a subject of special thought, meditation and prayer.

Indeed, how often should we distinctly and specially remember it, amid the many subjects of the Christian ministry? Hence the *necessity* and wisdom of the Lord's Supper, and that this table be not only *regularly*, but *frequently* spread. The primitive Christians felt and acknowledged this in their frequent communings. Once a month was not often enough for them. Every week they met together to celebrate His death. It was, doubtless, felt to be a precious means of grace to their souls, not by any means *distinct* from the Gospel, but a most important part of it.

But a twofold object is presented to us in this divinely appointed Supper. We are to *remember Him* (verse 24), and also to show forth His death.

The first is necessarily included in the second—we cannot declare His death without remembering Him.

"Ye do show the Lord's death till He come." Here He intimates that there must be an *open declaration* before the world of this great truth. Wherever disciples may be, they must meet together, to share the manner, the meaning, and the effects of their Saviour's death. This has been done in every age. It is a dying command, which must be obeyed; one so clear as not to admit any mistake. Thus they meet together, time after time, year after year, having always the same important truth before them. They keep alive among themselves the remembrance of that death which has proved their spiritual life. They dare not, they would not

forget this. And more: every time the bread is broken among them, and the wine poured forth, they furnish a powerful testimony to the world that He did die for the sins of men. This great lesson is taught every time they meet round the table of the Lord. It is held by the church of Christ as a central doctrine, and it is powerfully declared and enforced in this service. And this is to go on until He comes again—the church condemning the world, teaching the world in spite of its wilful ignorance and determination neither to learn nor believe. Then, when He comes, this feast on earth shall cease, and those who have obeyed their Saviour's command shall drink the new wine in their Father's kingdom. Here, then, we see the meaning of this service, which is evidently of divine institution, and perpetual in its obligation.

What valid objection, then, can we bring against it? what good reason are we able to give for neglecting it? None can be as strong as the Saviour's command—none so weighty as His authority. Can we, then, refuse to come to this feast? Think what we declare by not coming to this service?

If we show forth His death when we come, is it not like denying His death, or at least refusing to declare it, when we do not come? What a solemn thing it is to come to take part in this declaration, but though solemn, how delightful and satisfactory to the soul. But how fearful is it to keep away, to deny the Lord Jesus, and to join the world in throwing discredit and contempt upon that death which is the life of the world.

Let us, then, keep the feast—and show by our holy lives that we do it in remembrance of Him, and that we are waiting patiently and holily until He comes.

B— C— W. DARWENT.

ON THE PARABLES.

BY DR. GUTHRIE.

I ONCE saw Moffat, the South African missionary, address a thousand children

—the most formidable congregation, in one sense, before which any speaker could appear. The difficulty, after having aroused their attention, of keeping it awake was increased on that occasion by two things. His address extended beyond an hour, and the time was evening, when sleep is so apt to fall on your eyes; yet there was not a sleeper in the whole house. The sea of young faces was all turned radiant on the orator: he was the centre for two thousand eager eyes; and for more than the time usually occupied by a sermon he held his audience by the ears. It was a great achievement; and how accomplished? In a very simple way. Suiting the action to the word, and drawing on his own observation and experience, he told them stories illustrative of the labours and purposes, of the difficulties and dangers of a missionary's life. In giving this form to an address which was not childish, though suited to children, he dexterously availed himself of one of the strongest and earliest developed principles of our nature. How often have I seen a restless boy, whom neither threats nor bribes could quiet, sit spell-bound by a nursery tale! We can all recollect the time when we sat listening to a mother's or nurse's stories for long hours around the winter hearth. So passes the time with the soldier by his watch-fire; with the sailor on the lonely deep; and so when the day's journey is done, and tents are pitched, and they have had their evening meal, the Bedouin, seated beneath a starry sky on the sands of the silent desert, will spend half the night.

Now, parables are just stories; they are told for instruction through means of entertainment; and when Moffat, by anecdotes and illustrations, sought to win the attention of his hearers, and convey truths into their hearts as the arrow by the help of its feathers goes right to the mark, he was only copying his Master. No addresses recorded in history, common or sacred, have so much of the parable character as our

Lord's. Not dry bones, nor, though skilfully put together, mere naked skeletons, they are clothed with flesh and instinct with life. Man has a three-fold character; he is a being possessed of reason, of affection, and of imagination; he has a head, a heart, and a fancy. And now proving, and now persuading, our Lord's discourses, unlike dry and heavy sermons, along with the strongest arguments, the most pointed and powerful appeals, are full of stories, illustrations, and comparisons; and by this circumstance, by the divinity of His matter, and the blended mildness and majesty of His manner, we explain the fact that Jesus was the Prince of preachers—One whom the common people heard gladly, and who, in the judgment even of His enemies, spake as never man spake.

The suitability of this style of preaching a Gospel intended as well for the learned as for converting the unlettered poor, whose souls are as precious in God's sight as those of philosophers or kings, is obvious; and was well expressed by a humble woman. Comprehending best, and most interested and edified by, those passages of Scripture which present abstract truth under concrete forms, and of which we have examples in such comparisons of our Lord's as these, the kingdom of heaven is like unto a grain of mustard seed, unto a treasure, unto a merchant, unto a householder, unto a king, she said, "I like best the likes of Scripture." These are all parables, a form of speech which our Lord used, indeed, so often and to such an extent, that the evangelists say, "Without a parable spake He not unto them." Occasionally used to conceal for a time the full meaning of the speaker, the chief and common object of a parable is by story to win attention and maintain it; to give plainness and point, and therefore power, to truth. By awakening and gratifying the imagination, the truth finds its way more readily to the heart, and makes a deeper impression on the memory. The story, like a float, keeps it from

sinking; like a nail fastens it in the mind; like the feathers of an arrow makes it strike, and, like the barb, makes it stick.

While parables differ from fables, also a very ancient form of speech and of instruction, in this, among other things, that fables use the fanciful machinery of beasts and birds, and trees, they are allied to proverbs and allegories. They are stories of events that may or may not have happened, but told for the purpose of conveying important truths in a lively and striking manner. They need not be in words; they may be acted; and sometimes men inspired of God have, instead of telling, acted with dramatic power. "Go," said the Lord to Jeremiah, "and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of the son of Hinnom, and proclaim there the words that I shall tell thee." To his summons they assemble, and the preacher appears—nor book nor speech in hand, but an earthen vessel. He addresses them. Pointing across the valley to Jerusalem, with busy thousands in its streets, its massive towers, and noble temple, glorious and beautiful beneath a southern sky, he says, speaking as an ambassador of God, "I will make this city desolate and a hissing: every one that passeth thereby shall be astonished and hiss: I will cause them to eat the flesh of their sons and the flesh of their daughters, in the siege and straitness wherewith their enemies and they that seek their lives shall straiten them." He pauses—raises his arm—holds up the potter's vessel—dashes it on the ground; and planting his foot on its shivered fragments, he adds, "Thus saith the Lord of Hosts, Even so will I break this people and this city, as one breaketh a potter's vessel." This scene, the aspect of the man, the beautiful but fragile vase, the crash, the shivered fragments, these, all-important aids to the speaker, were calculated to make an impression

through the senses and the fancy much deeper than the mere message could have done.

The parable may assume a variety of forms, but the rule of interpretation is the same in all cases. The nearer we can make everything in the parable apply, and stand out as the medium of an important truth, so much the better. But while there may be a meaning in

many of the circumstances, the clothing, as you might say, of the story—and it is our business to find that out—any attempt to regard everything as charged with a distinct meaning; to find a spiritual truth in each minute circumstance, would often land us in the regions of fancy, and sometimes in those of error.

Ecclesiastical Affairs.

EJECTED MINISTERS OF 1662 IN THE RURAL DISTRICTS.—No. IX.

MR. THOMAS JOLLIE, ALTHOME, LANCASHIRE.

AMONGST the sufferers for Nonconformity in the county of Lancaster, Mr. Thomas Jollie was noted for the eminence of his piety, his usefulness, and the many trials through which he passed. His ancestry is not to be traced from the nobles of the earth, but it is found among the servants of God—the heirs of heaven. He was born of pious parents in the year 1629, and was blest with a religious education. It is stated, that in his childhood he was twice wonderfully delivered from a violent death.

After he had been for some time at school, his parents took him away, with a view to his engaging in some business; but his attachment to literary pursuits was such, that they returned him to the academy, and from thence to Trinity College, Cambridge. Like many of the children of pious parents, he had early been the subject of religious impressions, but during his abode in the University he was brought to an increasing acquaintance with himself, and with the things of God. He became zealous for the ordinances and the house of God; “but much of it,” he says, “was common fire, and not the fire of the sanctuary.” He had a strong inclination to the ministerial office; but he afterwards thought there was too much precipitancy in his entering upon the work; his own unfitness, and the

greatness of the work were much hidden from him; and how often has this been the case with those who have had some sincere concern to glorify God in the ministry of the Gospel, so that in after years they have almost wondered at their presumption in venturing so soon on sanctuary service?

Mr. Jollie considered that, by the providence of God, he was brought to Althome, when he had but just finished the twentieth year of his age. There he was unanimously invited to accept the pastoral office, and his labours, especially at the commencement, were crowned with success. But after a time he met with opposition in his attempts to establish that degree of discipline in the church which he considered necessary for its true prosperity, and the glory of its Lord. Under these circumstances, he received the assistance of those who were most eminent for true piety, and by this he was greatly encouraged and supported. The people at this time publicly gave themselves up to the Lord and to each other in church covenant.

The ardent spirit of Mr. Jollie would not suffer him to confine himself within the narrow limits of his particular charge; he turned his attention to the good of the churches in his neighbourhood, and to the prosperity of Zion in general. At the desire of his brethren,

he wrote a piece entitled, "Evil Tidings concerning the Lord's withdrawing His Presence, its Causes and Remedies." The substance of this he delivered in a discourse to the Savoy Assembly, in 1658. From that time he became a public man in the churches, and was much employed in recommending ministers to destitute situations, assisting at ordinations, settling disputes, and striving to promote peace and union. He was very serious and exemplary, both in his public and his private conduct, and was not ashamed of being called a Puritan. He was steadfast to his principles, both of faith and practice. This sometimes exposed him to the shyness of friends, and the opposition of enemies; but he would rather endure any outward troubles, than the inward distractions of an accusing conscience. His natural and acquired abilities were of no mean order; they were diligently improved by application, and were sanctified by the Spirit of God to the good of the souls of men. Like many of the devoted Nonconformists, he excelled in prayer, and was frequent in observing days of fasting and self-examination. His sermons were well studied, full of sound divinity and evangelical experience, admirably adapted to promote real religion in the souls of his hearers. They were delivered with much energy and affection, were frequently watered with many tears, and were made exceedingly useful to arouse the careless sinner, and to comfort the distressed believer. His sentiments as to church order were Congregational or Independent; but he was no bigot, he loved all who loved the Lord Jesus Christ in sincerity. His superior abilities, active spirit, and humble deportment, raised him to a high degree of esteem and influence in the churches of Christ, which he improved to the general good and to the glory of God.

But we must now present our readers with a brief sketch of the sufferings of this eminent servant of God, an account of which has been preserved in his own journal. It will be seen, that like the

early followers of his Divine Master, he was exposed to great trials and persecutions for his adherence to the dictates of truth and a good conscience. Those trials began in November, 1660, and continued, in a greater or less degree, for more than twenty years.

On the 22nd of November, a warrant from three deputy lieutenants was served upon him by three troopers, who took him to prison. Their captain, Nicholas Bannister, of Althome, appeared against him, charging him most unjustly with many things, and putting upon him the oath of supremacy. But his enemies failing in this design, on the 15th of February in the following year he was taken to prison again by some of these soldiers, and detained for some time, to his grief and loss, on account of the desolate condition and bitter lamentation of his people, the extremity of the weather, and the rude carriage of his guard. After he was set at liberty, on the 7th of March, he was violently shut out of the public place by the said Captain Bannister, against whose illegal violence he could get no relief. On the 22nd of the same month he was cited to the Prelates' Court at Chester, to answer to several pretended crimes. But here again their counsel and their courage failed them. In the latter end of the year they revived their former articles against him, and obtained an order for his suspension from office and benefice; but through God's good providence the suspension was taken off, and their design became blasted. He was again and again cited to Chester, and was in a great strait how to escape the snare. But he tells us, "the Lord made a way for escape by taking the prelate out of the world at the very juncture of time, and by suspending the Court that would have suspended me." Not long after, his business in the Prelates' Court was brought to a crisis, when again it pleased God that the succeeding prelate died, and so their proceedings against him were laid aside. On the 25th of July, 1662, he was again cited to appear at Chester the next day, though it was

forty miles distant; but the principal prosecutor was strangely turned back when he got near the city, or he probably would have got out a suspension against him.

Now comes into operation the "Act of Uniformity," and Mr. Jollie, determined not to conform, intended on the 17th of August to take leave of his people and his place; but Captain Bannister, Captain Alexander Nowell, and Ensign Grimshaw, brought a suspension, though it was not published, and forced him out of the church, and would not suffer him so much as to preach or pray in the porch. Thus he was thrust out of the place where he had laboured for more than thirteen years. The conduct of his enemies towards him was a great offence and grief to the country round. Then he broke up housekeeping, and wandered, with three young children, for a considerable time, without any certain dwelling-place.

After this, he was seized and imprisoned time after time under the Conventicle Act, under pretence of his holding private meetings; and he was often treated in the most contemptuous and cruel manner. Take the following as a specimen:—When he was engaged in domestic worship in the house to which he had been taken, the Colonel, under Captain Nowell, went boisterously in, pretending it was a conventicle, plucked the Bible out of his hands, uttering blasphemous language, and dragged him to the court of the guard, where he must sit up all night, the captains reviling and insulting over him, as if they had been barbarians.

When the "Five-mile Act" passed, he was forced to remove from amongst

his friends, and from that little temporal estate that he had, to his great discomfort and disadvantage. He and his friends were put to great inconveniences by night travels, to enjoy the ordinances according to the Gospel, for many years together. He contracted much infirmity by the night air, so that his health was much impaired and life endangered. Three years he continued in this banishment, obtaining opportunities by stealth, as he could, to address his people, with inexpressible disadvantages.

After the Indulgence granted by Charles II., before they knew that the licenses were recalled, as he was conducting worship in one of the licensed places, Captain Nowell, then Justice, came into the meeting in the most rude manner, commanding him to come down, threatening to pistol him—holding the pistol up at him in the pulpit, swearing most blasphemously, and calling him most shamefully. Warrants were issued, fines laid, goods distrained and sold. His troubles continued till 1684, when he was apprehended and brought before the Lord Chief Justice, at Preston, where he was obliged to find sureties for his good behaviour.

The remainder of his days appear to have been spent in peace. He died, April 16th, 1703, when he had nearly completed the fifty-third year of his ministry, and the seventy-third of his life. As he honoured God by his service and sufferings in life, so God honoured him by the comfort and support He gave him in his dying moments. A little before his departure, though he was unable to speak, he made signs to those who stood round his bed, expressive of the peace and joy of his mind.

THOMAS COLEMAN.

Ashley, June 5th, 1868.

PALISSY, THE POTTER.—Palissy, a celebrated French potter, who was a Protestant, was condemned along with two females to be burnt to death. King Henry III. of France urged him to give up his religion and turn Papist; otherwise, he said, "I shall be compelled to send you to the stake." Palissy replied, "Your majesty has said several times

that you felt pity for me; but it is I who pity you, who have said, 'I am compelled.' That is not speaking like a king! These girls and I, who have part in the kingdom of heaven, will teach you to talk royally. Your guards, your people, and yourself, cannot compel a poor potter to bow down to an image of clay! That is talking royally."

Biography.

SAMUEL TAYLOR COLERIDGE.

SAMUEL TAYLOR COLERIDGE was a native of Bristol; the time of his birth has been variously stated, but it is generally supposed to have been in the year 1772. He was educated at Christ's Hospital, where he formed a life-long friendship with a congenial spirit—the amiable and celebrated Charles Lamb. His childhood was not marked by any peculiar precocity of genius, his mind being of that deep, inquiring, thoughtful character, that does not often exhibit much on the surface until solid and broad foundations of excellence have been laid. He completed his scholastic studies at Jesus College, Cambridge.

No man had fairer prospects than Coleridge, with talents allowed by his most distinguished contemporaries to be transcendent; and possessing, moreover, so many amiable and admirable qualities of manners and disposition, throughout his whole life he was ever surrounded by the most amiable, useful, and endearing friends. It appeared that to know him, was to love him. Yet with so valuable an advantage over literary men in general, who are often more admired than liked, this man, of vast and wondrous powers, had his mind depressed, his circumstances injured, his reputation tarnished, his usefulness circumscribed, and his talents deteriorated, by weakly yielding to the dominion of one fatal and fascinating personal habit. He was an opium eater; and perhaps the most celebrated votary and victim that deadly drug ever had.

De Quincey, speaking of the period when Coleridge first sunk under the dominion of opium, describes his looks thus:—

“His appearance was generally that of a person struggling with pain and over-mastering illness. His eyes were baked with feverish heat, and often black in colour, and in spite of the water which he continued drinking he often seemed to labour under a most paralytic

inability to raise the upper jaw from the lower.”

The same writer, speaking of the efforts the poet made to free himself, says:—

“Coleridge did make prodigious efforts to deliver himself from this thralldom; and he went so far at one time in Bristol, to my knowledge, as to hire a man for the express purpose, and armed with the power of resolutely interposing between himself and the door of any druggist's shop. Opium, therefore, was certainly the origin and source of Coleridge's morbid feelings, of his debility and of his remorse.”

What an awful picture of human weakness do those statements present; particularly when it is remembered that with this one dreadful exception, Coleridge was singularly simple in his tastes, and abstemious in his manner of living. The great expense, however, of the drug to which he devoted himself, and the ruinous loss to a literary man, of time, by the inevitable prostration of his great powers, plunged him in pecuniary difficulties, which ought never to have oppressed him; for in addition to the large sums which an author of Coleridge's celebrity could not fail to have realised, with ordinary application, his patrons, the Wedgewoods, with a high appreciation of his genius, allowed him £150 per annum, and during the reign of George IV., he had a yearly pension of £180. Yet with these helps he was for ever needy and embarrassed; perpetually soliciting, with a humility painful to think of, the pecuniary aid of friends; and indebted to the kindness of intimates for personal comforts and assistance. This is perfectly irreconcilable with all received opinions of honest independence and self-respect. The expense of the opium he consumed is estimated at £2 10s. weekly. We are apt to turn with anger and contumely from the imprudent claimant on

our benevolence; we are apt to stigmatise such conduct, in common people, as meanness and fraud; yet in this great man an instance is afforded that all intoxication, whether on alcohol or opium, blunts the moral sense and deadens the lofty feelings of the finest as well as the humblest mind. No man, let his capabilities be what they may, can tamper with any species of inebriation without desecrating the temple of the mind, and defying the "Deity within him." Coleridge was so sensible of his humiliating infirmity that he himself wished, at one time, to be placed in a private mad-house to effect his cure, from what was become a disease of frightful strength.

The following letter, written in all the agony of remorse, to his first publisher and friend, "Cottle," is sufficient, one would think, to set at rest for ever all the pleaders for indulgence in dangerous stimulants. What man can dare to think himself safe in their use, when such a man as Coleridge thus expresses their effects and his remorse?—

"BRISTOL, *June 26, 1834.*—DEAR SIR,—For I am unworthy to call any good man friend—much less you, whose hospitality and love I have abused—accept, however, my entreaties for your forgiveness and your prayers.

"Conceive a poor, miserable wretch, who for many years has been attempting to beat off pain, by constant recurrence to a vice that produces it. Conceive a spirit in hell, employed in tracing out for others the road to that heaven from which his crimes exclude him. In short, conceive whatever is most wretched, helpless, and hopeless, and you will form as tolerable a notion of my state as it is possible for a good man to have. I used to think the text in St. James, that 'he who offendeth in one point offendeth in all,' very harsh; but now I feel the awful, the tremendous truth of it. In the one crime of opinion, what crime have I not made myself guilty of! Ingratitude to my Maker and to my benefactors, injustice and unnatural cruelty to my poor children!

Self-contempt for my repeated breach of promise, nay, too often, actual falsehood.

"After my death, I earnestly entreat, that a full and unqualified narration of my wretchedness, and of its guilty cause, may be made public, that at least some good may be effected by the direful example.

"May God Almighty bless you, and have mercy on your still affectionate, and in his heart grateful,

"S. T. COLERIDGE."

By great effort and rigid abstinence from the tempting snare that had trammelled and tortured him so long, he freed himself from the bondage of opium many years before his death. There can, however, be no doubt that the lingering sufferings which marked the close of his life, are attributed to the debilitated state of constitution engendered by his fatal propensity.

REFLECTIONS AT THE SEA SIDE, ON THE DEATH OF A BELOVED BROTHER.

"To share a burden merely to ease another is noble,

To do it cheerfully is sublime."

KIND reader, whether thou art one of the sterner sex, who are generally denominated the lords of the creation, or thou art one of the gentle sex who are the fair daughters of our highly favoured land—I would ask the important question, hast thou ever in thy journey through this life seriously considered, "Who is my brother that I should be mindful of him?" If you can give the answer in the affirmative and say, "I have been mindful of my brother," happy art thou in being able, through divine assistance, to fulfil this duty to a near and dear relative, in particular, when we call to remembrance that we are all brethren, and ought to dwell together in harmony and love. When thou layest thy head down to rest, thy conscience will be clear and void of offence, joy will take possession of thy heart, and that love which descends from above will cheer thee on thy journey through this dark valley and vale of tears, and guide thee in the narrow path which leads to eternal life.

Gentle reader, has it been your privilege to have a brother whom you have tenderly loved for many years, and whose footsteps you have watched with an eye of tender pity and compassion; also, when he was afflicted in mind or body, you were ever ready to aid and assist, and your kindness has continued towards him until there is a summons from above, and the messenger of death enters your dwelling, and the beloved one, whom you have attended with such tender care for years, breathes his last, in the prime of life, and resigns his spirit into the hands of his Creator? Oh grief, we cannot recall his blessed spirit to earth again. In this sudden bereavement we have this great consolation in the day of trouble and heavy affliction, and can safely say, he was a dutiful son, a kind brother, an affectionate friend, and died sincerely regretted by a large number of sorrowing friends.

In the inspired volume we read, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work or device, nor knowledge, nor wisdom in the grave, whither thou goest." He has run the race which was set before him; and he is only gone, it is to be sincerely hoped, a short time before us, to another and a better world in heaven, where the weary are at rest, and where neither sorrow nor trouble enter, and where there will be one eternal day.

Sterne, the well-known sentimental writer, relates the following interesting interview he had with a female during his sojourn in Italy. This weary pilgrim said, "I have travelled the flinty roads of Savoy, without either shoes or stockings. How I have borne it," she said, "God only knows;" and wisely observed, "but God tempers the wind to the shorn lamb." To which this man of feeling exclaims, in similar language, "Shorn, indeed: and wast thou in my own country, I would wait upon thee, and tenderly watch thy goings out and thy comings in." But, alas! how few are there amongst our fellow-men who are possessed of these feelings, and can endorse these heavenly sentiments!

It is our pleasing duty to say, that we can record many instances wherein our philanthropic brethren have by their timely aid and assistance relieved their poor brethren, who were struggling in this battle of life to obtain a bare living, and who, from unforeseen circumstances, are reduced from a state of independence to abject poverty.

It was a favourite saying amongst the ancients, that to see a man struggling with poverty, and endeavouring to pay his way, was a sight which the gods themselves might look down with pleasure and smile upon. The members of our own families have special claims upon us. To them we are bound and linked together by the strongest ties of human nature, to aid and assist them in the hour of need, and in the day of trouble: and now, my beloved readers, in the language of an able writer, I would say, "Be kind to all. In our intercourse with our fellow-men we should be actuated by a spirit of kindness and love. We have our troubles and trials, and as we pass along through life, they multiply and increase. Life's pathway may be strewn with roses, but the thorns are found there also. How often is the spirit bowed beneath the accumulated burden of sorrow, anxiety, and care, and who, by an unkind word, or an unkind act, would crush the already overburdened spirit, or add another pang to the sad and weary heart? We little dream how delicately organised is the human soul, how much it sympathises with its earthly tabernacle, and how slight an influence will operate on it, affecting it for good or evil, raising it to happiness or delight, or crushing it in misery and despair. Words seem insignificant things, but they often strike hard. Well has it been remarked, that so easily do we wield them, that we forget their hidden power. A harsh or unjust word from one beloved, will often deeply wound the sensitive heart, which yet is not to be shaken by the severest trials of life."

Newcastle, June, 1863.

• Popery.

A PORTRAIT DRAWN IN NAPLES.

My object is to exhibit things as I beheld them with my own eyes. Several priests entered from a side-door, within the space in front of the high altar, and at once proceeded to conduct the service. One of them was gorgeously attired. As he stood before the altar, he seemed covered with velvet and satin, and silk and lace. Kneeling, his back presented to the people a large cross, emblazoned upon his vestments. With the attending officials, this priest went through a multitude of attitudes and actions, which, amid the rustling of their robes, the flashing of the gems upon them, and the mummary of the service, made up a strange scene. The few miserable persons present were all reverence, and kept up a continual crossing of themselves. Suddenly, as the chief priest raises his hands, in which is the "Host,"—for he was celebrating Mass—a loud discharge of musketry burst upon the ear. I cannot well forget the expression of mortal terror which was depicted upon the faces around me. While that deep fear showed itself in the countenance, I could see an element of power in the accompaniment of High Mass with military display. The minds of the worshippers being at the highest point of veneration and superstitious reverence, the discharge of firearms completes the influence the priest desires to have on his people. Fear comes powerfully as an adjunct of superstition in keeping the mind in subjection. Terror sat on their faces for a moment, as if stamping the full impress of religious slavery upon them. And all the magnificence of the interior, the splendid robes of the priests, the great candles, the grandeur of the sacred altar, and the high service itself, together made such a contrast between the church and the people, that I did not wonder at the awe, and fright, and solemn submission which I saw in the poor creatures around me.

Upon each side of the main part of the church were several altars. They were the shrines of different saints, whose devotees came to pay homage to their patrons there. The number and variety of the gifts and memorials which hung suspended above the altars, afforded me an interesting employment

for the few moments more I remained in the building. If a Catholic receives any favour from the saint he has chosen as his spiritual and heavenly keeper, he is careful to make an offering of some memorial to the shrine or altar of his tutelar power for the good rendered him. One saint, whose shrine was close by me, must have an intimate, an extensive guardianship. I saw hanging about the altar the queerest assortment of things possible to think of. There were women's dresses; hair, long dark tresses of it; wax figures of feet, hands, arms, breasts, legs, eyes, fingers, noses, and whole faces; ears, too, these representing all ages, from infancy to adult years and old age; knives, daggers, pistols, guns, stilettoes, and rude blades of assassination of every form; crutches, walking-sticks, epaulettes, and what not. Yonder they hang yet, I suppose, as dusty, and motley, and odd as when I scanned them, wondering. A large man, enveloped in a loose brown garment, came round among the people, shaking a dirty tin box, which he held in his hand, in each one's face. He sought money, and with each piece dropped in it, the noise he made with his box more evidently made known his errand.

With a hasty view of the scene, I passed out; and at once directed my steps for a church, whose tower and spire had attracted my notice from the harbour, and now rose in my view, seemingly a few streets off. I soon reached it. Whoever has visited Naples will remember that the most of the churches have domes, and of those which have a spire, one in particular attracts attention by its height. By all odds, it is loftier than any other steeple in the city. I now stood by the entrance-door of this church—its architecture plain but heavy, its size very large, say two hundred feet long, width in proportion, with its massive tower and lofty spire the structure appeared very noble to me. As I crossed the threshold of the outer door, I found myself in a large and lofty vestibule or entrance-hall. I was shocked to meet such evidences of the degraded customs and abominable habits which there stared me in the face. Some of my readers

may visit Naples—such will find *one* traveller's story correct, at all events. I was within the precincts of a splendid edifice, beneath its roof not a soul was to be seen, but filth and abomination of every sort lay beneath my feet. The interior, as soon as I entered it, impressed me with its great beauty and artistic ornaments. The roof was in panel work, finished in gilt and brilliant colours. In the centre a spacious painting in fresco made up a ceiling of admirable ornamentation. Marble, in mosaic work, composed the floor, upon which, here and there, were groups of kneeling women. Large and beautiful oil paintings adorned the walls, and the farther end of the building was surmounted by a dome, the interior of which presented fresco work of celestial designs, angels, and seraphs, and circling light. All I saw there in the interior of that church was magnificent, and apart from the artistic labour, the precious material employed must have counted immense value.

I crossed the frousome vestibule and stood again in the open air. I had seen enough of the churches of Naples to want to see more. So, turning away in a new direction, I went through several streets, passing a very large building which, from its grated windows and lofty walls, made me think of the victims of tyranny and cruelty which an irresponsible kingly power might once have incarcerated in such a dreadful prison. Just opposite stood a very old-looking church. Its walls were, in some places, green with grass and weeds. The interior was very grand in architectural effect—one immense and lofty apartment, adorned with many exquisite oil paintings of scriptural scenes, and the walls were of brown polished marble, while the floor was as smooth as a mirror and rich in mosaic work. The interior of the dome was covered with fresco. The subject, some conception of heavenly things, for angels, and cherubs, and white clouds, and shining light, were drawn out on those curved walls with marvellous grace and skill. But the peculiarity of this old church was not in its splendour. Altars were placed in the side aisles, surmounted with large pictures or pieces of statuary; in each of these shrines there were two or three boxes with glass fronts, containing wax figures of all sizes. The costliest materials composed the entire of the edifice. Some repre-

sented the Virgin Mary and the Child Jesus. Others were images of saints. All were profusely adorned with elegant stuffs and tawdry ribbons, with jewellery and what seemed mock diamonds and gems. I was amused as well as astonished to find such figures in so grand a church. Art in all its grace and grandeur, in company with the most ridiculous burlesques of humanity. Those boxes held the veriest caricatures, and pictures of the rudest and most extravagant vulgarity were hung side by side with the works of the great masters! The beautiful in architecture, sculpture, painting, and ceremonial adornments having as company waxen deformities and coarse daubs; why such together, was a wonder. But there they were. To me the magnificence of the church was belittled by such uncouth and shapeless images. Still, they were doubtless sacred in the eyes of the devotee, and probably were far more valuable than I supposed them to be. Ah! thought I, here is one way to travesty religion. As I wandered over that wide and elegant floor, surveying from different points the stately interior, I suddenly remembered that the bulletin of the "Vatican" announced her departure at half-past one, P.M. The time was now within an hour of this. I had to find my way among the strange ways of Naples, to the Marina, and thence by boat to my ship. What if I should fail to find the way, thought I. So, starting with but little ceremony from the church, I at once set out to reach the shore. After walking for half an hour, I judged myself no nearer the object of my search. I went, as I thought, in the direction of the water, but the winding streets did not conduct me to it. I thought of the poor foreigner in America, who, situated as I am now, may be hurrying through the streets of some city, ignorant of his way, and unable to ask of any one, because ignorant of the language. I sympathised with such an one at that time, indeed. But this plight of mine may be serious—the steamer's time is near at hand. Regardless of how ridiculous it might seem, I accosted a passer by with, "Signor, Marina?" A glance showed the gentleman the situation, and he courteously signified that I should follow him. A few turns, and we were at the shore. I bow my acknowledgments and hail a boat which lies very near the street. I reach the "Vatican" in good

time, and find her decks in the stir of readiness. At half-past two she turns her prow seaward. As she steams away I take a parting look at Naples, still wondering how far from correct I had

been in supposing it to be a beautiful city; while, as we pass Vesuvius, I feel that the half has not been told of its majesty and attractiveness.

T. K.

Astronomy.

SHEFFIELD YOUNG MEN'S CHRISTIAN ASSOCIATION.

THE third lecture of the session was delivered in the Music Hall, before a numerous audience, by the Rev. R. C. Lumsden, Congregational minister, on "Astronomy." The chair was taken by the President, Alderman Fawcett.

The Lecturer explained his subject as that branch of physical science which treats of the heavenly bodies, describes their apparent and real magnitudes, distances and motions, and the laws by which they are governed. He observed that the subject was commonly regarded as beyond the reach of those who are called the working classes, but it was not so; it was within the reach of any ordinary man's comprehension. Those who are called philosophers may be as narrow-minded and little-informed as any other class; while those who have to earn their bread by their daily toil may associate with their trades accomplishments of the most perfect and exalted nature. His object would be to show what may be comprehended by persons of average mind and ordinary education in the most elevated operations of physical science—how the measure of great things may be referred to the measure of smaller things; how the *distance* of the sun and moon and planets is ascertained by the yard measure, and how their *weight* is known by the pound weight avoirdupois; in short, to point out the path on which all who wish to study astronomy may enter, with the certainty of attaining to a general comprehension of that which has justly been named the *sublime science*. It was natural to begin with our planet, and yet, of all the objects which compose our system, this is the most difficult to know. We cannot get a bird's-eye view of it. Still, by a variety of indirect methods its form, dimensions, weight, and physical constitution had been got with great accuracy. But how had such results been got? He would

endeavour to explain; for it was by the same process that the distances and weights of the sun and moon and stars are determined. All measurements of this kind are done by a system of triangulation. The way is, to measure a short line, which is called the base line, say eight miles in length. It is here where the chief difficulty lies. The ground chosen must be very level and firm. The principal base line in the United Kingdom, and on which the measure of almost every part of the British Isles depends, is one traced along the east side of Loch Foyle, near Londonderry. It might be thought an easy matter to measure a straight line of five or six miles, but there is nothing so difficult. A measuring tape or chain is utterly useless. It is to be measured by the yard. But every measure is affected by temperature. Heat expands it; cold contracts it. You therefore put down half-a-dozen yard bars at a time in a row, with 20 or 30 yards of tent over them to protect them from sun and wind. The temperature of the bars is tested by a thermometer, and it is thus known what length the bars represent under the circumstances in which they are used. The bars must not touch each other, lest the expansion of any one might displace the other. An interval is left between each bar and its successor, and that interval is measured by a microscope. The result is, that a base line is measured of eight or ten miles to within the one-fiftieth of an inch. This is the first application of the yard measure by which the distances of the stars are measured. A theodolite at each end of this base-line observes some distant signal. Knowing the base and two angles of this triangle, the third angle and the length of the two other sides can be computed. It is thus in war, before the shot or shell is thrown, they first measure the distance of the

object at which they are to fire. The sides of this triangle then become the base lines for other triangles. Thus a kingdom is crossed at a few steps of 20 or 30 miles in length. With a telescope the elevation of the pole above the horizon is measured. You go northward until the pole appears a degree higher. Measure the distance from the one station to the other; it will average $69\frac{1}{4}$ miles. Thus it is found that $69\frac{1}{4}$ miles make a degree. As there are 360 degrees in a circle, the globe is thus found to be about 25,000 miles in circumference. As the circumference of a globe is rather more than three times its diameter, the diameter is found to be 7,900 miles. Having found the diameter, the surface is known to be 200 millions of miles, and the bulk or volume of 259,800 millions of cubic miles.

The lecturer then explained the experiments made by Dr. Maskelyne and Henry Cavendish, for ascertaining the weight or mass of the earth. The result was, that each cubic foot was found to weigh 5.67 times as much as a cubic foot of water, which is 354 lb. 6 oz. Any one can thus calculate in pounds the weight of our globe. Passing on to the moon, it was remarked that the distance, which is 238,000 miles, is found in the same way as the surveyor measures the distance of any signal. The diameter of the earth serves as the base line. When the distance of a visible object is known, its magnitude may be easily calculated by comparing with any other object whose magnitude and distance are known. In illustration of this it was found by means of a halfpenny placed between the eye and the moon, at the distance of 120 inches from the eye, the halfpenny being one inch in diameter, that the moon's diameter must be about 2,000 miles. Having dwelt upon the peculiarities of the moon's physical constitution, referring especially to its immense caverns and stupendous mountains, he passed on to the sun, which all, except the disciples of Romanism, are agreed is the centre and fountain of life and light to the planetary system of which this world is a member. By means of the triangle the distance of the sun was found; and by comparing it with the moon, its diameter must be 400 times greater, being 400 times more distant, while appearing the same size. Knowing that the bulks of globes are

to each other as the cubes of their diameters, and that the diameter of the sun is 112 times greater than that of the earth, it would require 1,400,000 globes such as our earth to make one as large as the sun. And for the weight of its stupendous mass the astronomer has a balance of the most unerring certainty, in which he can weigh the heavenly bodies with as great relative precision as that with which the chemist weighs the most delicate bodies that pass under his hands. When a body, as a stone in a sling, revolves in a circle, it has a tendency to fly from the centre. This tendency increases with the velocity of the body and its distance from the centre. A fixed law is soon discovered which tells how much the string will be stretched, provided the time and distance of the revolving body are known. The law of gravitation is to the moon what the string is to the sling, and by the law referred to it is known what is the amount of attractive force which the earth exercises upon the moon to keep it from flying off in a straight line. The earth is thus found to draw the moon through about one-twentieth of an inch in every second, or very nearly eleven miles in every hour. In the same way the sun is found to draw the earth through about $24\frac{1}{2}$ miles in the hour. Comparing the one with the other, the moon must be one eightieth the weight of the earth, and the sun's weight 352,280 times as great as the earth's. By combining these numbers with those already given for the earth, the *weight of the moon and sun will be found in pounds*. The same principles are used for measuring the distances and weighing the masses of Jupiter, Saturn, Uranus, and Neptune. With regard to the spots on the sun's disc, some degree of resemblance may be traced between the phenomena and those of the great ocean and atmospheric hurricanes on our own globe. Astronomers generally regard the sun as a habitable globe, probably peopled by intelligent beings, though of a differently organised race to ourselves. The sun has three atmospheres—one similar to our own; then the luminous envelope, being in fact *a great electric light*, seven times hotter than the strongest blast furnace; then beyond this luminous atmosphere there is a third, of a transparent gaseous nature.

The deeply interesting history of the discovery of Neptune was then

sketched, pointing out how, in minute detail, Adams and Leverrier had given its distance, weight, rate, and period of revolution, before it had yet been seen or even looked for. The lecturer then referred to the wondrous accession to the sisterhood of planets from the space between Mars and Jupiter, 73 having been discovered since the commencement of this century. It was suspected that there had formerly been a large planet about the size of Mars revolving in an orbit between Mars and Jupiter, but which, through some violent convulsion, had been broken up into small fragments, and that these asteroids were neither more nor less than a number of the petty independent disunited states. Another ring of asteroids is found to revolve between the sun and Mercury, the aggregate of which constitutes a mass equal to that of Mercury. At the distance of the earth from the sun there is a third ring of asteroids, the mass of which is equal to one-tenth of the mass of the earth. In the course of our annual journey round the sun, we pass through this ring on the 12th and 13th of November, and these tiny planets, coming within the sphere of the earth's attraction, are precipitated as meteoric stones upon its surface; as weary and forlorn birds of passage, far out at sea, are entangled in the rigging of vessels and fall helpless on the deck, or like the angels, whom earthly loves induced to forfeit for ever their places in the heavens. The volume of some of these meteors is very large, one being estimated at 75 miles in diameter. Some of these have become minute moons, revolving round our earth. One has been identified at a height of 3,000 miles from the earth's surface, revolving round our globe, having a period of three hours and twenty minutes.

We regret that our limits will not allow us to follow the lecturer through the deeply-interesting field through which he conducted his audience. He closed by observing, that when a man first directs his mind to the study of the stars, no indications of order attract his notice, and no proofs of design call forth his admiration. He sees no bodies of stupendous

magnitude, and no distances of immeasurable space. The sun and moon appear vastly inferior to many objects he sees around him. No system, in fact, appears. No general law seems to guide their motions. But by the labour of astronomers a regular system has been recognised in this chaos of moving bodies, and the magnitude, distance, revolution, and weight of these bodies has been determined with unerring accuracy. Design and beauty have been discovered, where thousands of persons, many of them highly educated, are incapable of understanding such glorious revelations. To millions this great Book of Nature is sealed, though it is in the power of all to unfold its pages, and read those glowing passages, which proclaim the eternal wisdom and power of its Author. The Book of Revelation exhibits the same peculiarities as the Book of Nature. To the ordinary eye, the Bible presents no immediate indication of its divine origin; apparently insignificant events, and supernatural interpositions, and unintelligible prophecies, and strange doctrines occupy its pages. It is to the Jew a stumbling-block, and to the Greek foolishness. There is no profound science, no apparent evidence of an Almighty hand. Yet, as in the system of nature, the labours of holy men have developed, in all its order and beauty, God's glorious plan of raising a lost world to glory, honour, and immortality. The authenticity and genuineness of the books of the Bible have been demonstrated to all who are capable of appreciating historical evidence. There have been false systems of geology, and false systems of astronomy, and false systems of Christianity. What then? Because some men have read the rocks erroneously, are we to give up the rocks and their wondrous teachings? Because some men have read the stars erroneously, are we to give up the stars? And because some men have read the Bible erroneously, shall we give up the Bible? Nay, we won't give up a page of the Bible. It is more precious than gold, yea, than much fine gold.

RELIGIOUS LIFE.—The whole life of a religious man falls into two grand divisions, and all his actions belong to one or the other. The one is the region of *piety*, the other the region of *morality*. They ought not to be, and cannot be separated in any man's life; but they can be distinguished though not separated. Piety cannot exist without morality, nor morality

without piety, yet they are not the same thing. United they make up *religion*, or the whole life of a Christian. The religion of morality is under the law; it is the stern and rugged clime, a land of restraint, of effort, of struggle, of battle. The performances of duty, the doing the work of the Lord, this is the problem of morality.

Hints and Helps to Village Preachers.

COMPARATIVE CHARACTER OF THE AMERICAN PULPIT.

In discussing, some time since, the question whether the Methodist pulpit has declined under our present methods of ministerial training, we dissented from the conclusions of some of our papers, that our ministry shows less preaching ability than it did in the last generation. Changes in the condition of the church, we contended, have required modifications of our pulpit instructions; and the present Methodist ministry will compare favourably with that of any other denomination in the general pulpit qualifications demanded by the times.

The poorest preaching now in the United States we believe to be that of the Romish Church. Here and there a man like Hughes, or Cummings, can be found, to relieve the general mediocrity, or rather inferiority, of its homiletic ministrations, but such men are few and far between; and even they appear in its pulpits to decided advantage only on special occasions. The tedious length of the ritual leaves but a few minutes for the ordinary sermon, and cramps it into a commonplace, hurried exhortation.

The Protestant Episcopal pulpit, though occupied by as cultivated men as the American ministry presents, is hardly more effective than that of the Papal church. Men of genius, or at least of originality, like Tyng, can be effective in it; an excellent elocutionist, like Hawks, can secure it some interest after the wearisome length of the liturgy; but very seldom does it array itself in the legitimate power of preaching. Scarcely more than twenty minutes is allowed it in the service; no man can handle any great subject, with mastery and power, in such limits. Protestant Episcopal clergymen, so far as we have conversed with them, admit the fact, and look to their liturgy as the chief power of their public worship. Most of their pulpit discourses are brief prelections, practically hortative in form, but seldom hortative in spirit or effectiveness.

For intellectually able sermonising—the elaborate, instructive, convincing discussion of the great theses of religion, practical and dogmatic—we are inclined to yield the palm to the Presbyterian

pulpit, adding, also, that of the Calvinistic Congregationalists. The Baptist ministry is too varied, too mixed, to admit of exact estimation or comparison; it includes almost every possible gradation of talent. The Methodist, with as much range of talent, has a decidedly more homogeneous character than the Baptist. Methodist preaching has certain attributes which are quite characteristic and peculiar; and it is generally admitted that these peculiarities are decided advantages; if even obviously defective, still it is almost universally conceded that they are defective excellencies.

But aside, or at least somewhat aside, from this question of manner, of intellectual ability and adaptation, is an immeasurably more important question, namely, whether our ministry has declined in moral character, and, by consequence, in spiritual effectiveness? It would be grateful could we take the negative of this question, but we are compelled to hesitate, at least, before it. Unquestionably, there are, in this respect, very obvious adverse tendencies among us. We do not believe they arise from our methods of ministerial training, however; but that the latter tend to correct them. We do not admit that they must be permanent; we think they are mostly attributable to temporary causes, or at least to causes that need be but temporary.—*The Methodist*.

THE OLD PATHS.

INSTEAD of coming right out in the strength of God, with the naked sword of the Spirit, to do battle with sin and error, it is too common for the preachers of our day to study to be ingenious, original, eloquent; to make literary sermons, popular sermons, as one says. To this end, instead of confining itself within its proper commission, that of delivering God's message in God's way, it ranges abroad over creation to find novel and strange subjects; and then it seeks to handle them in a new and original way, decking them out in tropes and figures, and all fine things; just

suit to make the whole exhibition elegant and popular, it may be, but utterly ineffective and powerless as to all spiritual impressions. Preaching, it seems to me, often fails of its effect, because it does not aim at effect. It stops in itself, or is satisfied with doing its task, with making a sermon and delivering it, without aiming so to construct, to point and push it home, as to make it felt by the hearer. It is not enough addressed to man as man, to man in his everyday walks and wants, as related to God and eternity. It has not enough of the lawyerlike element in it, which, having stated its case to the jury, bends all its energies to get it. It is too abstract, too much in the form of an essay or dissertation, stopping with the proof, but not applying what has been proved. This is like preparing a medicine without administering it, or like planting a battery and fixing the guns, and then spiking them, lest by letting them off they should do execution in the ranks of the enemy.—*Dr. Hawes.*

PUBLIC PRAYER.

THE most common fault in public prayer is carelessness. A well-meaning brother commences to pray without that careful weighing of thoughts and words which he would feel to be proper if he were about to commence a speech. He utters words which may be expressive of his feelings, but which seem to fail to arouse that sympathy and unity of feeling which should be manifest in a praying congregation. The congregation may realise that he is leading in prayer, but they cannot realise it to such an extent as to follow him. His carelessness leads him into the utterance of a succession of stereotyped common-place sayings, which a few moments of careful thought before prayer might cause him to avoid; not that these stereotyped sayings may not in themselves be good and desirable petitions, but that they have fallen so often on the ears of those who are being led in prayer, as to lose all that life and earnestness which should be the characteristics of every prayer offered to God.—*Observer.*

Family Reading.

TALES OF ADVENTURE.

ESCAPE FROM A TIGER (INDIA).

A PARTY of Europeans, consisting of indigo planters, and some of the officers of a native regiment stationed in their neighbourhood, went into the jungles, for the purpose of shooting tigers. They had not proceeded far before they roused an immense tigress, which with the greatest intrepidity charged the line of elephants on which they were seated. At this instant a female elephant which had been lately purchased and hitherto untried, turned suddenly round to fly from the field of battle, showing the greatest dread of the approaching foe.

It was in vain that the mahout exerted all his skill to make her face the tigress, which instantly sprang upon her back, and seizing the gentleman by the thigh, speedily brought him to the ground; then throwing him (quite stunned by the fall) over her shoulder, just in the same manner as a fox carries a goose, she started off into the jungle. Every rifle was pointed at her, but no one dared to fire, because of the position in which the captive lay. She went through the jungle grass much faster than the elephants could do, and they soon lost sight of the tigress and her prey; yet they were enabled to trace her by the blood in her track.

As a forlorn hope, they resolved still to

follow on, to see if it were possible to save the remains of their friend from being devoured by the ferocious brute. As they proceeded, the traces grew fainter and fainter, until at length, bewildered in the heart of the jungle, they were about to give up the pursuit in dismay, when all at once they came most unexpectedly upon the objects of their pursuit, and beheld the tigress lying dead upon the long jungle grass, still gripping the thigh of her associate in her tremendous jaws, whilst he, though still sensible, was unable, from loss of blood, to reply to the questions proposed. To extricate his leg was impossible, without first cutting off the head of the tigress, which was immediately done, and the jaws being severed, the fangs were drawn out of the wounds. As one of the party providentially happened to be a surgeon, the patient was properly attended to, and the party had the great happiness of returning with their friend, rescued from the most perilous situation, and with hopes of his recovery. He was taken to the nearest bungalow, and, by the aid thus afforded, he was in a short time able to see his friends, and to explain how it was that the animal was thus found dead.

For some time after the beast had seized him, he had continued insensible, being

stunned by the fall, as well as faint from the loss of blood and the excruciating pain which her fangs inflicted. When he came to himself, he discovered that he was lying on the back of the tigress, who was trotting along at a smart pace through the jungle, and every now and then his face and hands would receive the most violent scratches from the thorns and bushes through which she dragged him. He gave himself up as lost, considering that not the least glimpse of hope remained, and determined to lie quietly on her back, waiting the issue, when it struck his mind that he had a pair of pistols in his girdle with which he might yet destroy his captor. After several ineffectual attempts, from the weakness which the loss of blood had occasioned, he at length succeeded in drawing one from the belt, and directing it at the creature's head, he fired. But the only effect it seemed to produce was, that, after giving him an angry shake, by which she made her fangs meet more closely in his flesh, her pace was quickened.

From the excruciating pain thus produced he fainted away, and remained totally unconscious of what was passing for some minutes, when, recovering a little, he determined to try the effect of another shot in a different place. So, getting the remaining pistol out of his girdle, he pointed the muzzle under the blade-bone of the shoulder, in the direction of the heart, and once more fired, when the tigress fell dead in a moment, and neither howled nor struggled after she fell. Neither had he power to call out for aid, though he heard his friends approaching, and was fearful that they might pass the spot without discovering where he lay. He recovered from his wounds, and was living when I left India, although he was quite lame; the sinews of his thigh having been dreadfully lacerated by the fangs of the tigress.—*Tiger Hunting in India.*

A LION HUNT (AFRICA).

One night a lion that had purloined a few sheep out of my kraal, came down and killed my riding horse, about a hundred yards from the door of my cabin. Knowing that the lion, when he does not carry off his prey, usually conceals himself in the vicinity, and is very apt to be dangerous by prowling about the place in search of more game, I resolved to have him destroyed or dislodged without delay. I therefore sent a messenger round, to invite all who were willing to assist in the enterprise, to repair to the place of rendezvous as speedily as possible. In an hour every man of the party appeared ready mounted and armed. We were also reinforced by about a dozen of the "Bastuard" or Mulletto Hottentots, who resided at that time upon our territory as tenants or herdsmen,—an active and enterprising, though rather unsteady, race of men. Our friends the Tarkaboors, many of whom are excellent lion hunters, were all far too distant to assist us, our nearest neighbours residing at least twenty miles from the location. We were, therefore, on account of our own inexperience, obliged to make our Hottentots the leaders of the chase.

The first point was to track the lion to his

covert. This was effected by a few of the Hottentots on foot. Commencing from the spot where the horse was killed, they followed the *spoor*, through grass, and gravel, and brushwood, with astonishing ease and dexterity, where an inexperienced eye could discern neither footprint nor mark of any kind,—until at length we fairly tracked him into a large *bosch*, or straggling thicket of brushwood and evergreens, about a mile distant.

The next object was to drive him out of this retreat, in order to attack him in a close body, and with more safety and effect. The approved mode in such cases is to torment him with dogs till he abandons his covert, and stands at bay in the open plain. The whole band of hunters then march forward together, and fire deliberately one by one. If he does not speedily fall, but grows angry and turns upon his enemies, they must then stand close in a circle, and turn their horses rear outwards. The horses are held fast by the bridles, while the riflemen kneel to take a steady aim at the lion as he approaches. Sometimes he comes up to the very horses' heels, couching every now and then as if to measure the distance and strength of his enemies.

This is the moment to shoot him fairly in the forehead, or some other mortal part. If they continue to wound him ineffectually, till he waxes furious and desperate, or if the horses, startled by his terrific roar, grow frantic with terror, and burst loose, the business becomes rather serious, and may end in mischief; especially if all the party are not men of courage, coolness, and experience. The frontier Boors are, however, generally such excellent marksmen, and withal so cool and deliberate, that they seldom fail to shoot him dead as soon as they get within a fair distance.

In the present instance, we did not manage matters quite so deliberately. The Bastards, after recounting to us all these and other sage laws of lion hunting, were themselves the first to depart from them. Finding that the few indifferent hounds which we had made little impression on the enemy, they divided themselves into two or three parties, and rode round the jungle, firing into the spot where the dogs were barking round him, but without effect.

At length, after some hours spent in thus beating about the bush, the Scottish blood of some of my countrymen began to get impatient; and three of them announced their determination to march in and beard the lion in his den, provided three of the Bastards (who were superior marksmen) would support them, and follow up their fire, should the enemy venture to give battle. Accordingly in they went (in spite of the warnings of some more prudent men among us), to within fifteen or twenty paces of the spot where the animal lay concealed. He was couched among the roots of a large evergreen bush, with a small space of open ground on one side of it; and they fancied, on approaching, that they saw him distinctly lying glaring at them from beneath the foliage. Charging the Bastards to stand firm and level fair should they miss, the Scottish champions let fly together, and

truck, not the lion, as it afterwards proved, but a great block of red stone, beyond which he was actually lying. Whether any of the shot grazed him is uncertain, but with no other warning than a furious growl, forth he voluted from the bush.

The Bastards, in place of now pouring in their volley upon him, instantly turned and fled, helter-skelter, leaving him to do his leisure upon the defenceless Scots; who, with empty guns, were tumbling over each other, in their hurry to escape the clutch of the rampant savage. In a twinkling he was upon them, and with one stroke of his paw lashed the nearest to the ground. The scene was terrific! There stood the lion with his paw upon his prostrate foe, looking round in conscious power and pride upon the bands of his assailants, and with a port the most noble and imposing that can be conceived. It was the most magnificent thing I ever witnessed.

The danger of our friends, however, rendered it at the moment too terrible to enjoy either the grand or the ludicrous part of the picture. We expected every instant to see one or more of them torn in pieces; nor, though the rest of the party were standing within fifty paces with their guns cocked and levelled, durst we fire for their assistance. One was lying under the lion's paw, and the others scrambling towards us in such a way as to intercept our aim at him.

All this passed far more rapidly than I have described it. But luckily the lion, after steadily surveying us for a few seconds, seemed willing to be quits with us on fair terms; and with a fortunate forbearance (for which he met but an ungrateful recompence), turned calmly away, and driving the snarling logs like rats from among his heels, bounded over the adjoining thicket like a cat over a footstool, clearing brakes and bushes twelve or fifteen feet high, as readily as if they had been tufts of grass, and abandoning the jungle, retreated towards the mountains.

After ascertaining the state of our rescued omrade (who fortunately had sustained no other injury than a slight scratch on the back, and a severe bruise in the ribs, from the force with which the animal had dashed him to the ground), we renewed the chase with Hottentots and hounds in full cry. In a short time we again came up with the enemy, and found him standing at bay under an old mimosa tree, by the side of a mountain stream which we had distinguished by the name of Douglas Water.

The dogs were barking round, but afraid to approach him, for he was now beginning to growl fiercely, and to brandish his tail in a manner that showed he was meditating mischief. The Hottentots, by taking a circuit between him and the mountain, crossed the stream, and took a position on the top of a precipice overlooking the spot where he stood. Another party of us occupied a position on the other side of the glen; and placing the poor fellow thus between two fires, which confused his attention and prevented his retreat, we kept battering away at him till he fell, unable to gain or to grapple with us, pierced with many wounds.

He proved to be a full-grown lion of the yellow variety, about five or six years of age.

He measured nearly twelve feet from the nose to the tip of the tail. His fore leg, below the knee, was so thick that I could not span it with both hands; and his neck, breast, and limbs appeared, when the skin was taken off, a complete mass of sinews.—*Pringle.*

CAPTURE OF A SHARK.

When, on approaching the northern tropic, "Down drops the breeze, the sails drop down," 'tis not "sad as sad can be," for all is hilarity and alertness. Away goes one to the harness cask for a junk of salt pork; another is on his knees before the cabin locker, rummaging out an enormous hook; a third is unreaving the studding-sail halyards to serve as a line, for so tough a customer needs stout gear; a fourth is standing on the taffrail, keeping an eye on the monster, that now drops off, and now comes gliding up, a light green mass, through the blue water, till his whiteness nearly touches the surface, and telling the villain all the while that his time is coming. The mate is on the jib-boom wielding the grains, whose trident prongs he has been for the last half-hour sharpening with a file, ready to take by force any one of the hated race who may be too suspicious for the bait astern. And now the skipper himself comes up, for even dignity itself cannot resist the temptation, and with his own brawny hands puts on the enticing pork, and lowers away.

It is whirling and eddying in the wash of the ship's counter; the crew are divided in their allegiance—half cluster at the quarter to watch the captain's success, half at the bows to see the mate's harpooning. There scuttle up the two little pilot fishes, in their banded livery of blue and brown, from their station one on each side of the shark's nose; they hurry to the bait, sniff at it, nibble at it, and then back in all haste to their huge patron, giving his grimness due information of the treat that awaits him. See how eagerly he receives it! With a lateral wave of his powerful tail he shoots a-head, and is in an instant at the pork. "Look out there! stand by to take a turn of the line round a belaying pin, for he's going to bite, and he'll give us a sharp tug!" Every pair of eyes is wide open, and every mouth, too, for the monster turns on his side and prepares to take in the delicate morsel. But no: he smells the rusty iron, perhaps, or perhaps he sees the line; at any rate, he contents himself with a sniff, and drops astern; coming forward again, however, the next minute to sniff and sniff again. 'Tis perilous; yet 'tis tempting.

A shout forward! The mate has struck one! And away rush the after band to see the sport; the skipper himself hauls in the line, and joins the shouting throng. Yes, the grains have been well thrown, and are fast in the fleshy part of the back. What a monster! full fifteen feet long, if he's an inch; and how he plunges and dives, and rolls round and round, enraged at the pain and restraint, till you can't discern his body for the sheet of white foam in which it is enwrapped. The stout line strains and creaks, but holds on; a dozen eager hands are pulling in, and at last the unwilling victim is at the surface, just beneath the bows, but plunging with tremendous force.

Now one of the smarter hands has jumped into the forechains with a rope made into a noose. Many efforts he makes to get this over the tail, without success; at length it is slipped over, in an instant hauled taut, and the prey is secure.

"Reeve the line through a block, and take a run with it!" Up comes the vast length, tail foremost, out of the sea; for a moment the ungainly beast hangs, twining and bending his body, and gnashing those horrid fangs, till half a dozen boat-hooks guide the mass to its death-bed on the broad deck. Stand clear! If that mouth gets hold of your leg, it will cut through it, sinew, muscle, and bone; the stoutest man on board would be swept down, if he came within the reach of that violent tail. What reverberating blows it inflicts on the smooth planks!

One cannot look at that face without an involuntary shudder. The long, flat head, and the mouth so greatly overhanging by the snout, impart a most repulsive expression to the countenance; and then the teeth, those terrible serrated fangs, as keen as lancets, and yet cut into fine notches like saws, lying row behind row, row behind row, six rows deep! See how the front rows start up into erect stiffness as the creature eyes you! You shrink back from the terrific implement, no longer wondering that the stoutest limb of man should be severed in a moment by it. But the eyes! those horrid eyes! it is the eyes that make the shark's countenance what it is—the very embodiment of Satanic malignity. Half concealed beneath the bony brow, the little green eye gleams with so peculiar an expression of hatred, such a concentration of fiendish malice—of quiet, calm, settled villany, that no other countenance that I have ever seen at all resembles. Though I have seen many a shark, I could never look at that eye without feeling my flesh creep, as it were, on my bones.

How *eerie* (to use an expressive northern term, for which we have no equivalent) must be the scene presented to a few forlorn mariners, committed to an open boat in the midst of the broad southern sea, a thousand miles from land, when by night these horrid monsters come gliding up alongside, keeping hated company! Cleaving the phosphorescent sea, their bodies are invested with an elfish light, and a bluish gleam trails behind. Nothing strikes more terror into the hearts of the poor ship-bereft seamen than such uninvited companions. They make no noise; as silently as ghosts they steal along; now disappearing for a few minutes, then there again; throughout the dreary night they maintain their vigil, filling the failing heart with auguries of death.—*Romance of Natural History.*

HINTS TO YOUNG PEOPLE.

BY JAMES MOTT.

As a family is the common consequence of marriage, and servants or hired people generally make part of the family, permit me to remind you that servitude ought to be softened as much as possible, and servants made to feel their condition as little as may

be. Do not bear hard upon them; it be speaks littleness of spirit, to behave with loftiness to those who are subject to us. Mildness of command begets love in children, and respect in servants; and tends greatly to preserve domestic enjoyment, as well as to enforce obedience. But when commands are arbitrary and imperious, they are destructive to social harmony. Never use illiberal words; these are what a polite and delicate person should always avoid. Have we a right to expect domestics without faults—we who show our own so often? It is our duty to inspect their moral conduct as well as their labour; and in particulars of which they are ignorant, we should instruct them. And when they find us ready to assist and advise them, and to promote their welfare, and render them easy in their situation, they will, it is probable, respect and be unwilling to offend us, as well as feel an interest in our concerns. Whatever virtues you wish to find in servants, let them find the same in you. A good example will be the likeliest means of preserving them in a uniform course of regular life. But a bad one may corrupt the best inclinations.

It is a common saying that "Despatch is the life of business." And nothing more tends to despatch than method. Lay down a method for everything, and stick to it invariably, as far as unexpected incidents may allow. "Do one thing at a time," is an excellent maxim. By strict attention to the object in view, and never putting off till to-morrow what may be done to-day, you will accomplish more, and it will be better done, than by hurry, bustle, and agitation. And bear in mind, that whatever is worth doing at all, is worth doing well. It facilitates business much, for people to have the implements for doing it regularly put in their proper places, that when needed, they know where to find them. Some people often spend as much time in looking for their tools as it takes to do the work they want them for. A proper example of regularity in the husband, in his department, and of the wife in hers, will soon teach their family. Do everything in its own time, keep everything in its own place, and have everything for its own use, is a salutary rule. The want of attention to this rule, and not methodically arranging business, is frequently to be seen in those persons, who, though they have much to do, get but little done; frequently in a bustle, many things begun, but none finished. The man of order avoids two extremes, the multiplicity of mixed affairs, which often produces hurry and confusion, and the total want of business; and thus steers clear of idleness, that most fruitful source of crimes and evils.

And now, in order both to adopt and reap the advantages of regularity and method, I would encourage early rising. But to do this, it will be necessary to avoid a practice which has become too fashionable—at least, in many places—and that is, late hours in retiring to rest. The night is properly adapted to sleep; because the darkness with which we are then surrounded is less favourable to business, and particularly auspicious to rest. When the light of the day withdraws, how naturally do the brute creation retire to their repose! This solemn stillness of the night

invites us to do the like. But too many seem at present to reject the invitation; and to confound, as it were, the system of Providence, by the unnatural practice of devoting much of the night both to business and pleasure, and of the day to sleep. Thus, that part of the day spent in sleep will be to such a perfect blank; and for whom the sun will almost shine in vain. Early rising contributes to health and invigorates the faculties, as well as enables to appropriate each part of the day to its respective purposes.

Too few people are good economists of time, though so very precious. The young are apt to think that they have so much time before them, that they may squander it away as they please, and yet have enough left; like as great estates have frequently seduced to a ruinous profusion. Fatal mistake! always repented of, but generally too late. Those half hours and hours, in the course of the day, which people think too short to deserve their attention, would, at the end of the year, amount to a considerable portion of time, and might be usefully employed in various ways, particularly by taking up some good book.

The principle of being accountable for time, if once fixed in the mind, will lead the conscientious person into an inquiry whether he spends his time as he ought; whether some of his recreations or amusements, which, though not condemnable in themselves, do not encroach upon hours which ought to be dedicated to better purposes, and therefore ought at least to be abridged. He is not contented to spend large portions of his time harmlessly, it must be spent profitably also. And it will not even be enough, that his present pursuits be good, if he is convinced they might be still better. Thus he will be making continual progress in turning time to account. And his love of frivolous amusements will decrease in direct proportion to the increase of his relish for those pleasures which religion enjoins and restores. And as his views become new, so his dispositions, tastes, and pursuits are new also.

You will doubtless perceive, that one object in the preceding remarks has been to encourage industry, and a regular and careful attention to business, in the pursuit of which, and indeed in all your doings, permit me to call your attention to that comprehensive passage of an apostle, "Let your moderation be known unto all men; the Lord is at hand." As if he had said, "Look to your ways; have a care what you do; for the Lord is near you; He sees you; He marks your steps, and He will judge you accordingly." Let this excellent, this one and close sentence live in your minds, and influence all your actions; thereby the world will be properly estimated, and no extremes prevail. And frequently to examine, not only your conduct, but your motives; not merely what you do, but why you do it; will have a very salutary effect.

Having thus endeavoured to point out some of the duties of social life, and the requisites to qualify you for agreeable companions, I will now give it as my fixed belief, that with every other accomplishment, without religion, and being governed by its principles, you cannot be happy even in this life. The happiness of man depends more upon the state of

his mind than upon any other circumstance; nay, more than upon all external things put together. Therefore, unless we possess, what real religion produces, a conscience void of offence, and a well-governed mind, the highest prosperity and worldly enjoyments will not afford substantial happiness. Expectations of bliss which rest on earthly possessions and pleasures will end in disappointment.

But religion, by teaching a dependence on that supreme Providence which disposes of human affairs, prepares the mind to meet trials and disappointments; yea, and to bear the most severe shocks of adversity with becoming fortitude. Thus a good man, by adopting the Psalmist's maxim, "Trust in the Lord and do good," enjoys more real comfort in the course of a seemingly unprosperous life, than an irreligious man does in the midst of affluence and luxury.

The foundation of pure religion is, the fear and love of God demonstrated by good works; such as show forth the Lord's praise, not with our lips only, but in our lives. It leads into practical piety, produces rectitude of heart, and subjection of our wills to the divine will, disposes us to do unto all men as we would they should do unto us; breathes gentleness and affability, and teaches to cultivate love and harmony in society, and, in short, inspires with love and good-will to the whole human family.

And, accordingly, the all-wise Creator hath so inseparably connected love to God with love to men, as well as faith with good works, and piety with charity, that it is only when they are united, that they can be acceptable to Him.

Language and customs may differ; but pure devotion of the heart to its Maker, flowing from unadulterated love, is one and the same in all nations.

And as religion connects preparations for heaven with an honourable discharge of the duties of active life, it therefore does not require a retreat from the world, but to be useful in it. Yet it so far disengages from the spirit of the world as to weaken its power of disturbing our tranquillity. But let it not be forgotten, that religion is not stationary; to be valuable it must be progressive; and the purity of a soul increases in proportion as the natural will becomes subjected to the divine will.

This is the religion you must experience in order to attain real happiness; and, to arrive at the saving knowledge of it, consult the Scriptures more than the systems of men. But attend still more to that divine principle in your own hearts, which the apostle to the Gentiles terms the grace of God; and which he declares has appeared to all men, teaching to deny ungodliness and the world's lusts, and to live soberly, righteously, and godly in this present world.

The same apostle asserts, that "What is to be known of God is manifest within;" and that "the manifestation of the Spirit is given to every man to profit withal." It is this grace, manifestation of the Spirit, or, as it is also called in Scripture, light, Spirit of God, Christ within, etc., that shows mankind right and wrong, checks them in their way to evil, reproves them while in the act of committing

it; brings remorse, sadness, and distress of mind when sin is committed. And it is by submitting to the teachings of the inward monitor, that mankind both learn and are enabled to fulfil their duty to God and unto one another.

And now, in closing these hints, suffer me to caution you against continuing in a line of conduct for which you feel condemned; for if

you do, and stifle the convictions you feel, inward reproofs will probably be less frequent, and in time make little or no impression. Sad situation! May you escape it by a ready submission to manifested duty, even in giving up gratifications, that are as "a right hand, or a right eye," is the sincere wish of one who much desires your present and future happiness.

Literature.

Essay on the Improvement of Time, and other Literary Remains. By JOHN FOSTER. J. Heaton and Sons.

It is somewhat remarkable, that this volume has not made its appearance earlier. Assuredly, had it been altogether withheld, it had been a real loss to the church of God. Mr. Ryland and his friends seem laudably determined, like Boswell, in relation to Johnson, "not to lose one drop of the immortal man." The book will be everywhere received with eagerness, and read with avidity. It has amongst other advantages, this, that the giant has condescended to contract himself into reasonable dimensions. The great man is still apparent; but this volume, as compared with "Popular Ignorance" and the Essays, is as the *Idler* compared to the *Rambler*. It is splendour softened, power subdued, and clothed with simplicity. It was meet that Mr. Sheppard should have a hand in the matter; we are indebted to him for a very beautiful Essay by way of preface to "The Improvement of Time." The admirers of Mr. Sheppard, and they are legion, will hail his appearance, and only wish that he had still more enlarged.

The Essay on "The Improvement of Time," consists of chapters on the value, the capacity, the swiftness, the ultimate object of time. These are the topics discussed in the first part. The second deals with indolence, intervals, and solitary life, and there the great Essayist peers out from page to page,

but without his ancient power or dazzling splendour. This essay comprises nearly 200 pages of a volume of nearly 400.

The next compartment of the book is devoted to notes of sermons, sixteen in all, upon interesting texts, both in the Old and the New Testament Scriptures. Those who have been roused and charmed by the eloquence of Foster's regular productions, will delight to meet him here, with the Bible in his hand, and thinking aloud, always impressively, sometimes profoundly. These sermons may, perhaps, become popular with a multitude. We shall present a sample or two:—

THE HOPE OF ANOTHER LIFE.

Imagine an assembly of men who had tried the world, and were disappointed,—that they meet, consult, compare, plan. (By the way, social assemblages of persons should be more generally of the nature of a council on the means of happiness.) Suppose that they do not despair yet. It is determined for each to try again—in such a manner as he may choose for a year—or a few years. They then re-assemble, tell, compare.

One has been a *wanderer*—as many thousands of Englishmen at the present hour are: let him speak.

One has frequented the deep scenes of sin—let him speak. Would not every mortal that heard him give him the lie, if he pretended to have found happiness?

One has pursued amusements—he speaks. Well, did they fully please at the time? Is laughter was not the heart sad?—and then, after, when the blaze was out, and the smoke blown away, did happiness remain?

One has sought gain, and found it—he speaks. If it be hoarded and worshipped as

ged, how does it repay its worshipper? If it be expended, is there nothing it cannot purchase?

One has thrown out his affections in various social interests—he speaks. And did you find no selfishness, no fickleness, no coldness?

One has been a retired austere man. Well, and did no vexation presume to come to you in that state?

The sum of their communications being heard, the question comes, “Shall we try again?” “No, no.” One might remark at last that all has not been mentioned yet. *There is the hope of another life.*—“Arise and depart.”

“Arise ye, and depart.” Never attempt to quench the animated passions—we want all their strength and fire;—but these passions are too large for the confined circle of this life—like eagles in a cage. Open, then, on the soul the entire view of its existence. Let this grand thought shine on us always like the sun: “We are made for eternity.” Think so much of the future state as to seem almost to see it. Keep a constant clear opinion of this life and world. Make it essential that our supreme purpose predominate over all the rest, and force them into submission, or abandon them; endeavour to mingle intimately the high and noble sentiments of religion and immortality with all other things. What is worth pursuing will mingle well with them. Let us place the evils of this life to the account of instruction, rather than to that of disappointment and misery; (consider this as a grand principle of the religion of Christ.) Let us be certain as our time passes away we are actually advancing in our thoughts, feelings, habits, towards our grand destination. Let us be in expectation of hearing this sentence in its last emphatic meaning:—

“Arise, exile; this is too far from the land of thy Father, the abode of thy friends, thy brothers. Thou wishest to see them, thou hast continually thought of that better land—now—arise and depart—this is not your rest.

“Arise, prisoner. What limits have bounded thy view! What fetters have repressed thy powers and restrained thy efforts! How hast thou been fixed in darkness and weakness! Behold thy fetters fall! the chain broken—the spirit from heaven to lead thee forth!

“Arise, patient sufferer.—Thou hast been willing to undergo anything for the eternal prize—adored the divine goodness all the while—now patience has had her perfect work. Thou hast thus been conformed to thy Lord, who was made perfect through sufferings. Now leave all thy sorrows and bring away all the result.

“Arise, weary traveller.—Infirm in body,

thou canst not answer to such call. In prospect of a long and toilsome journey feeble nature sinks down. It is the spirit that is to answer. *That can arise on wings of eagles—of angels!*”

INCONSISTENCIES BETWEEN CONDITION AND CONDUCT.

Thus it is perfectly, glaringly evident, that men walk by sight, and not by faith. But is not all this dreadfully wrong? It is a most violent inconsistency between men's conditions and their conduct. A more alarming and fatal inconsistency than any other. Imagine the most striking inconsistencies you can with respect to health, worldly business—safety in an enterprise—and here is something far more destructive.

If there is a God—such as is manifested by revelation and by the universe—infinite in all excellence and power—our Creator, Benefactor, Governor, and Judge,—if there is, then we should live as belonging to Him, as adoring, fearing, loving, and obeying Him.

If there is a great invisible world of spirits, and we related to them—and are sure that we shall live among them infinitely a longer duration than among men in this world—it is quite monstrous that we should hardly ever care or think about them.

If we are soon to go thither—we should surely consider in what manner we are preparing to enter their society—and what part of that immense society,—*which* division we are fitting ourselves for!

If we are guilty beings, needing pardon and redemption, and that redemption is gloriously displayed—and if to make light of that redemption be certain ruin—plainly, what then? The most earnest solicitude to possess an assured interest in our Redeemer.

If there is a judgment to come, it is infinite folly to treasure up wrath against the day of wrath, or defer all concern about it till it come—and the while to spend life as if it never would come.

If these great things are truths—those truths ought to be *faith* in us—they should be in us just that which they are revealed for—they should be efficacious belief. They should be firmly fixed in our persuasion that they are so—and then we should care about them in proportion to what they are. So that looking at what they are yonder in the heavens, and then looking at them here in our minds, we might say, “They correspond;” as celestial luminaries reflected in water.

And if the state of the matter were so—what then? Then these objects of faith would have a preponderating influence on us; a stronger influence than all things else. So

that a man might deliberate and partially examine and say, "Now, which is strongest? There are things of sight; they have their influence over me so far and so far, but these objects of faith—they have their power over me; which is the stronger? Thanks be to God, I dare look to see which is the stronger. It is not so much stronger as it ought, and as I wish; but it is mightier." And what a delightful consciousness of liberty, power, happiness, victory over the world, sin, and the fear of death!

Let it be observed, that it is all along admitted as a matter of plain sense and necessity that a great deal of interest must and will be felt about the things of sight. Nothing can be more ill-judged than the kind of language sometimes unthinkingly used by religious teachers, as if a Christian really had nothing to do with this world, or to care about it, so that the listener is driven at last to say, "At this rate there never was or can be a Christian. A sublime, perhaps, but impossible romance."

But, we say again, the object of faith should have the predominating influence—so that a man might in truth aver, "I am on the whole a man for a higher world. The interest which I feel for the things of this world is not such as to frustrate my convictions of the mightier claims of the higher—the future."

The letters, without anything remarkable, are yet, as the letters of Foster, deeply interesting. They are mainly written to three or four friends, and devoted friends too, so that the great man unbosoms himself with an ease, a frankness, and a point, which, we presume may be taken as an approximation to his more elaborate conversation. After all this, it is superfluous to say how much we admire the book, and how cordially we thank those concerned for its publication.

The Life of Our Lord upon Earth, in its Historical, Chronological, and Geographical Relations. By the Rev. S. J. ANDREWS. Alexander Strahan and Co.

WHILE the theme of this volume is the most exalted that can occupy the human mind, it has fallen into hands which have displayed a high capability for dealing with it. The whole frame of the work is original, or, at least, original to an extent not previously reached by any writer. The introductory essays form an invaluable key to the whole, and then comes a chronological exhibition of the mighty march of the great

Redeemer, from its commencement to its close. Here we have it month by month, day by day, set forth in a manner so clear and so orderly, that it will be peculiarly gratifying to the youthful mind to travel by the map which has been so skilfully and beautifully constructed. The author, assuredly, has earned for himself a good degree during his own day; but the book will be read and remembered for many generations. There was both room and need for the publication, which, indeed, has supplied a great desideratum. There is a remarkable completeness about the volume. We have first a very lengthened list of all the authors cited, which indicates the extent and variety of the writer's learning. We have next a general index to all the chief points discussed. To these succeeds a chronological index, in which everything is exhibited in its relative succession; and the volume closes with an index to passages of Scripture referred to in the history. It does not comport with our space and object to enter into the discussion of any of the great things here set forth; our aim is to give a glimpse at the book itself; and, in doing this, we feel confident that we adopt the surest method of recommending it. It is, unquestionably, one of the books of the day; and we have no doubt that it will everywhere be duly appreciated, and bring to its author the satisfaction, which he will prefer to every other, of finding that it is eminently promoting the cause of God.

A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes in this Country, contrasted with Real Christianity. By W. WILBERFORCE, Esq. Edinburgh: Johnstone, Hunter, & Co.

WE know not on what ground the present is called "a complete edition." In our own library we have it in octavo, in 18mo. royal, and in folio, and we presumed that in both capacities it was "complete." This, however, is the most compact and beautiful edition that has yet appeared, and, although of diminished bulk, the type is so excellent, that people of the most advanced years may read it with comfort. It is natural, when casting our eye over the publication, to look back to the period of its original appearance. In those days, thick darkness brooded over most parts of these Isles, and gross darkness covered the aristocracy. The publication of the book was quite an era in the religious history of the church of England, and, indeed, of England itself. The distinguished philanthropist and great statesman, a man of genius and eloquence, stood forth, developing to the full the

conclusions which he had reached by long years of devout contemplation, and he was hailed as an all-powerful auxiliary to support the evangelical ministry of the Established Church, as also to give his high imprimatur to those views known as "evangelical," taught by the various bodies of Nonconformists and Dissenters. No book was ever issued by a statesman on a religious subject that produced such a sensation. Few now remain to tell the tale of its appearance, and the unspeakable delight with which it was read by multitudes of the excellent of the earth. But if the work was then important, assuredly it is not less so even now; for, if the Established Church has happily exhibited a large amount of excellent evangelical authorship, and a multitude of its pulpits have resounded with genuine Gospel, there is yet a spirit of rationalism, or something worse, in its Universities and amongst a large portion of its ministry, which had no existence in the days of Wilberforce. The volume, therefore, had it never appeared till now, might have been justly hailed as the advent of a mighty power in defence of truth, and pre-eminently calculated to overthrow error. The publishers have done well in sending forth this compact and beautiful edition.

The Apostle of the Alps. By the Author of "Moravian Life in the Black Forest."
Arthur Hall & Co.

THE present volume, notwithstanding its romantic appearance, yet abounds in facts, incidents, and circumstances, all more or less based on the truth, and calculated to instruct, amuse, and profit. It is essentially a thing of fancy. The sketches are remarkable for vividness and beauty of expression. A vein of poetry, in fact, pervades the whole, which will be found to constitute excellent reading.

The Believer's Triumph. By the Rev. JAMES SMITH. T. Nelson & Sons.

THE name inscribed on this title-page is one dear to multitudes in these realms. Mr. Smith had rare gifts for a particular species of literature. He was "Old Humphrey," with a shade of modification—more closeness, more terseness, with less fancy, wit, and poetry. Mr. Smith's publications have been one of the most golden features of the religious literature of the day. Many years ago, he occupied a considerable space in the "*Christian's Penny Magazine*," and no papers were read with more pleasure and profit. The present volume may be viewed as one of the very best that has been issued by him, as well as the largest. It is genuine, scriptural theology, every page of which bears the impress

of a clear, vigorous, and sanctified intellect. It well deserves a place in every domestic library.

Moses Right, and Bishop Colenso Wrong. By the Rev. JOHN CUMMING, D.D. John F. Shaw & Co.

THIS is one of Dr. Cumming's most interesting performances. He particularly excels in this species of service, always animated always eloquent, and often brilliant, clear as a sunbeam, and sharp as a rapier! He has fearfully chastised the heretical Bishop. Of all the previous full answers, we do not know one that is more fitted to public usefulness. One peculiarity of the book is, that it is interspersed with fine, clear statements of the Gospel, so that peace and war are beautifully blended. We dismiss the work with a most cordial commendation of it to the bulk of our readers. Those who desire something more erudite, elaborate, and argumentative, may find it in several publications; but, for popular purposes, the first place is due to the present work.

Five Hundred Plans of Sermons. By the Rev. G. BROOKS. Hamilton, Adams & Co

MR. BROOKS has really deserved well by this publication. These plans are, most of them, excellent. They cover a large portion of the Word of God, very concise, and yet very full. They will probably be extensively used, and the man who has the sense and the industry to use them aright, altering, modifying, extending, or condensing, according to circumstances, may derive from them exceeding great service. We have had a number of such publications, but not one by which we set greater store than the present.

The Complete Works of Richard Sibbes, D.D.
Edited, with Memoir, by the Rev. ALEXANDER B. GROSBART. London: Nisbet and Co.

THIS noble volume comprises "The Christian's Portion; or, the Christian's Charter"—a piece of exquisite theology of the ancient type. We have next, "The Spiritual man's Aim"—a brief, but very valuable tractate, discussing a number of points in which Christian people are deeply interested. It is a thoroughly practical piece, and all may consult it with profit. "Judgment's Reason" is an excellent discourse, of a highly doctrinal character. To this is added, "Yea, and Amen; or, Precious Promises." We have next "A Glance of Heaven; or, A Precious Taste of a Glorious Feast"—a very thoroughly evangelical production, much calculated to edify. All this is admirable, but brief. We

are next introduced, however, to a dissertation of a hundred pages on "The Excellency of the Gospel above the Law," which is a publication, we feel confident, that would have been read with high approval by an apostle. If the writer be not a heaven-taught man, we shall be at a loss where to look for one. Happy will he be who shall peruse the whole again and again, till he have made it largely his own. Here we have doctrine, experience, practice, everything, and all within the most compact dimensions. This is followed by an "Exposition of the 2nd Corinthians, Chapter IV.," which is a very copious affair, forming nearly a third of the entire volume. But we mistake if any reader shall find fault with it on the score of its prolixity. The chapter is one of the most important in the New Testament, and every verse of it has been searched and sifted to the bottom, and here are the results laid up for the benefit of the church in all coming ages. There is another piece—brief, but most precious—entitled "The Church's Riches," which concludes the volume. The nature of the piece will be easily inferred from the title. It is based, however, on Corinthians ii. 8, 9, "Ye know the grace of our Lord Jesus Christ, that though He was rich He became poor for your sakes, that ye, through His poverty, might be rich."

The Christ of Revelation and Reality. By P. HATELY WADDELL. Edinburgh: Adam and Charles Black.

ONE happy effect of the heresies which are abounding, has been to drive "men of God" more than ever to deal with the question, "What is Written?" Amongst those who have pursued this laudable course, is the author of the present volume, who has made an invaluable contribution to the best order of teaching. He first discourses on the "fulness of the revelation in Christ," descanting on Christ as seen through His disciples, and as personally and historically unfolded. Part Second discusses "the fulness of reality in Christ," which is very admirably illustrated. Here the Atonement is set forth in its scriptural fulness. Christ is considered in His relationships to mankind; the brother-man, the way-farer, are all points of disquisition. After this follows the sublime topic, "Christ as Prophet of the moral universe." Here He is viewed as the Preacher, the Son of God giving understanding, and the direct Revealer of divine truth. The volume closes with a special discourse on "Blasphemy against the Holy Ghost," in which the author endeavours to show how it becomes an unpardonable sin. From all this it will be seen that Mr. Waddell

has not given to the church of God that which cost him nothing. He has begirded himself with great zeal for his enterprise, and we shall be much surprised if it be not generally allowed, that he has been highly successful.

Infant Feeding, and its Influence on Life. By C. H. F. ROUTH, M.D. London: J. Churchill and Sons.

THIS is a singularly interesting and instructive publication, exhibiting the fertility of a subject which, at first, suggests only the idea of insignificance. The mortality of infants forms the theme of seven chapters, full of thrilling interest. The subject of milk occupies eight more chapters, and is a little cyclopaedia of information. Few would, beforehand, believe that the theme could possibly be so fruitful. The next part sets forth general deductions in reference to alimentation made from the composition of milk and its substitutes. Part fourth reaches the climax of the subject, presenting four chapters of "defective assimilation." Here, in fact, lies the strength of the work; medically viewed, it is at once very important, and in a high degree practical, setting forth a large amount of instruction, from which mothers and nurses may abundantly profit. The appendices to the volume are remarkably interesting and useful, giving much information on points which it is of the highest moment for nurses and parents to know.

The Life of William Chillingworth. By P. DES MAIZEAUX. Edited, with Notes and Translations, by the late JAMES NICHOLS. London: William Tegg.

MOST of our readers are aware of the distinguished place which belongs to Chillingworth among the defenders of the truth and the opponents of the Papacy. The testimony of Locke alone suffices to stamp the character of his intellect and of his writings. He said, "If you would have your son be a logician, let him read Chillingworth." The recommendation, assuredly, was well founded; but, on proceeding to his immortal work, the reader, if we mistake not, will at first be somewhat disappointed. He will first be struck with the absence of the formalities of logic, and everything, both in thought and expression, will present an air of simplicity which will, perhaps, suggest the thought of superficiality; but it is not so. It is the peculiarity of great minds to come down upon a subject; while weak minds, beginning at the base, have to struggle up, and they seldom make much way towards the apex. Thus it was with the late Andrew Fuller, in whose hands the most knotty and complicated ques-

tions of controversy were at once divested of everything not essential to them, and exhibited with simplicity, which suggested the opinion that there had never been a doubt, and that there could be no well-grounded disputation. So it was with Chillingworth.

The present volume, we feel assured, will everywhere meet a cordial welcome. The public know comparatively little of the great man's history; but they will here obtain all the information they could possibly desire. The method pursued is that of Bayle in his "Historical and Critical Dictionary." The volume consists of two parts: first, the text, which includes the most material circumstances of the subject, and might be intelligibly read without interruption; the second comprises the remarks, which contain additional illustrations and proofs to what is said in the text. The marks in the text direct the reader to the notes underneath, after the perusal of which the reader is to return to the text, resuming it where he left off. It is believed that by this means he will obtain a more clear and full information of the whole than if he were to read either the text or the remarks separately. Thus the volume, in its frame, is marked by considerable peculiarity. We know of no other piece of biography at all resembling it. It is remarkably intellectual; truth is crowded and packed with the utmost closeness; so that in these 360 pages an amount of matter is presented rarely found in any volume of twice its magnitude.

The Temperance Congress. 1862. London: W. Tweedie.

THIS volume has various and powerful claims to attention. Altogether apart from the great principle which it endeavours to establish, defend, and propagate, it is a remarkable embodiment of elaborate thinking on a variety of topics, and exhibits likewise a large amount of valuable statistics. The Christian minister, the man of letters, the journalist, the magistrate, the member of Parliament, the judge, and the Government, all will perceive in the publication a great deal in which they are deeply interested. We know not where to find such a mass of papers and essays on great subjects, all bearing on the character, the condition, and the comfort of the human family. The mere contents of these papers would nearly fill one of our pages. Such being the character of the work, we need hardly say how highly we prize it, and how cordially we commend it on general grounds to our readers; but those who have embraced the grand principle of temperance, or rather total abstinence, will find here such a storehouse of fact and argument, thrilling narra-

tive and varied statistics, as will aid them in every emergency. The man who shall have completely conned it, so as to have all the points at his finger-ends, will be a very formidable antagonist to the advocate of free living, or even of the moderate use of intoxicating beverages.

Worth her Weight in Gold. London: Wertheim, Macintosh, and Hunt.

THE volume is an attempt to establish and illustrate one of the most precious maxims in our language. It will be read with the deepest interest by young people generally, but especially by young ladies. The volume is replete with common sense, happy touches, and exquisite delineations. It is life in its most vigorous pulsations, exhibiting a variety of character in a multitude of aspects. Our only fault with it is, that there is neither preface, contents, nor index—simply a series of sixteen chapters. How long will authors play the fool in this matter, which so intimately concerns their success, usefulness, and popularity? This neglect is always more or less fatal. There cannot be a greater error; and, seeing that the penalty is, to a vast extent, uncompensated loss, we cannot understand how people of common sense should persevere in it. The thing is not English, but French; and, however frivolity, whim, and something else without a name, may suit our lively neighbours, it will certainly not suit the people of England.

Bessy's Money. A Tale. By the Author of "Mary Powell." London: Arthur Hall and Co.

THE skilful writer of this volume has only to appear to command attention. That respected name is already prefixed to a large number of volumes. This is certainly the smallest, but it may not be the least interesting. It is full of life and nature, gentle incident and sweet dialogue—quite a book for young ladies; and young gentlemen, too, will find their account in it.

Our Village Girls. By HETTY BOWMAN. London: Book Society.

THIS is another of those nice popular volumes adapted to the millions, which the Book Society is exerting itself so successfully to multiply. We like the book very much, and deem it entitled to a place in every household, without distinction of sect or party. It is full of common life, common sense, and sound religion. It is, in fact, "Old Humphrey" brought to life again. Hetty Bowman might pass as the widow or the daughter of "Old Humphrey." There is the same apothegm,

the same quaint thought, and the same racy observation, exhibited in a style clear, natural, and captivating. "Blind Willie," "The Hard Place," "The Young Wife," "A Conversation," and "Jane Hardy," are all beautiful things. The best chapter in the book is that entitled "Seeking Jesus," which closes up with "The Dream of Golden Hair." We predict for the book very general acceptance.

Gleanings among the Sheaves; or, Handfuls let fall on Purpose for the Poor. By the Rev. JOSIAH VINEY. London: Book Society.

THE title-page of this little volume will strike less forcibly the minds of the millions born in our great cities and towns than of the

other millions that people the villages and rural districts. To them it will communicate a full, strong, and generous idea. The little volume consists of a lengthened series of beautiful, short essays, all upon subjects of interest both to old and young. "The Phases of the Sun," "The Looking Glass," "The Royal Robber," "The Lion and the Ass," "The Swallow's Nest," "Dead Flies," "A Spectacle of Angels," "The Physician who took no Fee," are among the subjects discussed in a beautiful, evangelical spirit, finely conceived and exquisitely written. Mr. Viney writes so well, that it is to be regretted that he does not write more. The little work is sure of extensive and long-enduring popularity.

Intelligence.

COLONIAL.

VALEDICTORY ADDRESS

From the Members of the Royston Fraternal Association, to the Rev. Thomas Booker, Pastor of the Independent Church at Barrington, in the County of Cambridge, England.

IN the anticipation of your removal to New Zealand, we feel constrained by our personal knowledge of you to bear our sincere testimony to the worth of your character, the consistency of your conduct, the extent and value of your attainments, the urbanity of your manners, and your zeal and perseverance in every good work.

We shall regret the loss of your company and prayers in our bi-monthly meetings; but we are quite prepared to acknowledge the force of the reasons on which you are about to make the change you have in prospect, and can cordially join with you in the hope that, as compared with your present circumstances, a much wider sphere of ministerial usefulness will be held by you at, as we trust, no very distant day.

Our Association, consisting as it now does of fourteen members, includes all the Independent ministers of the neighbourhood in which you reside. The thirteen whom you leave behind will follow you with their best wishes and prayers, to the far-off land to which you are going. Their desire is, that every blessing which our Divine Saviour has promised to His disciples, may be conferred on Mrs. Booker, yourself, and your dear children, just as you may severally need them, both as you cross the great and wide sea, and in your subsequent settlement in one of the rising colonies of our common country. And we shall not, we feel assured, be cut off from your best and kindest remembrance, however remote your future may be from the one in which many of us have known you, for the

last eight years, as a valued friend and brother in the Gospel of Jesus Christ.

JOHN ADAMS, Sandon.
JOSEPH STOCKBRIDGE, Guilden Morden.
A. C. WRIGHT, Melbourne.
J. B. MILLSON, Ashwell.
ROBERT DAVEY, Foulmire.
JOHN HARRISON, Bassingbourn.
G. W. E. BROWN, Great Eversden.
J. H. IRWIN, Chishill.
JOHN MEDWAY, Royston.
E. J. BOWER, Buntingford.
D. DAVIES, Thersfield.
C. G. HAYMES, Barkway.
HENRY MARTIN, Royston.

SYDNEY, NEW SOUTH WALES.—The foundation-stone of a new Congregational church at St. Leonard's was laid on April 20th, in the presence of many of the residents of the locality, and a large number of ladies and gentlemen from the city and suburbs. The Rev. J. E. Veitch gave out a hymn, which was sung by the assembly. The Rev. S. C. Kent, of Newtown, handed a mallet and a chastely-wrought silver trowel to Miss Lloyd, who gracefully performed the ceremony of laying the stone. The trowel contained the following inscription:—"Presented to Eleanor Sophia Lloyd, by several attached friends, on the 21st anniversary of her birth, for use in laying the foundation-stone of the Congregational Church, St. Leonard's, North Shore April 20th, 1863." Mr. G. A. Lloyd, in a few appropriate words, expressed thanks on behalf of his daughter for the handsome present she had felt so much pleasure in accepting. The Rev. W. Slatyer delivered an address suitable to the occasion, and the Rev. T. Johnson engaged in prayer.—The little Congregational church now building at Manly Beach is progressing favourably. The stone-work is com-

pleted, and funds for the roof and internal fittings are being raised. On the 24th ultimo, a large party from Sydney held a pic-nic at that favourite watering place, and during the afternoon a public tea-meeting was held in a temporary erection near the church, the proceeds of which amounted to nearly £90 in aid of the building fund.

THE CONGREGATIONAL UNION OF TASMANIA.—The annual meeting of the Congregational Union of Tasmania commenced in the Brisbane-street Chapel, Hobart Town, on Tuesday, March 3. The Rev. W. Day occupied the chair, and most of the ministers of the several Independent churches in the colony were present, as well as a number of the deacons. The secretary read the report, which, after referring to the death of the Rev. F. Miller, explained what had been done to erect a building and establish a library for the use of young men to be trained for the colonial missionary service. Reference was also made to the importance of churches adopting the practice of insuring the lives of their ministers; to the custody of trust deeds; the present position of the State-aid question; and other matters specially affecting the interests of the denomination. The meeting was resumed in the afternoon, and various measures were adopted and resolutions passed in acknowledgment of donations in money and books from societies in England. A committee was

appointed to take charge of the interests of the Theological Institution, and steps were taken to establish the general practice of insuring the lives of Congregational ministers. On the following day the meeting was resumed. Measures were adopted to insure the safe custody of all trust-deeds for property, held by the different churches of the body in Tasmania. A long discussion followed on the subject of ecclesiastical influences upon the social and political condition of the colony. Papers of statistics were read showing the sums of money that had been expended under the sanction of Parliament on charitable, educational, and ecclesiastical objects, and the proportion of the whole to the general revenue. The opinion was generally expressed that these large grants for objects foreign to the proper province of Government were not only extravagant in amount, but fatally demoralising in their operation, because they fostered the habit of reliance upon the Government for so much that ought to be done by the colonists themselves, and were rapidly effacing in many of the community the sense of personal responsibility in regard to social duties. A committee was appointed to bring the matter under the consideration of the Congregational churches. The executive committee of the Union was chosen, and the Rev. W. C. Robinson was appointed chairman for the year.

CONGREGATIONAL RECORD.

THE SMITH TESTIMONIAL.—A deeply-interesting meeting was held, June 4th, at Poplar, in connexion with the completion of the twenty-first year of the pastorate of the Rev. George Smith. His people determined to mark the pleasing event by the presentation of some memorial token, expressive of grateful esteem and affectionate confidence. So spontaneous and so general was the response to the call of the deacons, that in a very short period the sum of £260 was raised; and, had the time been extended, the Chairman said it might have been doubled. Among others there were present, the Revs. Thomas James, H. J. Gamble, John Kennedy, M.A., T. Price, G. Wilkins, R. Ashton, J. E. Richards, W. Tarbotton, T. C. Hine, J. H. Wilson, S. McAll, Drs. Tidman, Ferguson, and Campbell; Captains Dunlop and Thorne. Mr. Nathan, one of the deacons, occupied the chair; and in introducing the business, said—

“My dear friends—Permit me to express the pleasure I feel at being invited to preside over you on this most interesting occasion. You all know that we are here tonight to give our pastor some visible and tangible proof of esteem and regard for him. The occasion is the completing of the 21st year of his able, faithful, and successful ministry amongst us. How much this neighbourhood as well as ourselves is indebted to such a ministry as our pastor, having obtained help of God, has maintained amongst us, it is hard to say. How much our country and the world is indebted to the pulpit and the faith-

ful preacher, it is impossible to say; but this we know—that the pulpit has ever been the advocate of truth, a barrier against vice, and the support and ornament of virtue. One of our favourite poets says:—

The pulpit (in the sober use
Of its legitimate, peculiar powers)
Must stand acknowledged while the world shall stand,
The most important and effectual guard,
Support, and ornament of virtue's cause.
There stands the messenger of truth. There
stands
The legate of the skies. His theme divine,
His office sacred, his credentials clear.
By him the violated Law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He 'establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And, arm'd himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains, by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect.

‘Are all such teachers? Would to heaven all were!
I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner, decent, solemn, chaste;
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.
Behold the picture! Is it like?’

Let us thank heaven that ours is not only such a teacher, but such a pastor, watching for our souls, comforting the aged, strengthening the middle-aged, and guiding and instructing the young, and it is because our pastor is all this that we are about presently to ask him to accept at our hands this mark of our regard. It must be quite unnecessary for me to go over the catalogue of our pastor's labours; let it suffice that I remind you that when the sainted George Green built Trinity Chapel, Mr. Smith was chosen to be the first pastor over the little band of Christians that then formed the church. Twenty-one years have passed away, and what do we now see? We see the chapel enlarged, and from 1,200 to 1,400 persons assembling morning and evening to hear him preach. We see that he now presides over a church consisting of about 800 members. Nor need I do more than just remind you of the day and Sabbath schools, and the other religious and benevolent societies founded or fostered by our pastor. It is also most gratifying to us to know that our pastor is held in high estimation by his ministerial brethren, and that in the London Missionary Society, the Congregational Union, and the other great religious movements of the day, our pastor is held in deserved repute; and then as a preacher I do not think I could paint him in words more appropriate than those used by the poet, from whom I have already quoted. Yes, it is like our pastor. Take, for instance, that noble sermon preached last Sabbath evening to young men; so plain, so touching, and so earnest. May the Almighty follow that sermon with His blessing!

"There is one thing in respect of this presentation that I must not forget, indeed the committee have enjoined it upon me to mention that there has been no pressure, no, not the least, upon the subscribers to this testimonial. No sooner was the design broached than the money was subscribed, and this to my mind gives the present its chief value.

"My dear friends, I have said enough in opening this meeting. Let us never forget, that if our pastor is anything, it is through the grace of God given unto him. Join with us, then, dear friends, in wishing that God would long spare his valuable life, and bless him and his amiable partner, and his children, and his children's children to the latest generation."

A resolution, in the terms of the address, was then moved by Dr. Tidman, seconded by the Rev. Thomas James, and supported by Dr. Campbell, and carried with acclamation. Mr. Smith tenderly adverted to the fact that the brethren, Tidman and James, were the only survivors of the large body of ministers that attended his recognition, one-and-twenty years ago. Mr. Roope, one of the deacons, then presented the testimonial, and, in the course of a suitable address, said:—"Sir, I cannot go back in thought to the evening when we first met, to promote the object now so happily accomplished, without saying that the matter then entered into was not formal, cold, or lifeless; but it was full of soul. We began our work with praise to God, and from Him sought by prayer direction in the future.

We were thankful to Almighty God that we were enabled to meet so harmoniously, for no sooner was the idea suggested than it was readily and cordially adopted—in a word, I may say, 'the wish expressed the object accomplished;' and this for you to know, my dear pastor, must be gratifying to your feelings.

"Now, permit me, my dear Sir, to address a few words to you on this happy occasion, and in so doing we cannot look back for a moment without experiencing feelings of a mingled order over a period of twenty-one years, and with hearts full of gratitude, exclaim, 'What hath God wrought!—what hath God wrought!' He hath, through your instrumentality, wrought deliverance for the captive. He hath built up His people on their most holy faith; He hath caused them to rejoice on earth. Nay, more, the angels have rejoiced in heaven over repentant sinners; Christ himself has beheld the extension of His kingdom amongst us, and His Father's glory promoted; and yet in all this we humbly bow at His footstool and say, 'Not unto us, O Lord, not unto us, but unto thy name give we the glory.'

"Your first coming amongst us, my dear pastor, is vividly before my mind, as it is doubtless to many now in this room. Methinks I beheld the countenances of two who were then amongst us listening to the truth as it then fell from your lips, but are now no more on the earth. God has taken them; they are now singing the high praises of heaven before Him that loved them and washed them from their sins in His own blood. I refer to the noble founder of our place of worship, and his beloved and valued friend the Rev. Dr. Fletcher. And I well recollect, also, the opening services of our sanctuary. On the morning of that day the Word of Life was preached to us by that venerable man of God, Dr. Raffles; and in the evening by the Rev. J. Sherman, who is now inheriting the promises. He has ceased from his labours, and his works do follow him. His address to us on that occasion was founded upon those words, 'Save now, I beseech thee, O Lord. O Lord, I beseech thee, send now prosperity.' And how has God blessed us from that time! God has been pleased, graciously, by His Holy Spirit, to speak through you to the assembled multitude that has thronged our house of prayer. Year after year we have been called to lengthen our cords and strengthen our stakes; and it is a matter for devout thankfulness still to find we have an overflowing attendance upon the proclamation of God's word, and that He is from month to month giving to you, my dear pastor, seals to your ministry and souls for your hire, who, we trust, are now your hope here, and will be your crown of rejoicing in the heavenly world; neither can we forget that God has blessed us with peace within our borders, suffering no root of bitterness to spring up whereby we might have been troubled; but still, as a church and congregation, we have not been without our troubles and sorrows of heart; and I might here say the pastor has not been exempt. You have had your days of darkness. God has, in days past, put forth His finger and touched you. We, as a church and

people, wept with you, and we prayed for you that God would bind up the stricken heart, that He would pour holy consolation into your mind, and give unto you the garment of praise for the spirit of heaviness. He heard our cry. God came to your deliverance. In this we rejoice; and, as we have been called to weep with you, so likewise do we now rejoice with you. This is, indeed, a time of rejoicing; and surely we are called upon, each and all of us, to say, 'Ebenezer'—hitherto hath the Lord helped us; and that God our heavenly Father may still continue to help and bless you in all your future labours is, and will be, the prayer of your charge. May He hold you, my dear pastor, as a star in His right hand until you shall hear a voice saying, 'It is enough; come up higher.'

"Now, my dear Sir, let me, in the name of the church and congregation, who have contributed to this offering of love and esteem—present it to you. May your life be long to look upon it, and may it ever recall the happy moments which doubtless are now filling your heart. May you hand it down through your family as a heirloom, that when your children and your children's children look upon it, they may behold in it the esteem and affection you were held in by a loving people."

The testimonial consisted of a silver tea and coffee service, and a salver bearing the following inscription:—

"This salver, with a tea and coffee service, together weighing 331 ounces, was presented to the Rev. George Smith, June 4, 1883, by the church and congregation assembling in Trinity Chapel, Poplar, as a memento of their affectionate regard for him as their pastor, and of his having completed the twenty-first year of his able, faithful, and successful ministry amongst them."

The Rev. G. Smith responded to the foregoing address in a speech of an intensely interesting and every way appropriate character. All events and all classes, the present and the absent, the dead and the living, received suitable recognition and ample justice. After the presentation, the Revs. J. H. Gamble, J. Kennedy, and S. M'All addressed the meeting.

DOUGLAS, ISLE OF MAN.—The Rev. Anthony Thompson, B.A., of London University, and of Springhill College, Birmingham, has accepted a cordial and unanimous invitation to become the pastor of the Independent Church, Douglas, Isle of Man.

ELGIN, SCOTLAND.—PRESENTATION. —Lately, at the close of the usual weekly service in the Independent Chapel, a pleasing incident took place. Mr. R. R. Williamson requested the audience to remain for a short time, and then came forward, and, in the name of the members of the congregation and of the Bible class, presented the Rev. Mr. Lothian with a purse of gold, as a small token of their respect and attachment, and an expression of gratitude for his services while labouring among them, and praying for the Divine blessing to rest upon him wherever he went. Mr. Lothian briefly expressed his sincere thanks for the gift thus

unexpectedly presented to him, and said that he had been taken completely by surprise, as he had not received the slightest intimation of what was intended.

FINCHLEY.—The Rev. C. R. Howell, after a ministry here of upwards of seven years, has resigned the pastorate of the Independent church in this place.

HERTFORD.—The new Independent Chapel was lately opened for public worship. The building is planned to accommodate about 600 persons. The opening service was held at noon, when the Rev. J. Wonnacott, minister, offered the dedicatory prayer. The sermon was preached by the Rev. S. Martin, of Westminster, from Phil. iii. 3. The Rev. W. Upton, of St. Alban's, offered the closing prayer. After service the congregation proceeded to the Corn Exchange, where a cold collation was provided, to which a numerous company sat down. Mr. Henry Rayment presided. The Chairman said, he was glad his services had been appreciated, and was quite satisfied if they had in any way facilitated the object so dear to them all. He could not speak too highly of their esteemed pastor, to whose exertions it was chiefly owing that they had erected the new place of worship, which was now an ornament to the county town of Hertfordshire. The total cost of the building was £2,080. The Rev. Clement Dukes proposed "The preachers of the day." The Rev. George Smith acknowledged the motion in a suitable address. After speaking in high terms of the new church at Hertford, he advocated the erection of better places of worship generally; and said he observed that wherever they built a good chapel the number of attendants always increased. He was glad to see this work in Hertford. The Rev. Mr. Forsyth, of Orange-street Chapel, London, proposed "The Congregational Church in Hertford, its pastor and deacons." Mr. Francis proposed, "Prosperity to the Congregational churches in the county and to other denominations," to which Mr. Upton replied. Mr. Rose proposed "That the best thanks of the meeting be given to the architects, Messrs. T. Smith and Son, for the uniform courtesy and attention they have paid throughout the work," which Mr. Smith acknowledged. In the service at half-past six, the Rev. G. Smith, of Poplar, preached from Hebrews i. 3. On Sunday, May 31, two sermons were preached by the Rev. Dr. Vaughan. The proceeds of the opening services amounted to £105.

HORBURY, NEAR WAKEFIELD.—On the evening of Whit-Tuesday, the Rev. Mr. Dixon, formerly of Poole, and late of Leeds, was ordained pastor of the Congregational church and congregation worshipping at Mount Zion Chapel, Northgate, Horbury. The Rev. H. Sanders conducted the devotional part of the service, reading the Scriptures and offering prayer. The Rev. J. S. Eastmead delivered the discourse on the constitution of a Christian church; the Rev. H. Sanders asked the usual questions, which were replied to in a very satisfactory manner by Mr. Dixon. The ordination prayer was then offered by the Rev. S. Oddie, of Ossett; and the Rev. E. R. Conder, of Leeds, gave the charge to the minister and people.

HORNSEY NEW TOWN.—On Friday evening, June 12th, a special tea-meeting, under the auspices of the "Ladies' Working Society," was held in Milton-road temporary Congregational chapel. After tea, a testimonial, consisting of Alford's Greek New Testament, in four volumes, subscribed for by the members and friends worshipping in that place, was presented at their request by the Rev. Joseph Beazley, of Blackheath, to the Rev. Frederic Tomkins, M.A., LL.D., as a memento of their Christian regard and high estimation of his faithful and arduous labours in the cause of Christ in that place; and a present of a dressing-case and contents (specially subscribed for by the ladies) was made to Mrs. Tomkins, on their behalf, by Dr. Waddington, as a token of esteem for the many Christian qualities of one who may be truly designated "a mother in Israel." Dr. Tomkins expressed, in deeply affecting terms, his heartfelt thanks for this addition to the many proofs of their Christian attachment to himself, wife, and family; inasmuch, that it was evident to all that the affection between minister and people was truly sincere and reciprocal. The assembly was feelingly addressed by the above-named ministers, the Rev. Mr. Bligh, Mr. Bulman, and other friends, and the pleasant evening's proceedings were concluded by praise and prayer.

HULL.—The Hull auxiliary to the London Missionary Society commenced the celebration of its jubilee on Saturday evening, May 30th, by a devotional service, which was held in Salem Chapel. The Rev. James Sibree presided. The Revs. Messrs. Ollerenshaw and R. Thompson offered prayer, and the Rev. J. Fleming delivered an address. On Sunday, May 31, sermons were preached in Fish-street, Albion, Hope-street, and Salem Chapels, by the Revs. Messrs. R. W. Dale, B.A., of Birmingham; J. Fleming, of London; W. Fairbrother, of London; H. Batchelor, of Glasgow; and J. Sibree, of Hull. In the afternoon, juvenile missionary meetings were held in the same places of worship, which were attended by more than 2,000 Sabbath-school children, besides a large number of young persons connected with the various congregations. On Monday, June 1st, the public meeting of the auxiliary was held in Hope-street Chapel. Arthur Levett, Esq., treasurer to the Society, occupied the chair. After singing and prayer, the Rev. J. Sibree, one of the secretaries, commenced the proceedings of the evening by reading from the pages of the *Evangelical Magazine*, for the year 1813, a most interesting account of the formation of the "Hull Auxiliary Missionary Society," which was the second in the country, Bristol preceding it only by a few months, when those devoted servants of Christ, the fathers and founders of the London Missionary Society, David Bogue, Alexander Waugh, George Bender, and James Bennett, were present. The sermons and addresses of those men produced a haloed impression on the minds of Christians in the town, which continued for many years. Few men took a more lively interest in the cause of missions in those early days than the venerable George Lambert, then minister of Fish-street, and his ardent spirit has been richly diffused among the people worshipping

in that sanctuary since that period. The meeting was afterwards addressed by the Rev. Messrs. Fleming, Fairbrother, Dale, Batchelor, Redford, Ollerenshaw, Sibree, and James Oldham, Esq., and by the Rev. T. Hicks, of Collingham, who was present at the formation of the auxiliary in 1813. On Tuesday evening, the Rev. H. Batchelor delivered an admirable lecture on "The Conditions of Success in the Missionary Enterprise," in the theatre of the Royal Institution. On Wednesday morning a second lecture was delivered in the same place, by the Rev. W. Fairbrother, on "Madagascar and her Martyrs." In the evening of the same day, a *soirée* was held in the hall of the Sailors' Institute. After the repast, the chair was occupied by Mr. John G. Kidd, one of the deacons of the church in Albion-street, and who, when a youth, was present at the formation of the auxiliary. Addresses were delivered by the Revs. Messrs. Fairbrother, Batchelor, Upton Davis (Baptist), and J. Dickinson, of Bridlington. These jubilee services were brought to a close by a missionary communion service, which was held on Thursday evening in Albion Chapel; the Rev. J. Sibree presided, and addresses were delivered by the Revs. R. A. Redford, and H. Ollerenshaw. The Rev. E. Jukes, the minister of Fish-street, was prevented from taking part in the services by severe indisposition.

KEYSOM, BEDS.—On the 10th of June, the anniversary of the Sunday school in this village was held in the spacious school-room adjoining the chapel, which was erected under the notorious Five-Mile Act prohibiting the building of any Dissenting place of worship within five miles of a corporate town, the first pastor of which, the Rev. John Donne, educated at King's College, Cambridge, became vicar of Pertenhall, was one of the ejected ministers on Bartholomew's Day, and was a prisoner for six years with Bunyan in Bedford Gaol. A numerous company sat down to tea; after which, a public meeting was held in the chapel, the pastor, the Rev. M. Edwards, occupying the chair. Several anthems were sung by the children, who filled the galleries. Prayer was offered by the Rev. J. Connor, Moravian minister of Pertenhall, and suitable addresses were delivered by the chairman, by Revs. Messrs. Hawkins, Connor, Deater, Robinson, and by Mr. Maitland, of Walworth, who went largely into the subject of the education of the young. On the preceding Sabbath, sermons for the school were preached by Mr. Maitland, and by the Rev. Mr. Pedley, of Kimbolton.

LIMEHOUSE.—On Wednesday, the 10th ult., the Rev. Edward Price was recognised as the pastor of the church assembling at Coverdale Chapel, Limehouse. After a large number of friends had partaken of tea together in the school-room, the services were conducted in the chapel. The usual questions were asked by the Rev. W. Bevan, of Bow; and most excellent addresses were given—to the pastor, by the Rev. G. Smith, Poplar; to the people, by the Rev. J. Kennedy, M.A., Stepney; and to both, on the concentration of their influence in the neighbourhood, by Rev. W. Tyler, Mile End. Other parts of the service were sustained by Revds. J. S. Breeze, Queen-

borough; — Goadby, M.A., Commercial-road; J. Renney, Queen-street; E. Jefferys, Southgate; S. Eastman, Mile End; and J. Bowrey, Shadwell. A delightful spirit pervaded the meeting, and brighter days were anticipated for the church in one of the most densely populated neighbourhoods of the east of London.

LISKEARD.—The Independent Chapel in Dean-street was built in 1701, by Thomas Johnson, for the Presbyterians, who occupied it until 1802, when it was closed. In 1806, the chapel was re-opened by the Independents, who, in 1817, obtained a lease of the chapel and two adjacent houses for fifty years, from the late S. Kekewich, Esq.; this lease, with an endowment derived from the sale of the houses, expires in 1867. To the little church assembled at Dean-street, this has been a dark cloud "looming in the distance." It has been dispelled, however, by an act of Christian liberality, which deserves publicity. The Rev. W. Thorn, of Winchester, commenced his religious life at this chapel more than fifty years ago, and has ever continued to hold it in grateful remembrance. Visiting this town during the past week, he purchased a freehold property at a cost of £600, and presented it to the Independent church at Liskeard as an endowment, when the present lease expires.

NEW CONGREGATIONAL CHAPEL, LOWER CLAPTON.—The foundation-stone of this building, which will be a handsome Gothic structure, erected on a most eligible site, at a cost of £6,126, was laid on Tuesday afternoon, the 5th of May, by Sir Samuel Morton Peto, Bart., M.P. The dedicatory prayer was offered by the Rev. Thomas Binney. The Rev. Frank Soden, pastor, read a brief history of the church, and of the origin and progress of the movement for the erection of a new place of worship, from which it appeared that seven years ago the cause had been so reduced as to be almost extinct, when the present pastor, at the earnest desire of the church, and acting under the advice of judicious friends, undertook the charge. There was then £1,300 debt on the old chapel at Pembury Grove, which has been paid, and about £4,000 obtained and promised in aid of the new building. Sir Samuel Morton Peto and the Rev. Dr. Spence delivered very eloquent and exceedingly appropriate addresses. The Revs. A. McMillan, J. Thomas, John Davies, Clement Dukes, W. Dorling, D. Katterns, and J. Kennedy, also took part in the service. At the close of this deeply interesting ceremony, most of the friends present adjourned to the school-room of the old chapel, which was well filled, and about 300 sat down to tea. A public meeting was afterwards held, under the presidency of Eusebius Smith, Esq. The Revs. Evan Davies and J. Key conducted the devotions of the evening, and addresses were delivered by the Chairman, the Revs. Frank Soden, John Sidney Hall, J. H. Hitchens, Clement Dukes, John Thomas, John Corby, Dr. Campbell, W. Tyler, and J. B. French, also by E. Newell, and H. E. Tompkins, Esqrs. The Revs. J. Bowrey, John Glanville, W. Miall, and other ministers were present. The interest of these meetings was well sustained, the speeches very effective. £300, including £25 kindly given by Sir S. Morton Peto, were contributed

during the day, and the character of the entire services was such as to afford great encouragement to the minister and people engaged in this undertaking.

NOTTINGHAM.—REBUILDING OF CASTLE GATE MEETING-HOUSE.—The foundation-stone of the building which is to replace the old Congregational Church in Castle Gate, and which is intended also to commemorate the Bicentenary of the Ejection of the Nonconformist ministers from the Established Church, was lately laid by Alexander Alliott, Esq., one of the deacons of the congregation. The plans have been prepared by Mr. R. C. Sutton, architect, Bromley House, and Mr. J. E. Hall is the builder. The Rev. C. Clemance, the pastor of the church, delivered the introductory address. He said—this church and congregation has certainly a noble history. Surveying the past, they would find four distinct periods in its history. The first period, somewhat brief, from the year 1655 to 1660, was a period of comparative ease. About that time Cromwell was Protector. The Commonwealth was suffering, and Presbyterianism and Independency gained the ascendancy for a while. The second period, from 1660, or thereabouts, to 1668, was one of persecution, when the pastors of that church were put in prison for expounding the word of God, and for preaching the testimony of Jesus Christ; and, in short, when those who exhorted the people to works of faith and good doctrine had to suffer for conscience' sake. During that period, it was a cruel and almost crushing thing to proceed, but God gave our forefathers strength to work, and strength to suffer, and, in spite of obloquy or scorn, they had a clear precept to guide them, and the smile of their Master helped them on, until their way should be cleared, that they might again be free to worship God. After that period came the time of toleration, and on the 29th of May 1689, they might imagine that some similar assembly to that which was now before him, though on a smaller scale, met to lay the foundation-stone of the old Meeting-house. They thanked God who had made a little one become a thousand; they thanked Him that He had cherished their fathers in the day of battle; that He had helped them to do a good and determined work when it was a hard task to do so, and to press onward in spite of opposition and scorn. They felt that it was right to acknowledge the work of our forefathers, and if the circumstances of the town and the congregation justified it, to assert in a larger and stronger manner that strength which God had permitted them to acquire, and it seemed to them that the circumstances of the church and congregation did justify it. The building in which they used to worship was not sufficiently commodious for the growth of their church, and the growth of the town, and as Nonconformists it seemed right that they should take their part in doing something to extend the provision for church worship and larger work, and it seemed also right that the movement should take this shape and form. Mr. Alliott having read an address, laid the stone with due formality. A tea-party afterwards took place at the Arboretum, and was attended by about 1,000 people. Mr. Clemance presided. Regarding the new

chapel, he said the promises were to the extent of £4,400; his own idea was, that they ought to raise as much in addition by Christmas next as would make that sum mount up to £5,000, and to raise £2,000 more next year.

READING.—On Tuesday, June 2, a special service was held at Trinity Chapel, for the recognition of the Rev. J. F. Stevenson, B.A., lately of Nottingham, as the pastor of the church. The Rev. J. Aldis read the Scriptures and offered prayer; the Rev. W. Guest, of Taunton, delivered a discourse on the "Nature and Constitution of a Christian Church;" the Rev. J. F. Stevenson then made a statement of the reasons which had induced him to accept the invitation to the pastorate; the Rev. W. Legg, B.A., offered the dedicatory prayer; the Rev. H. Allon, of Islington, delivered an address to the minister; and the service was brought to a close by the Rev. R. Bulmer. Among the other ministers who were present and took part in the proceedings, were the Revs. J. Rowland, of Henley; G. Robbins, of Slough; J. Whitehouse, D. Moscrop, and J. Dadswell, of Caversham-hill.

RINGWOOD, HANTS.—On Whit-Monday, May 25th, was held at this place a meeting of more than local interest and importance. For fourteen years past, the strength of Congregationalism here has been weakened by division. Early in the current year a cordial re-union took place between the sundered churches, the pastor of the younger, the Rev. J. O. Jackson, being unanimously called to the joint charge; and the rejoicing people purpose raising a new chapel to take possession of the enlarged field of usefulness opening up before them. On Whit-Monday they took advantage of the anniversary of their Sabbath and day-schools to invite a number of influential ministers and friends to rejoice with them. There were present the Revs. T. Adkins, of Southampton; J. Harris, of Ringwood (the retiring pastor); J. Woodworth, and J. Fletcher, of Christchurch; N. Hurry, of Bournemouth; — Grant, of Hungerford; F. Baron, of Ripley; W. H. Bassett, of Fordingbridge; S. Knell, of Throop; and W. Tice, J. G. Wood, and G. O. Aldridge, Esqrs. Mr. Tice occupied the chair.

SHEFFIELD.—**QUEEN-STREET CHAPEL.**—The ordination of the Rev. J. P. Gledstone, late of Rotherham College, and the pastorelect in succession to the late Rev. J. H. Muir, lately took place in Queen-street Chapel. The devotional portions of the service were conducted by the Revs. R. M. Macbrair, M.A., C. Larom, and J. Breakey. The introductory discourse was preached by the Rev. Samuel Goodall, of Durham. The Rev. David Loxton proposed the usual questions to the pastorelect. These being answered, the ordination prayer was offered by the Rev. Professor C. C. Tyte, of Rotherham College. The charge which followed, was by the Rev. Professor F. J. Falding, D.D., and was an elaborate and powerful exposition of 2 Tim. iv. 5, "Make full proof of thy ministry." In the evening, the sermon to the people was preached to a crowded congregation, by the Rev. James Parsons, of York, from Acts iv. 32, "And the multitude of them that believed were of one heart and of one soul." The

eminent preacher alluded to the fact that the first time he preached in Sheffield was in that place, nearly forty years ago, and since that period he had received many proofs of kindness from the church and congregation there. He had an especial interest in the event of the day, as their new pastor was a member of his church, and ascribed his religious impressions to his ministry.

SOMERSET ASSOCIATION.—The 67th annual meeting was held at Milborne Port on the 28th and 27th of May. The pastors and delegates assembled at the Rev. E. H. Perkins', and made grants varying in their amount to ten churches. In the evening a devotional meeting was held in the Independent Chapel. The Rev. James Taylor, of Fulwood, presided; Revs. J. Poole, W. Guest, T. B. Knight, offered prayer, and the Rev. J. W. Sampson delivered an address "On the state of heart needful to a profitable hearing of God's Word." On Wednesday morning, a meeting was held, at which business connected with the work of evangelisation was transacted. Divine service was held, at which the devotional exercises were conducted by Revs. F. Beckley and J. E. Drover. The Rev. W. H. Dyer preached an able sermon from 1 Cor. xi. 12. Dinner was provided, at which the pastor, Rev. E. H. Perkins, presided, by whom and other ministers short speeches were afterwards made. A public meeting was held in the evening; J. P. Spencer, Esq., of Oakhill, took the chair. The reports of the Association and of the Evangelical Society were read by the secretary. The former made mention of the churches which had received aid during the past year, and contained extracts from letters from these churches, clearly indicating the great value of the assistance rendered; the latter announced that ten Evangelists had been working diligently during the year. It appears that there labour in 49 parishes, in which there are about 106 towns, villages, and hamlets. In these there is a population of about 24,986; there are about 3,147 visitable families; on an average 700 visits are made, 39 services held, and 9 Bible classes conducted every week. The continuance and even an increase of the present number of agents was urged, on the ground of non-attendance of large numbers on public worship, the ignorance and superstition existing, and also by the success which has followed the movement. This Association is working harmoniously with the Home Missionary Society. The adoption of the report, and the re-election of J. P. Spencer, Esq., as treasurer, G. B. Sully, Esq., as treasurer of the evangelist fund, and Rev. E. H. Jones as the secretary, was moved by Wm. Rawlinson, Esq., seconded by Rev. John Webb. A resolution urging the churches to a more prayerful, active, and liberal support of the work was moved by G. B. Sully, Esq., seconded by Rev. E. Roberts, and supported by W. Walker, one of the evangelists.

SOUTHAMPTON.—The services in connexion with the ordination of the Rev. Septimus March, as pastor of Albion Independent Chapel in this town, were lately held in that place of worship. In the morning the service was opened by the Rev. H. H. Carlisle reading the Scriptures and praying. The Rev. W. Roberts, of Halifax, late pastor of the church.

then read an introductory discourse on the nature and constitution of a Christian church. The Rev. T. Adkins, after a short introductory speech, proposed the usual question to the deacons of the church—namely, "What have been the steps taken by this Christian community to secure the choice of a pastor-elect?" Mr. Barling, one of the deacons, replied to the effect that in the year 1854, when the Rev. W. Roberts accepted the pastorate, there were only sixty members, a limited congregation, and a debt of £8,800. He left in February, 1862, for Halifax, to the deep regret of all connected with the church. It was originally intended, if possible, to have as his successor an experienced man, but various circumstances which he detailed led to the church unanimously inviting Mr. March to accept its pastorate; and after some months' delay, in consequence, chiefly, of his college course not having terminated, Mr. March had now come amongst them, the balance of the debt on the chapel being at the time of the invitation £1,500, towards the liquidation of which £1,100 had been provided. The Rev. T. Adkins then put the usual questions to the pastor-elect, which having been answered, T. Adkins read a letter from the Rev. H. R. Reynolds, president of the College where Mr. March was educated, speaking in the highest

terms of Mr. March, and expressing his regret that he was unable personally to attend. Mr. Adkins congratulated the congregation, and also Mr. March, on the clear expression of his views. The Rev. John Woodwork offered the ordination prayer, and then the Rev. H. March, father of the pastor, delivered the charge to him. In the evening the Rev. J. Stoughton, of Kensington, preached.

TAMWORTH.—On Whit-Tuesday, the Congregationalists of Tamworth held a social tea-meeting in the Town Hall, when about 280 persons sat down to tea. The town-hall was beautifully decorated for the occasion. After tea, the hall was filled with a large and respectable audience. Mr. Alderman Manton, Esq., ex-Mayor of Birmingham, occupied the chair. Interesting addresses were delivered by the chairman; the Rev. E. H. Delf, of Coventry; E. Mander, Esq., of Birmingham; the Rev. J. T. Feaston, of Birmingham; J. Warden, Esq., of Birmingham; the Rev. P. C. Barker, M.A., LL.B., of Coventry; G. H. Simpson, Esq., of Birmingham; the Rev. T. Burgess, of Tamworth; and the Rev. W. Bealby, of Lichfield.

WIGTON.—The Rev. R. Salkeld, formerly of Colne, Lancashire, has accepted a cordial invitation from the members of the Congregational church to become their pastor.

REVIEW OF THE MONTH.

PUBLIC attention is divided between the struggle in Poland and the Great Rebellion in America. The mind of Europe is largely made up as to the merits of the Polish insurrection. It is agreed on all hands that the Poles have been most grievously wronged, most cruelly treated, and are contending for that which is just and right. Their relation to Russia is the effect of violence, and none of the promises which were made to them in 1815 have been fulfilled. The alternative before them was destruction, or insurrection! Something might be gained by rebellion; from continued submission they had nothing to hope for. The three great Powers, England, France, and Austria, have transmitted Notes to Russia, and it is hoped that the result may be favourable to the Poles. The Popish clergy on this occasion, for the first time, have made common cause with the people, and the effects have been very salutary on the public mind. —The condition of Prussia is lamentable; the king is acting after the manner of the Stuarts; and it is probable that his fate will be the same. He seems determined to govern without a Parliament; and as a means to an end, he is coercing the Press of the country. Religion has but a feeble hold upon the Prussian people; but intelligence abounds, and public spirit is strong. The Protestantism

of the country, we regret to say, is largely corrupted by Neology, and Popery is extensively prevalent. Dissent, properly speaking, there is none; and, in the absence of that, it will always be found that there is but little of either pure evangelical doctrine, or religious life.—Austria is in a very hopeful condition; the new system of Constitutional Government is working admirably; and the Emperor displays good faith in all his acts. Liberty, civil and religious, is now, for the first time, enjoyed throughout Austria; and Protestantism is now advancing with rapid strides.—France is tranquil; true religion is there a small root springing out of a dry ground, but it is sound and healthful, and in due season it will become a great tree, with its branches covering the Empire! The authorities are relaxing a little, and the people exercise their religious privileges more freely. There is at present not much persecution of the Dissenters. The Government have received a lesson which may lead to increased liberty and general moderation. The blow is the most severe that has yet been received by the Second Empire. The Government, as usual, put up nine nominees for Paris, and in every instance they have been worsted by the popular or Opposition candidates, in some cases by majorities of two to one! This is

deemed a practical protest against the Government, which will probably lead the prudent Emperor to modify his course, and augment the privileges of his subjects. The English Independents and the Methodists are adopting means to establish the Gospel in Paris for the benefit of the English residents, and of others who may attend.—Italy is still distracted; and the country continues to be infested with bands of robbers; but every effort is being made to put them down. The Gospel is everywhere having free course, running and being glorified. The true Christianity of the nation, however, is still a feeble power, but it is becoming daily stronger. It must, for a long time to come, be dependent on foreign aid, both in men and money. The only nation it can look to is England. Gavazzi is just now paying us a fresh visit of solicitation for help, and we do trust he will not appeal in vain. During the war, he was the companion and the chaplain of Garibaldi, preaching with all his might not only to the forces, but in the streets and squares of Naples, and other places, to multitudes. He is now the chief pillar of evangelism in Italy. He very wisely eschews the name of "Protestant," which could not fail to excite against him the prejudice of the Romish population. He takes his stand on the Holy Scripture.—The intelligence both from India and China is satisfactory as to missionary operations. The great want is more of every sort of agency.—Things go well also in Africa and Madagascar. In the latter, the young king is realizing all that was expected of him; he treats the missionaries with the utmost consideration.—The Colonies call for no remark; all is peace and development. The population is still on the increase from emigration, and hence the necessity for continued and hearty support to the Colonial Missionary Society.—Affairs in America are not improved; the waste of blood and treasure goes steadily on. It is calculated that the total of the debt contracted by both sides is about £300,000,000, and that about 800,000 men have perished during the two years of conflict. There are no signs of the approach of a termination, either by the sub-

jugation of the South, or the concurrence of the North in a secession. The former seems an impossibility; and it is but too probable that the latter will be preceded by further conflict, waste, and destruction. A peace party, however, seems to be rising up in great strength in the North, and it is likely to increase. Men of sense have ceased to hope for any good from the war beyond the destruction of slavery; but *that* is cheap almost at any price!—In the British Isles the month has brought forth but little that is new. Public opinion has been very strongly expressed on behalf of the Poles, and against Slavery. Sympathy with the policy of President Lincoln is on the increase. Distress is much abated in Lancashire, but much still remains. Several things have occurred in Parliament more or less bearing on religion. An attempt has been made in the House of Commons to open the Royal Botanic Gardens, Edinburgh, but without success. The Prison Ministers' Bill, for the benefit of Popish Priests, has been so far carried, to the grief of true, enlightened Protestants. Some earnest attempts have been made to improve the Church of England, but all without success. Most of the Independent Colleges have broken up, and they all appear to be in a satisfactory condition. Rotherham College is to continue its separate and independent existence. The two experimental years of Cavendish College, Manchester, established by Dr. Parker, having expired, a special conference has been held to decide upon its future; the numbers were large and the discussion thorough; and it was determined to continue the Institution. The reports of the Tutors and the Examiners were in a very high degree satisfactory. Everything seems to be going on well. Dr. Parker has most abundant cause for gratitude to that gracious Providence which has enabled him to create such an instrument of good; and those gentlemen who so generously and cordially united with him in the work, have reason to felicitate themselves on the high success which has attended their disinterested and benevolent endeavours.

A DESIRABLE DISEASE.—The pious John Newton closes a letter to a friend in the following truly instructive language: "You kindly inquire after my health; myself and family are, through the divine favour, perfectly well; yet, healthy as I am, I labour under a growing disorder, for which there is no cure—I mean, *old age*. I am not sorry it is a mortal disease, from which no one recovers; for who would live always in such a world as this, who has a scriptural hope of an inheritance in a world of light? I am now in my seventy-second year, and seem to have lived long enough for myself; I have known some-

thing of the evils of life, and have had a large share of the good. I know what the world can do, and what it cannot do; it can neither give nor take away that peace of God, which passeth all understanding; it cannot soothe a wounded conscience, nor enable us to meet death with comfort. That you, my dear Sir, may have an abiding and abounding experience that the Gospel is a catholicism, adapted to all our wants and all our feelings, and a suitable help when every other help fails, is the sincere and ardent prayer of your affectionate friend."

Essays.

THE NEW ENGLAND CHURCHES.

HISTORY AND LESSONS.—No. III.

BY JOHN CAMPBELL, D.D.

THE present article will cover a period of twenty years, and exhibit a multitude of facts of a deeply interesting character, some full of encouragement, others of warning, and all of instruction. The first point refers to branch churches in Massachusetts, which well deserves the careful consideration of the whole body of Independent churches throughout these isles. Speaking of intercourse from 1680 to 1690, Dr. Clark, in the history frequently referred to in former articles, says:—

“These branch churches have become sufficiently numerous to attract notice, as a distinct ecclesiastical feature of the age. So far as can be learned from the circumstances of each case thus far brought to view, this plan, in theory, had a twofold aspect. It looked to the well-being both of the motherchurch and the young daughter, and was intended to guard against a too sudden depletion on the one hand, and a too heavy burden on the other. The fundamental idea of a Congregational church, namely, a body of confederate believers meeting ordinarily in one place, on the Sabbath, would naturally require an additional place of worship as the congregation increased in size, or extended abroad. This latter necessity was much the most common; and to meet it, in part, families living six or eight miles from the sanctuary were frequently allowed to expend their proportion of the parish tax to support preaching among themselves, for three or six months of the year,—still holding their ecclesiastical relation to the old home, and returning there on communion days, and, in fact, continuing to worship there after their own scanty supplies had failed. By this arrangement they avoided the indiscretion, seen in later times, of break-

ing down one strong church to make two feeble ones; while at the same time it afforded a fit opportunity for the ‘strong to bear the infirmities’ of the weak.’ It was their mode of conducting domestic missions, and may be regarded as the first form which this enterprise took in New England. As the members of a branch were still enrolled with the church from which it sprang, till a formal separation was effected, so its minister was included in the eldership of the other, and was often sent with the pastor to sit in ecclesiastical councils. The plan of church extension lately initiated by the Old South Church of this city, in some of its most important features, has its prototype in this ancient usage, and seems admirably adapted to meet a class of wants in all cities and large villages.”

Well had it been for the Congregational churches of Great Britain had they uniformly acted upon the sound principles here set forth; neglect to do so has been extremely injurious to the interests of religion, grievously impairing the comfort of pastors and the usefulness of churches.

Charles II., of inglorious memory, true to the traditions of his hapless house, formed the wicked project of crushing out the liberties of the New England churches; even while the people were yet contending with the natives for the possession of the soil, and the ground was wet with the blood of the slain, Edward Randolph arrived at Boston, charged with the execution of the scheme devised by his profligate sovereign. This unworthy man succeeded in obtaining from the king, first, a threat in 1682 to abrogate the Massachusetts charter, and then, in 1685, its actual and formal abrogation. The

death of the king, however, which occurred immediately after, and the accession of his bigbted brother, James II., were followed in 1686 by the appointment of a temporary president, under Royal Commission, who was quickly succeeded by the tyrannical Sir Edmund Andros, as captain and governor-in-chief of all New England. This cruel man was clothed with powers sufficiently despotic to have suited a Nero or a Caligula. His arrest and imprisonment, however, soon followed on the dethronement of his royal master by the glorious Revolution of 1688, and the erection of a provisional government, similar to the old, till the union of Massachusetts and Plymouth colonies under the new charter of 1692. The subject of Episcopacy is now, for the first time, brought forward. The history of its introduction is not a little curious, as exemplifying the spirit of the system at that period. Dr. Clark, referring to the troubles of the time and the projects of the king, says:—

"One noticeable fact is, that it brought in Episcopacy; and on this wise. Randolph had not been long in the country without observing that the alarming 'independency claimed and exercised' in the government of Massachusetts, which he was bound to put down, and which, he says, in a letter to the Bishop of London, 'is one chief occasion of the many mutinies and distractions in other his majesty's foreign plantations' (Hutch. Coll. 540), had its tap-root in the democracy of the Congregational churches. Accordingly, in 1682, he made an earnest appeal for ministers of the Church of England to be sent over. And when the Bishop of London interposes a question as to their maintenance, he replies, rather curtly, 'I did formerly, and do now propose, that a part of that money sent over hither, and pretended to be expended amongst the Indians, may be ordered to go towards that charge;' that is, let the funds of the 'Society for propagating the Gospel among the Indians,' instead of going to sustain

Indian missions, and to print Eliot's Bible, go to pay for reading prayers in Boston! In another letter he proposes, as a means of raising funds, that 'no marriages hereafter shall be allowed lawful, but such as are made by the ministers of the Church of England.'—(Hutch. Coll. 533.) He even intimates that the Congregationalists—the more 'factious' among them—'might be attainted of treason, and their property be sequestered, to the Church;' 'for if his majesty's laws, as none but fanatics question, be of force with us, we could raise a sufficient maintenance for divers ministers, out of the estates of those whose treasons have forfeited them to his majesty.'—(Hutch. Coll. 540.) But to leave no method untried, 'I humbly represent to your Grace,' he says in another communication, 'that the three meeting-houses in Boston might pay twenty shillings a week each, out of their contributions, towards the defraying of our church charges, that sum being less per annum than each of the ministers receive.'—(Hutch. Hist., Vol. I., 314.)

The arrogance of these prelatists is outrun by their impudence. The assumption, suggestions, and demands aforesaid are such as to be all but incredible. They claim a sort of monopoly of favour and privilege both from earth and heaven. Dr. Clark proceeds:—

"But whatever was proposed, nothing was actually done toward setting up Episcopacy till 1685. The day after Dudley, the so-called president, entered in form upon the duties of his office, an Episcopal clergyman who had come over a short time before waited on the council, and requested one of the three meeting-houses to preach in. This was refused; and he was granted 'the east end of the town-house,' until his flock should provide a place of their own. On the 15th of the following December, Sir Edmund Andros, the 'captain-general and governor,' arrived. On the 20th he called the ministers together, and talked with them about having the use of one of their meeting-houses, and so

arranging the hours of worship, that two assemblies might be accommodated the same day. These ministers, and four members of each church, met in consultation the next day, and agreed to answer the governor, 'that they could not with a good conscience consent that our meeting-houses should be made use of for the common-prayer worship.' Whereupon the governor sends Randolph for the keys of the Old South Church, 'that they may say prayers there.' This brings to his Excellency's door six of the principal members, including Judge Sewal, whose journal furnishes these facts in the minutest detail. They 'show that the land and house is ours, and that we can't consent to part with it to such use; exhibit an extract of Mrs. Norton's deed, and how it was built by particular persons, as Hall, Oliver, £100 apiece,' &c. This interview occurred on the 23rd of March, 1687. On the 25th, the governor sent orders to the sexton to open the house and ring the bell. The sexton, 'though resolved to the contrary,' was frightened into compliance by the threat, that if he refused, the house should never be opened again, and that he (the governor) would 'punish any man who gave twopence towards the support of a Nonconformist minister.' — (Hutch. Hist., Vol. I., 356.)

We cannot but admire the manly conduct of the Puritans, whose pastors in that afflictive period were the bulwark of the land. In the pulpit and in the public meeting they everywhere enlightened the minds of the people, and braced them to meet the emergency in the spirit which became them in such circumstances, always proving more than a match for the presumptuous intruders, who made no scruple of soliciting persecution for the furtherance of their projects. When the controversy respecting the occupancy of the Old South Church, Boston, was at its height, the venerable minister, Mr. Willard, stimulated his flock to the firm resistance of the arbitrary and unrighteous demands of Andros, in the sermon

from the text, "Ye have not yet resisted unto blood." If we may judge of the discourse from the text, the note was high and nerving to no common extent. The labour was not lost; the audience were moved to tears, and when the question was put to the vote, it was unanimously rejected. They determined they would not be robbed of the edifice which had been reared by the toil and at the cost of their fathers, and inherited and upheld by themselves. They exclaimed, "It is better, if we must die, to die by the hands of others than our own!" From this it will be seen, that while they fled from persecution at home, the cruel demon pursued them across the Atlantic.

The history of the next ten years, from 1690 to 1700, was of a deeply chequered character. The churches passed through great troubles, and in some serious matters the Wicked One gained, for a time, an advantage over them. Of this, a sad illustration is supplied in the delusion into which they fell touching the subject of witchcraft. On this Dr. Clark expresses himself as follows:—

"As we are now passing over the period marked by that frightful delusion, the 'Salem witchcraft,' a brief notice of it may properly be inserted in this sketch, though its tragical history pertains rather to the civil courts. A belief in the existence of familiar spirits is as old as the Bible, and, at the time of this Salem affair, was held in some form or other by every known tribe and nation on earth. From the most ignorant peasant then living in England, to her most learned judge, the idea prevailed that witches might get possession of depraved men,—but more especially of women,—and, through their connivance, play all manner of strange pranks with tables, chairs, tongs, &c., and even inflict torture on innocent victims. With the exception of this last-named circumstance (if, indeed, it be an exception), the same notion still has credence in certain quarters. But these odd manifestations were then universally

ascribed to the devil; and the human 'medium' was supposed to be in his confidence. As such, he was arrested, tried, sentenced, and executed, unless evidence could be had that the Satanic partnership was dissolved. Several such executions had occurred in different parts of New England since its first settlement, and a much larger number in Old England. And there can be no reasonable doubt that the witch stories and witch trials printed in England, and circulated here just before the terrible scene enacted at Salem, was the proximate cause of its enactment.

"It commenced in the family of Rev. Samuel Parris, minister of 'Salem village' (now North Danvers), whose young daughter and niece, ten or eleven years old, being afflicted with a malady which baffled the doctor's skill, he pronounced them bewitched. Other children in the neighbourhood soon caught the distemper. An Indian servant living in the minister's family, moved, apparently, by compassion for the sufferers, undertook to find out the witch by certain 'wild incantations,' which, she affirmed, had often been successfully tried among her people. These were so odd and heathenish withal, that they drew down upon herself the charge of witchcraft. With a view, probably, to escape the threatened penalty, she at length confessed to the charge, and implicated two other old women as her confederates; and they were all committed to prison. This occurred in March, 1692, and so rapidly did the epidemic spread, that before the end of November following, more than two hundred had been charged with witchcraft, of whom one hundred and fifty were committed to prison, and twenty suffered death.

"By this time the panic had reached its height, and an explosion was inevitable. The absurd custom of allowing persons under the supposed influence of witchcraft to give testimony against witches (a custom copied directly from the English courts), was fast bringing

under suspicion the most pious and upright people among them, and threatening to involve all classes in mutual destruction. Even Cotton Mather, whose relish for the supernatural had led him further into the delusion than most of his brethren, frankly confessed that 'the whole business is become so snarled that our honourable judges have room for Jehoshaphat's exclamation, 'We know not what to do.' The devil improves the darkness of this affair to push us into a blind man's buffet; and we are ready to be sinfully, yea, hotly and madly, mauling one another in the dark.' The recoil in public sentiment was sudden and almost universal. Prisoners were discharged, presentments dismissed, and convicts reprieved. Such a gaol-delivery was made as was never before known in New England."—(Hutch., Vol. II., 61.)

A godless world has set no bounds to its ridicule of this matter, and its contempt for the religion of a people that could perpetrate such cruelties. It is not to be forgotten, however, that at that time the belief in modern witchcraft was quite as strong in Great Britain as in the colonies. Hutchinson well remarks, that "More witches have been put to death in a single county in England in the short space of time, than ever suffered in all New England from the first settlement till the present time." The delusion, therefore, was not confined to the colonies. Of the existence of witchcraft in ancient times, there can be no doubt; that point is settled by the inspired page; but, like diabolical possession, and other spiritual facts and phenomena, it was limited to earlier days, and has not been suffered to exist during the pure and beneficent reign of Christianity. Dr. Clark proceeds:—

"The relative position of the different religious denominations in New England, during this formative period of her history, is suggestive of reflections which need not be put into words. Every thoughtful reader will perceive that the bones and sinews of New England character—her social habits

and political tendencies, no less than her religious type—were all derived from Puritanism; from that form of Puritanism which accepted the theology of John Calvin, and the church polity of John Robinson, with only such modifications of each as are found in the Westminster Confession and the Cambridge platform. And it may here be added, that each of the great principles which lay at the foundation of the social, religious, or political character of our New England fathers, was subjected to a most thorough discussion among themselves,—magistrates, ministers, and people,—so that whatever ideas and usages got the ascendancy and came into vogue, rested on an intelligent personal conviction, and not on a traditional authority—a conviction that would have made them martyrs, but that it had previously made them exiles.”

This closes the colonial period, or what has been aptly called the Puritan Commonwealth, which terminated in 1692. Dr. Clark connects with this some striking observations touching the opposition that was then made to true religion, and to the Puritans, its subjects, advocates, and promoters. A book has been published since Dr. Clark began his work, of one Peter Oliver, who seems a type of Popery in the middle ages, from the hatred he bears to religion, and his recklessness of truth. This man complains that all previous writers have falsified the truth of the history of the colonies by suppressing one-half of it, and, by way of correcting the error, he gives only the other half, or what he deems such, according to Dr. Clark, “After wrenching it out of its connexions oftentimes, and twisting it into every possible distortion.” His ignorance is only equalled by his malice. Every statement is a misrepresentation. For example, he says, “The spirit of Puritanism was hostile to the principles of liberty. On the shores of Massachusetts Bay, the elders and the magistrates were alike the enemies of popular freedom. The trial by jury was

reluctantly adopted as a fundamental principle in the new system of laws.” This veracious scribe further declares, “that the original government was founded in fraud, and perpetuated by the ingeniously contrived Covenant, and that, strictly speaking, the legislation of the Commonwealth was treasonable, and every capital punishment inflicted under it was murder.” The same gentleman goes yet further, and declares, that “he found all manner of hypocrisy, impiety, and immorality in her religious condition, till Episcopacy came to her rescue—Puritanism having made a complete failure.” A man who could thus speak, was not, of course, to be reasoned with, and hence Dr. Clark well observes, “The day is gone for attempting anything in the character of a refutation.”

It is worth notice, that, during these eventful years, erroneous doctrine occupied but a small place in the history of the colonies. Church government was the great subject that occupied their minds, and on that the churches made great progress in working out the grand principle of New Testament polity. The Half-way Covenant had brought forth its deadly fruits in fearful abundance; the spirituality of the churches had declined apace, religion was everywhere at a low ebb, but it fell still lower before the glorious revival connected with the labours of Edwards, Brainerd, and Whitfield. An experiment, on a large scale, might be said to have been made on the consequences of setting aside the wisdom of God for the wisdom of man; and the results were alike decisive and deplorable. The New Testament doctrine of salvation is so simple, that “he may run that readeth.” All attempts at improving never fail to corrupt and enfeeble, and, as with doctrine, so with polity: God’s plan is a power in promoting the welfare of the church and His own glory, and everything else is a failure.

THE KINGDOM OF CHRIST.

WHEN our Lord was interrogated by Pilate whether or not He were "a king," His answer was in the affirmative—"thou sayest that I am a king;" but qualified and guarded by the express declaration, "My kingdom is *not of this world*."—(John xviii. 36.) His claims, therefore, could not possibly clash with those of the Roman emperor. "If my kingdom were of this world, *then would my servants fight* that I should not be delivered to the Jews; but now is my kingdom not from hence." Well would it have been for the interests of that kingdom, which are also the interests of the human race, if the professed followers of Jesus had ever kept in view this distinct disavowal of all claim to temporal sovereignty. What dire calamities would not have been averted? What blessed results secured? But as if He had said, "My kingdom is of this world," all distinction between the church and the world has been attempted to be broken down. The "kings of the earth" have usurped His place "whose right it is," and have applied all the principles and maxims of a worldly policy to the regulation of the affairs of His kingdom. The terms of membership in it, the appointment and support of its ministers, its doctrines and services, its courts and judicatories, all have been prescribed and defined, in the lust and pride of power, with scarcely the pretence of an acknowledgment of the claims of Him who alone is King in Zion. Hence the caricatures of Christianity which State-churches have too often presented, to the scorn of the infidel, and the grief and shame of the Christian.

But Christ is sole Head of His church, and to none has He delegated power or authority to decree "rites and ceremonies," or enact laws and regulations, other than His word enjoins. The New Testament is the statute-book of His kingdom, and from its decision there is no appeal. To its pages, therefore, we must ever have recourse for instruction

in all that appertains to the order and discipline of His house. Here we must learn the nature of His kingdom, its subjects and laws, objects and ends, and the divine method of its support and promulgation in the world.

"The kingdom of Christ" is a phrase of frequent recurrence in the New Testament. Sometimes the expression is "the kingdom of God;" sometimes, "the kingdom of heaven;" and at other times, "the kingdom of Christ and of God." But the same idea seems to be intended in them all, viz., that dispensation of the grace of God which we enjoy in the Gospel of His Son. Wherever God reigns, there is His kingdom—in heaven, among men, in the church, and in the hearts of individual believers. Externally considered, it has its visible embodiment in the Christian church; internally, its seat is in the hearts of those who have "received" Christ Jesus as their Lord and Saviour, and submitted themselves to His rule and government. Where His will is done—where His word is law—where His truth is obeyed, *there is* "the kingdom of God."

1st. It is a *spiritual* kingdom. In other words, it is *the rule of Christ over the minds and hearts of men*. It came "from above," but not "with observation," nor is its presence always recognized, even where the Lord has established His throne, and rules over a people made willing in the day of His power.

The *means* by which it wins its conquests are *spiritual*, "not carnal, but mighty through God to the pulling down of strongholds." "The truth as it is in Jesus" is the only instrumentality which it uses: the "demonstration of the Spirit," conveying that truth to the heart, is the mighty power which makes it effectual for the accomplishment of His gracious purpose. The coarse weapons by which the kingdoms of the world are extended and upheld, have no virtue in them to accomplish any end for which this kingdom is maintained among men. They can kill the body,

but they cannot convince the judgment nor convert the heart. They may prevail to make men *hypocrites*, but not to make them *Christians*. When the outward life and deportment of a people are in accordance with the laws and institutions of the kingdom to which they belong, the use of carnal weapons can effect no more. Whether their hearts and affections are with the Prince must depend on other considerations. If he would reach *these*, it must be by the employment of other and more suitable means. But in the kingdom of Christ, this latter result is first secured, and all else naturally follows. And where the heart and the affections are withheld, then whatever may be the seeming conformity of the life, the man is held to be a rebel, and is condemned as such. Where the functions of the one kingdom cease, those of the other begin. The very things of which the one can take no cognizance, are precisely those which the other aims at, as the condition of its existence.

"The kingdom of Christ" is thus separated from *the kingdoms of this world*, by a broad line of demarcation. Though in the world, it is not of it. It interferes with none of the relationships which it finds existing among men as members of the same community, except it be to purify and refine them, and add a higher and holier sanction to the laws by which they are upheld and regulated. It disturbs not the allegiance which we owe to the Government under which we live, whether it be a monarchy or a republic, constitutional or despotic, legitimate or usurped. It leaves us where it found us as masters and servants, husbands and wives, parents and children, rich and poor, bond and free. Nor, on the other hand, will it permit any Government, on any pretence, to intrude into its peculiar domain. It resents all interference by "the powers that be" as an insult and an injury, which no pretence of pious motives can excuse, and the certain consequence of which is to disturb and to destroy. While commanding to ren-

der to "Caesar the things which are Caesar's," it reserves for God "the things which are God's."

And as it differs from the kingdoms of the world, so it also differs from the kingdom of God's providential government. The latter is universal, embracing all the affairs of all men, irrespective of their states and characters, and working out His own purposes, so that even the "wrath of man" is made to praise Him, while the "remainder of wrath" is restrained. But the kingdom of God's grace (to which His providential government is ever made subservient) embraces only a distinct community—"the nations of them that are saved." It is limited to a peculiar people. In the one, the government is by *general laws*, acting apparently with invariable constancy, and the force of an inevitable necessity. In the other it is by spiritual means, addressed to the consciences and hearts of men, and made effectual by a *special exercise of sovereign power*. In the one, no account appears to be made of *character*. "He makes His sun to shine on the evil and on the good, and sends rain on the just and on the unjust." The other discerns and separates "between the righteous and the wicked; between him that serveth God, and him that serveth Him not." The kingdom is a *spiritual kingdom*.

2nd. It is a *perpetual kingdom*. The ruins of empires lie thick on every hand, down all the tract of time. They all contained within them the elements of decay, which, sooner or later, brought them to desolation. All the great monarchies that have successfully arisen to curse the earth—Assyrian, Persian, Grecian, Roman—all have disappeared. Nay, even institutions of God's own appointing have decayed and waxed old, and finally vanished away. Thus it was with the Mosaic economy, "the shadow of good things to come." But now, those things that are "shaken, as things that are made," having been removed, "those things which cannot be shaken remain." We

have received a kingdom which "cannot be moved." No weapon that is formed against it shall prosper; nor shall the gates of hell, with all their malice and cunning, prevail to overthrow it. The God of heaven has set it up, "a kingdom which shall never be destroyed."—(Dan. ii. 44.) "To the Son He hath said, thy throne, O God, is for ever and ever." "His dominion is an everlasting dominion, which shall not pass away; and His kingdom that which shall not be destroyed."

Man and his works perish, and their memorial perishes with them. Their foundation is in the dust, and in a little time their name and remembrance pass away, and the place that knew them knows them no more for ever. How different is the destiny of "the kingdom of heaven!" Unchanged and unchangeable, it survives the revolutions of empires, and mocks the attempts which earth and hell have made for its destruction. The angel of God smites the persecutor, and he is eaten of worms; but, the sacred writer adds immediately, "the word of the Lord grew and multiplied."—(Acts xii. 20.)

3rd. It is destined to obtain *universal sway*. The present state of things is but "the beginning of the Gospel." "As yet we see not all things put under him. But we see Jesus, who was made for a little while lower than the angels, crowned with glory and honour, since He, by the grace of God, tasted death for every man." In *that* we have the pledge and assurance that all things shall be put in subjection under Him; not, as now, in *promise* only, but as an accomplished fact. "He must reign till He has put all enemies under His feet." God has given Him "the heathen for His inheritance, and the uttermost parts of the earth for His possession." "There was given Him dominion, and glory, and kingdom, that all people, nations, and languages should serve Him." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before

Him, and His enemies shall lick the dust."

"Behold, the mountain of the Lord
In latter days shall rise
Like mountain-tops, above the hills,
And draw the wondering eyes.

"To this the joyful nations round,
All tribes and tongues shall flow;
Up to the hill of God, they'll say,
And to His house we'll go.

"The beam that shines from Zion's hill,
Shall lighten every land:
The king that reigns in Salem's towers
Shall all the world command."

How bright and glorious and cheering the *future* of this kingdom! Formed and adapted for universal sway, it is destined to attain and preserve it for ever. Unlike the dispensation which preceded it, which was fitted only for one people, and one age of the world's history, this is for all peoples, and all ages, down to the close of time. There are none who do not *need* its blessings—none to whom it will *deny* them, as common or unclean. And circumscribed, comparatively, as are its limits now—slow and painful as its progress has been in later times—enough has been accomplished to show what God can do, and will do, in answer to believing prayer and persevering effort. The powers and influences at work to oppose it—how vast and portentous they loom upon our view! Heathen idolatry, consolidated by ages of undisturbed possession, and entwined with all the habits of thought and social acts of the daily life of its votaries, stands as a towering mountain in the way, to bar the progress of Messiah's kingdom. And not less formidable and imposing is the aspect of the great Antichristian corruptions of the truth, of which their author may well boast as master-pieces of hellish cunning and malignity. But both the one and the other shall "flow down at His presence." "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh

shall see it together, for the mouth of the Lord hath spoken it."—(Isa. lx. 4, 5.) "The zeal of the Lord of hosts will perform it."

THE WEIGHT OF WORDS.

**"Words are mighty! words are living
Serpents with their venomous stings;
Or, bright angels crowding round us,
With heaven's light upon their wings.
Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered
Echoes in God's skies."**

So sings Adelaide Anne Proctor, and the poet has done a service in this case in which the preacher often comes short. We do not sufficiently enter into detail. "We are to be characteristic," said Mr. Jay, "not only with regard to persons, though this is of great importance, but also with regard to vice and virtue, faults and excellences. General declamations and reflections do little in a popular audience." There is wanted, in our Christian teaching, a more direct address on the "religion of common life;" the application of Christian principles to the varied details of daily duty and experience. In a course of lectures on these practical subjects, the writer devoted one evening to consider "the weight of words." It is a subject on which something needs to be said, and said frequently.

"A wholesome tongue," says Solomon, "is a tree of life, but perverseness therein is a breach in the spirit." A wholesome tongue is a healing tongue; a tongue that imparts health; a tongue that will heal a wound rather than irritate it; and it is called "a tree of life." Beautiful is the bloom of the fruit it bears, and very pleasant is that fruit to the taste; and even the leaves of this tree are for healing; many are the sick hearts and wounded spirits that have by it been restored and made whole. "But perverseness therein is a breach of the spirit." An admirable word is this word "perverseness;" it expresses accurately the evil that it deprecates; for to pervert—to distort from the true end or purpose,

to misrepresent, to exaggerate or detract, to corrupt, to turn from the right, to change to that which is worse; all this may be included in that "perverseness of the tongue which is a breach in the spirit." How sad in many a case is the breach that it has made! a breach in truest friendship and tenderest love; a breach which the long lapse of years and the sober experience of life have failed to heal.

**"Alas! how light a cause may move
Dissension between hearts that love!
Hearts that the world in vain had tried,
And sorrow but more closely tied:
That stood the storm when waves were
rough;
Yet in a sunny hour fell off:
Like ships that have gone down at sea
When heaven was all tranquillity!
A something light as air—a look—
A word unkind, or wrongly taken—
Oh! love that tempests never shook,
A breath, a touch like this hath shaken."**

What a wonderful structure is the human tongue—so complex, and yet so simple! It has organs of sensation and voluntary motion. Its sensations are of two kinds, those of touch and taste. Its motions are subservient to the mastication and deglutition of food. The highest purpose which it serves is that of speech. Nearly all animals have a tongue. With it the lark "sings at heaven's-gate," and the nightingale makes the whole night vocal with its rich melody; with it the lion makes the mountains echo with his savage roar, and from it the serpent ejects the poison of its fang. But the tongue in man is not only more complex and perfect in its organization than that of any other animal, but created for a higher and nobler purpose. To man alone, on earth, God has given the glorious prerogative of speech. Some of the inferior animals have been trained to utter a few articulate sounds, but to man alone belongs the free exercise of the faculty of speech. In this respect God has made man only a little lower than the angels; He has crowned him with glory and honour.

If wonderful is the structure of the

human tongue, no less extraordinary has been its exercise and power. There is nothing comparable to it. It is that which in all ages has given man pre-eminence among his fellows. By it he has wielded a power greater than that of armies and navies. By no other aid than this many a man has surmounted amazing disadvantages, till he has taken a high position in place and power; perhaps stood beside the monarch,

"To shape the whisper of a throne,
And mould a mighty state's decrees."

In the court, in the cabinet, in the senate, in the pulpit, in the public hall, in the street, from the time of Cicero and Demosthenes till now, it has wielded a power the mightiest and most irresistible that man has known.

It is by the perversion of this glorious gift, from the time that Satan by his subtlety deceived Eve, to this day, that man has wrought such mischief. By it he has perverted the truth—denied the God that made him—blasphemed the Creator—cursed his own soul—enticed the innocent to ruin—led the unsuspecting astray, and perpetrated a host of evils most damnable and devilish in their nature. "Our own skill," says Manton, "is able to tame the fiercest beasts and render them serviceable:—beasts as powerful as lions and elephants; fishes that inhabit as it were another world; birds, as swift almost as thought, and serpents with poison under their tongues have been tamed, but the tongue can no man tame."* Words are soon uttered; they flow from the lips like water; but the lightest word we utter is written down by the recording angel in that book of remembrance out of which the Lord God will judge both quick and dead.

There is a striking contrast between the apparent insignificance of the tongue and its power. The Apostle James says, "it is a little member, but it boasteth great things;" as a little fire will kindle a great conflagration; as a bit in the horse's mouth will turn about

his whole body; as a very small helm will turn the ship, though driven of fierce winds, whithersoever the governor listeth; so the tongue, insignificant as a member of the body, has greater power than all the others; it turneth about the whole body. It is one great purpose of the Gospel to convert this power to the side of Christianity; to turn it into a right direction; like the wild horse to tame it and yoke it to the car of truth. At all events it behoves Christians more seriously to weigh their responsibility in this matter; and to consider how far they may avoid the mischievous evils of speech, and make this wondrous faculty a power for great good in their life.

How important that parents, especially that Christian parents, should be careful here. "It was our happiness," writes one of the most useful men of this generation, "to have parents who were pre-eminently moral. Not only was their practice blameless, but there conversation was pure; and the latter, be it observed, is of vast importance. From the want of attention in this matter I have seen sad consequences in several families. An impure word or action may do infinite mischief among young people. Some persons have a habit of joking about things, which in action they would strongly condemn." Do we not sometimes forget that there is nothing quicker than a child's ear? that there is nothing more retentive than a child's memory? and that there is nothing more sensitive than a child's heart? Do Christian parents never forget this? Is their conversation always with grace, seasoned with salt? Are their remarks about religion, about Christians, about ministers, such as are calculated never to injure them? Does not the conversation of some professedly Christian parents come across the incipient piety of their children like some bitter east wind, cutting off the blossom that would have set to fruit? We have known incalculable injury done to children through the indiscreet conversation of parents. In the education, moreover, of our children, we cannot be

* Manton, on James.

too careful in the selection of our servants, for many a child's heart has been incurably tainted, before a parent has been aware, with the vile conversation of servants. Let the atmosphere of home be elevating and pure. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying. Let the recollection of your children's youth come in after years with a sweet and healing memory to their mind; and, as Peter said of the church, let the parent say of his family, "Moreover, I will endeavour that ye may be able, after my decease, to have these things always in remembrance."

In the intercourse of friends, is there no room for improvement in this matter? The stiff and formal introduction of religious topics, on any and every occasion, would be a great evil, and one calculated to generate hypocrisy and insincerity. But is this the extreme to which conversation generally tends? Is it not rather to the other? Is there not, as a rule, the exclusion of such subjects, even in the friendly intercourse of Christians? Has not a morbid fear of cant, or what is worse, a foolish fear of man, often sealed the lips of an intelligent Christian in silence; when he might have turned into a useful channel, a conversation that, to say the least, was foolish, perhaps not free from mischief and scandal? Moreover, are not some of the best opportunities for conversing on certain aspects of truth, or church life, or Christian experience, let slip wholly by, that might have been made most pleasant and useful? Men of every calling and profession do not hesitate, when brought in contact with others engaged in similar pursuits, to talk of subjects which have a common yet special interest. Of Dr. Thomas Brown, Professor of Philosophy in the University of Edinburgh, his biographer says,* "I still fondly dwell upon the many happy and profitable hours spent in his society. Who shall describe all that he gains, in the social, the unre-

strained and frequent conversations with a friend who is at once communicative and judicious; whose opinions, upon all subjects of a literary kind, are founded on good taste and exquisite feeling." Dr. Johnson, speaking of his intimacy with Gilbert Walmsley, says, "I doubt whether a day now passes in which I have not some advantage from his friendship." It is a testimony as creditable to the one as to the other; that their intercourse as men of literature contributed to their mutual pleasure and advantage. And shall it not be so to a larger extent with Christians? With a simpler and stronger piety, with a spirit more devout and Christ-like, it would be so. It has been so. Some of those Old Testament saints have set us modern Christians a good example. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard, and a book of remembrance was written before Him, for them that feared the Lord and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—(Mal. iii, 16, 17.)

I shall say nothing of the exercise of this power in the various departments of Christian usefulness. Here its influence is acknowledged and felt; its power is immense; and is capable of indefinite increase. I would rather speak of those opportunities for the exercise of this gift that are unused and lost. There was an intelligent and eminent Christian who was the means of bringing many to the Saviour, not by preaching, or writing, or giving tracts; but, on the stage coach, in the railway train, on the steam boat, in the diligence, at the hotel, by the irresistible charm of Christian conversation. Another, in the same way, was the means of inducing many young men to decide for Christ. There are persons with whom we are brought in contact who would be most thankful if we spoke to them on this subject. "A word

* Brown's *Philosophy of the Human Mind*, vol. i., p. 29.

spoken in season how good is it." It may prove a balm for life, and a blessing for evermore. It may soothe the sorrow that sighs for sympathy, and heal the wound which recent death has made.

"I have known a word more gentle
Than the breath of summer air;
In a listening heart it nestled,
And it lived for ever there.
Not the beating of its prison
Stirred it ever, night or day;
Only with the heart's last throbbing
Could it fade away."

"The tongue of the just," says Solomon, "is as choice silver," pure and bright: "the lips of the righteous," he adds, "feed many;" and the hungry are satisfied. To every one this talent has been given for use, not for abuse. Let Christian men and women feel how solemn is their obligation here; let us all strive, in our future, to render this gift an occasion of benefit, if not a

stream of blessing to others; let us look at life, in its varied spheres and many scenes, as presenting ever-recurring opportunities for the wise and judicious exercise of this talent; let us be careful to maintain the harmony of our Christian life, by "showing forth God's praise, not only with our *lips*, but also in our *lives*"; by giving up ourselves to His service, and by walking before Him in holiness and righteousness all our days." Then, without platform or pulpit, without being a minister at home or a missionary abroad, without the proclamation of our name, or the publication of our services, we may render our life useful and beautiful; and here, "a thing of beauty is a joy for ever."

Bath, July.

R. B.

The "abuse of the tongue" will conclude this subject in our next number.

Theology.

THE LORD JESUS CHRIST AS SAVIOUR.

"Who is the Saviour of all men, especially of those that believe."—1 TIM. iv. 10.

THERE are two views of the Bible plan of salvation, which seem to have been adopted, by those who hold them, mainly because they are comprehensible, and form a system.

The first of these represents man as having had only one probationary term of existence,—in the garden of Eden. The whole race stood in their federal head: in him they had a probation; in him they fell; in him they were doomed. God, foreseeing from all eternity that the race would thus fall, in the exercise of pure sovereignty elected some to eternal life. For these, and these only, an expiation was made. These, and these only, He calls. To these, and these only, He gives His Spirit. And these, and these only, He saves. Hence, there is no offer of salvation to any. In the language of a recent author of this

school, "God *gives*, not *offers*." There is, also, no probation to any. No successful resistance of the Spirit by any. And hence, also, the folly—if not impiety—of inviting and urging sinners to come to the Lord Jesus Christ to be saved. A minister, of the writer's acquaintance, holding these views, publicly, and from the pulpit, told the unconverted members of his congregation that he had nothing to say to them; that it would be time enough for him to address them when God had converted them, and had given them ears to hear, and a heart to understand.

This is a system, complete in itself, and easily comprehended. There is no taxing of the understanding by things apparently opposed to one another. It is simple, and, as a system, without difficulty of comprehension. It is,

therefore, *human*. It is received, not because it is true; but it is true because it is intelligible.

The other view of the Bible plan goes to the opposite extreme. It places all power in man. Man can repent when he pleases, apart from the special aid and influence of the Holy Spirit. Christ died alike, and in precisely the same sense, for all mankind. The Holy Spirit strives alike with all men. As far as we can judge, it is a matter of indifference to God who believe and who do not. Those who do believe, He will save; and those who do not believe He will condemn.

Here, too, is a comprehensible system. All difficulties are rejected; and nothing is incorporated with it, that would give its possessor the trouble of harmonising discordant views.

To both of these views of the plan of salvation, it may be objected:—

That they are based upon isolated passages of God's word. They take in but a part of revealed truth.

That they contradict parts of revealed truth. This is alike true of each of them.

That each one sacrifices truth to a comprehensible system; rejecting as false whatever human reason cannot comprehend.

That the one makes man a machine, and God a despot: while the other would deprive the Creator of all the prerogatives of divine sovereignty.

Neither of these systems or views is true as a whole; yet both contain truth. God's plan, as revealed in His word, embraces both; and is, like Himself, incomprehensible to man. The sinner is free to choose whom he will serve; yet he cannot come to Christ unless the Father draw him. Christ died for all; yet only the elect will be saved. The Spirit is given to all; yet only a part are regenerated. Man is free; yet God is a sovereign.

The passage at the head of this article brings both of these aspects of truth before our notice. The Lord Jesus Christ is the "Saviour of all men, specially of them that believe."

He is the "Saviour of all men," in the following important senses:—

He is a Saviour PROVIDED FOR ALL MEN.

"God so loved THE WORLD, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It is not said that He so loved *His elect*; but He so loved THE WORLD. "He is the propitiation (or propitiatory sacrifice) for *our sins*; and not *ours only*, but for the sins of the *whole world*." "He, by the grace of God, has tasted death for *every man*."

He is the Author of a salvation ADAPTED TO ALL MEN.

All men are sinners. The salvation of the Lord Jesus Christ is a salvation from sin; and from all the consequences of sin. All men, by their sins, have procured to themselves misery. It is a salvation from misery, both here and hereafter. All men, by their sins, have justly forfeited the favour of God. This salvation provides a way and means for regaining that lost favour: a way and means open to all; within the reach of all; freely bestowed upon all who will ask. "Ask, and ye shall receive." It is a salvation that meets the wants of all mankind; makes all that are partakers of it holy; restores God's lost image in their hearts; and restores them to His favour. It is thus adapted to the wants of the Jew and the Gentile; the educated and the illiterate; the refined and the rude; the ancient and the modern.

He is the Author of a salvation SUFFICIENT FOR ALL MEN.

The language of Scripture is very full and explicit on this point. "He is the propitiation for our sins; and not for ours only, but for the sins of the whole world." "He, by the grace of God, tasted death for every man." "It pleased the Father that in Him should all fulness dwell." The evangelical prophet declares, "the Lord hath laid upon Him the iniquities of us all." And the closing sentences of the Bible compare this salvation to a mighty and

ever-flowing river; and sound forth the invitation to all to come and drink of its life-giving and exhaustless stores. "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely." This accords exactly with the Saviour's own words,—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have everlasting life." And it no less accords with His sad exclamation, "Ye will not come unto me that ye might have life."

He is the Author of a salvation to BE PROCLAIMED TO ALL MEN.

This was His last command to His disciples, "Go ye into all the world, and preach the Gospel to every creature." And His exhortation is, "Look unto me and be ye saved, all the ends of the earth." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "He that cometh unto me, I will in no wise cast out."

He is the Saviour of all men from IMMEDIATE PERDITION.

This may be the meaning of the Apostle in the verse cited at the head of this article. But for the mediation of the Lord Jesus Christ, every sin must have been visited by immediate punishment. "*In the day* thou eatest thereof thou shalt surely die." This penalty must have been inflicted upon him immediately, had not the Lord Jesus Christ interposed. It was, *in law*, inflicted immediately upon man's substitute. From the moment of man's fall, the Lord Jesus Christ was under sentence of death. The penalty was, so to speak, transferred to Him; and He was held in law as a sentenced culprit. By His divine interposition thus, man was delivered from immediate perdition. This is true of the entire race. Sentence against man's evil deeds is not now executed immediately the offence is committed. The whole world is saved

from instant destruction. He is the Saviour of all men.

But there is an especial sense in which He is the Saviour "OF THEM THAT BELIEVE."

He really and truly saves them from HELL.

The whole world is saved from immediate perdition, in order to give time and opportunity for the trial of remedial means in the hands of the Holy Spirit. But the finally impenitent "shall go away into everlasting punishment," notwithstanding this act of infinite clemency on the part of God in giving His Son to be the Saviour of the world. They are not eternally saved.

But those who love Him, and trust in Him alone for salvation; those who believe upon His name; those, He really and truly saves from hell. "He that believeth shall be saved." "Who-soever believeth upon Him shall not come into condemnation, but is passed from death unto life." "There is now no condemnation to them that are in Christ Jesus."

He saves none others but those who do thus trust in Him. "He that believeth not shall be condemned." "For there is none other name given under heaven among men, whereby we must be saved."

He really and truly saves them that believe, FROM THEIR SINS.

He saves them from the dominion of sin. By His grace, He enables them to overcome sin in themselves. This is not the work of a moment. It requires long and painful conflict, continued watchfulness, and a steady persevering purpose. {But His grace works in them, enabling them "both to will and to do." He gives them the power ultimately to conquer and to triumph. "This is the victory, even our faith." They conquer through the blood of the Lamb.

He really and truly saves them that believe, FROM THEIR FEARS.

That is, from the things feared. He delivers them from the fear of death. There are those who through fear of death are all their lifetime subject to

bondage. These find, in the hour of extremity, His grace sufficient for them.

He delivers them from the fear of danger. He will not suffer them to be tried beyond what, by His grace, they are able to bear. Their great foe is a conquered enemy. His head has been bruised.

He delivers them from the fear of miscarriage. "Perfect love casteth out fear; because fear hath torment." "They shall never perish; neither shall any one pluck them out of His hands."

Oh! what an all-sufficient Saviour has God provided! Well might the angels shout at His birth, "Glory to God in the highest; on earth, peace, goodwill to men."

Reader! in which of the foregoing senses is the Lord Jesus Christ your Saviour? A Saviour only from immediate perdition? Or a Saviour from hell, sin, and fear? G. W.

THE GOSPEL HOPE.

"And be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven."—COL. i. 23.

THE extent to which the Gospel was preached during the days of the apostles presents a striking instance of the existence, power, and manifestations of vital godliness. During that age there was a remarkable outpouring of the influences of the Holy Spirit, according to the promise of the Saviour, and these secured a powerful application of the Gospel to the souls of men; hence, conversions to Christ were many. Multitudes were turned from error to truth, sin to holiness, and from the power of Satan to God. These persons gave satisfactory evidence of the reality of the gracious change they had experienced, which was seen in their entire consecration to Christ. They could say, "None of us liveth to himself." The honour of the Saviour, who had done so much for their salvation, was, in their estimation, an object of the greatest importance; hence they lived to promote

it. The extent to which the Gospel was preached in the days of the apostles is a delightful proof of the benevolence, activity, and energy of the early Christians. The difficulties they had to encounter in their efforts to convert pagan nations to Christianity were many; but such was the energy of their piety, such was their compassion for souls, and such was their zeal for the glory of Christ, that no difficulties could damp their ardour. Constrained by love to Him, who had died for their salvation, they persevered in their noble enterprise, until they finished their course with joy. This Christian activity was not the result of blind fanaticism, but of intelligent and healthy piety. These early Christians had received large communications from the Holy Spirit, the great source of spiritual illumination, life, and power. The Saviour of the world was enthroned in their souls. They saw His glory, felt His preciousness, and rejoiced in a consciousness of His friendship. Hence to labour for Him was not an irksome duty, but a gracious privilege. The Gospel in their estimation was the greatest treasure in the world—a treasure all needed—and they laboured to make it known. The Apostle states in our text that the Gospel at that early period had been preached to every creature under heaven. This required great exertion on the part of the followers of Christ, for in order to do this they must travel many miles, make many sacrifices, endure many discouragements. This quenchless zeal shows the deep sense they had of the value of the Gospel, their full confidence in it, and concern to be useful to others. When all Christians feel the same they will exercise more liberality, present more prayer, make more strenuous efforts to spread the Gospel. The object of the Apostle is to encourage the Colossians to persevere in their Christian course, and to induce them to do this, he shows the necessity of perseverance if they would derive any saving advantage from the Gospel; the multitudes

who had embraced it; and that he was put into the ministry by God to promote the salvation of men.

The object of the hope which the Gospel inspires is most glorious. Here we learn that the existence of man is not confined to this world, but that when he leaves this he enters a future state, and, if saved, enters into heaven, where he is for ever pure, happy, and safe. The object of Christian hope is eternal life. "And this is the promise He hath promised us, eternal life."—(1 John ii. 25.) And O what a glorious life is this! The present life is one of comparative ignorance. The most intelligent Christian knows but in part. How imperfect his views of the vastness of creation, the dispensations of Providence, and the wonders of redemption; but what an increase of his knowledge in the life to come! Then how vigorous his understanding, clear his mental perceptions, and correct all his views of divine things. How imperfect his sanctification in this world; but in heaven he will be without fault before the throne of God. Then every desire, every thought, every feeling will be in harmony with the will of the Eternal. The present life is often a sorrowful one. There are sorrows within and without; but in heaven all are at rest, satisfied, and happy. The sky is cloudless; the day eternal; the bliss perfect.

The foundation of this hope is worthy of entire confidence, for it was laid by the Son of God himself, in His perfect sacrifice for sin. The Apostle says, "Without shedding of blood is no remission." The Apostle means to say, that without sacrifice, without atonement, without an adequate satisfaction for sin, there can be no salvation, for the justice of God must be satisfied before mercy can be exercised. The Gospel shows that Christ has made this by His sufferings and death; the Christian believes this, and has hope. Now, he must never allow his mind to be moved from this foundation, but he must cleave to this with full purpose of

heart. The work of Christ as Mediator was to effect a reconciliation between God and man, and for this purpose He laid the foundation of His mediation in His death as a sacrifice to the justice of God, which is well pleasing in His sight, so that He will save all who rest here. The Apostle describes the heathen as without hope until the Gospel was preached to them, and this is the state of millions at the present time; and hence the importance of sending them the Gospel, for this inspires hope of eternal life. The law of God has been broken by all; therefore, this gives no hope; but Christ does, for He has fulfilled the law, and revealed the mercy of God, and given us promises to encourage us to apply to Him. His cross displays mercy and justice in perfect harmony, and invites our confidence.

The Apostle saw the value of this hope; hence his concern for the stability of the Colossians. He knew its value from personal experience, for this gave him relief under the burden of sin, in the hour of sorrow, and in the prospect of death. No Christian was ever more sensible of the value of this hope than the Apostle. His whole life after his conversion was one continued manifestation to the world of his high estimate of his hope, and of the importance of all possessing it. The knowledge he had of his own character as a sinner in the sight of God caused him to value the only remedy by which his moral disease could be cured. And he saw the value of this hope in its influence upon multitudes who had been brought to renounce heathenism and to embrace Christianity. This was to them a source of purity, consolation, strength, usefulness, and devotedness to God. The value of this hope is felt in the day of conversion, when the soul is pierced with a sense of guilt, and feels the immense importance of salvation. Then the penitent sees the extensive requirements of the divine law, the sinfulness of his nature, and the awful consequences of dying under the curse of God, and can find no effectual relief

but in the Saviour, who is mighty to save all who trust in Him. He hears the Gospel saying to his troubled conscience, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." He believes the joyful news, and, like the Ethiopian eunuch, goes on his way rejoicing. And how valuable this hope in the day of sickness, in the day of sore temptation, and in the day of death. This bears us up by the promise of present support, final deliverance, and eternal glory. This hope cheered Paul when he laid his head on the block, and was beheaded; cheered Bunyan in Bedford Jail; and the martyrs when their bodies were being consumed in the flames. This hope imparts true consolation when we lose our pious friends by death, for it gives us the prospect of re-union in a better world. They sleep in Jesus, and will rise at the morning of the resurrection, and live for ever in paradise. And it encourages us to labour in the service of the Saviour, by giving us the assurance that our labour shall not be in vain in the Lord. This Gospel hope imparts more true happiness than all the riches, honours, and pleasures of the world. This fountain continues to flow when all the streams of earthly comfort are dried up.

Then let us not be moved from this hope, but cultivate it with constant care. The Colossians were in danger of being moved by the errors of false teachers, who sought to corrupt the pure Gospel, either by a false philosophy or by attempting to unite their own works and the works of Christ in the foundation of justification; but to yield to these errors, was to be moved from the hope of the Gospel. All we need for pardon, holiness, acceptance with God, peace of mind, preparation for heaven, may be found in Christ. He is a perfect Saviour. The Apostle teaches this when he says, "Ye are complete in Him." Then let us hold fast the hope of the Gospel, for if we let it go we are undone for ever; for there is no other

foundation, no other refuge, no other way of access to God. This hope is quickening, sustaining, and purifying in its influence. "And every man that hath this hope in him purifieth himself, even as He is pure." He has the hope of seeing the Saviour, and of being made like Him.

This is the hope of every Christian, and by cultivating this hope he is encouraged to struggle against sin, and to seek advancement in true holiness; and in his efforts he is aided by the power of the Holy Spirit. The Saviour is pure, and we cannot enjoy communion with Him, unless we are pure; and the hope of soon being with Him in heaven, may well move us to earnest efforts to seek greater assimilation to His moral image. There is a world where all who are saved shall be perfectly holy. All who would hold fast this hope must cherish a sense of its supreme importance, watch against all spiritual declension, and seek a growing acquaintance with revealed truth. Though the Gospel is so glorious, so important, so valuable, yet such is the power of sin and temptation that we are in danger of slighting it. How many have slighted it in every age, and how many in the present day make light of it. Many prefer Popish superstitions, ritual observances, and worldly pleasure to the glorious Gospel of the blessed God, and will continue to do so, without a renewed mind. They feel not the sinfulness of their nature, the burden of their guilt, the peril to which they are exposed, and slight the means of salvation, the only Physician, the Pearl of great price. And many never see their folly until they find themselves in hell. The Gospel spreads a royal banquet, but many refuse to come, though so often invited. The Gospel makes known an infallible remedy for sin, but many refuse to take it. The Gospel invites sinners to enter the ark of safety, but many feel no danger, and live on in indifference. Many do not value the hope of the Gospel; hence do not think of it, neglect to hear the good

news, and prefer the trifles of time to the glories of the future. Melancholy infatuation! They are sick, yet reject the Physician. They are naked, yet reject the spotless robe. They are defiled, yet reject the cleansing fountain. They are aliens, yet reject the only Mediator. They are lost, yet reject the Saviour. Surely there must be a day of reckoning for such a criminal contempt of the mercy of God. "How shall we escape, if we neglect so great salvation?"

The Apostle was concerned for the stability of the Colossians. This is seen in his words, "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel." He was anxious for them to continue in the belief of the Gospel and in holy living, and if this were done they would be presented unblameable before God; if not, they would not be. The doctrines of the Gospel are a firm foundation to build upon, and all who continue to believe them for their own salvation are settled as a building that is founded on a rock. Satan employs many means to move us from this foundation; he will tempt us to error and sin; but he who cultivates his faith in the Saviour will overcome all his temptations, and be safe for ever. The Apostle teaches us that it is the duty of Christians to be settled in the doctrine of faith. They must not be like children—fickle, or tossed to and fro by every wind of doctrine, sometimes of one mind and sometimes of another—but they must try and be settled in their views, principles, and practice. Such as are not settled in the faith can never suffer for it, and they cannot grow in piety, and they are likely to unsettle others. Christians should labour to be well-grounded in knowledge of the fundamental truths of Christianity, and this is the way to be settled in our belief and practice of it. These trees of righteousness must be well rooted in the knowledge and belief of the truth, that they may bring forth abundant fruit. For this purpose they must read,

think, hear, study, and pray for the aid of the Holy Spirit. H. H.

SUPREME LOVE.*

BY H. YOUNG.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."
—MARK xii. 30.

OUR Saviour had been reasoning with the Sadducees upon the resurrection and a future state; He had displayed His deep wisdom in silencing their objections, and reproving them for their error. One of the Scribes, hearing that Christ answered the Sadducees wisely, endeavoured to test His knowledge of the Mosaic law, by proposing the question as to which was the first or greatest commandment. But the knowledge of Christ proved to be quite adequate to the task. The answer which Christ returned to him, is an important link in the mighty chain of divine revelation. It seems to contain the essentials of true religion; the unity of the divine Essence; the dignity of the divine Being; the authority of His holy law, and the whole duty of man; for "love," saith the Apostle, "is the fulfilling of the law."

Our text is a compendium of the law, and shows us that the religion of Christ does not consist in the mere outward expression of the lip, the action of the limb, or the dedication of earthly substance; but in an inward vital principle, producing homage of heart, submission of will, devotedness of life, and raising the supreme affections of the soul to God, the proper and only proper object of implicit confidence and supreme love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

The grand theme of the text seems to be that of *true and supreme* love to God.

* Being the substance of a Sermon preached to his congregation, in the New Congregational Chapel, Morchard Bishop, Devon, on Sunday morning, February 1st, 1863.

We may notice, 1st. Its nature; 2ndly. Its cause; 3rdly. Its evidence.

I. THE NATURE OF THIS LOVE.

1. It is *filial* and *fervent*. By *filial* we mean that which arises from a sense of *relationship*, in contradistinction to that which arises from mere courtesy, or outward respect. A servant, having a good master, who pays him a fair proportion of wages, favours him with many privileges, and treats him with kindness, will, if he behaves properly, love that master in return. But then, it will only be the love of an honest and obedient servant, and not like the filial love of an own child. You may ask a child why it loves its parent, and for awhile it seems at a loss for an answer; but after awhile it may perhaps feel inclined to say that it loves its parent for the kindness it shows, or for the pleasant things it gives; but the fact is, the child knows no real reason why it loves the parent, save this, simply because it is its parent. Its love is *filial*, arising from a sense of relationship that is felt, but cannot easily be expressed. And as it is *filial*, so it is *fervent*; there is a warmth about it, a burning glow, which none can know but those that feel.

So you may ask a child of God why it is that he loves God; and if he have any brains, he may be able to give you various assignable reasons; but are they not all resolvable into this one? (which he feels almost at a loss how to account for or explain,) viz., I love God because He is my Father, and I feel a sense of relationship sweet and precious, which prompts the rising of the supreme affections of my heart toward the great object between whom and myself this relationship subsists; and this I feel in virtue of His word, which assures me that "For as many as believe, He giveth the right or privilege to become the sons of God." And in virtue of this sonship, the affections are given to God, so that the nature of this love is *filial*, it is the love of the heart.

It is also *fervent*; it is a spark of heavenly fire infused into the heart by

the influence of the Holy Spirit, through the mediation of Christ.

2. It is *spiritual* and *sincere*. It is not the mere animal affections, it is not carnal or sensual, it is heavenly and divine. It has its seat in the soul, elevating its affections, quickening its faculties, and influencing its actions. It is internal. "Bless the Lord, O my soul, and all that is *within* me bless His holy name." It is the grand spring which moves and actuates the renewed soul in all its spiritual exercises of service or devotion, diffusing its heavenly influence throughout the whole man, stimulating and regulating the faculties and affections. And as it is *spiritual*, so it is *sincere*, that is, it is not a mere counterfeit appearance, but is what it appears to be; is a sound reality, an inward and vital principle, the love of the soul.

3. It is *intelligent* and *wise*. It is the love of the *mind*; the submitting of the intellect, with all its superior faculties and powers, to the word and will divine. It is not a blind and stupid love, in which the intellectual faculties are rendered morbid and useless; but a divine principle, which quickens, brightens, purifies, and elevates the intellect to its proper standard, giving it no new faculties, but refining its original ones, and engaging them in their proper exercise, contemplation of, submission to, and delight in, the will of God. It is also *wise*, as God is the only proper object of our affections and delight; and this love, in its exercise, places the affections where they ought to be, and where they must be, if we are to honour God and render ourselves happy. Surely this must be a wise love. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

4. It is *active* and *obedient*. The engaging of the strength in active service. "If ye love me, keep my commandments." "Ye are my friends, if ye do whatsoever I command you." "Hereby we know that we love God when we keep His commandments." This same

love animates the soul to activity, stimulates it to diligence, and softens it into obedience. It is not a mere fit of intellectual or sentimental frenzy, but an abiding principle, a propelling influence, prompting its possessor to repeated acts of diligence, obedience, and self-denial. This love also leads and enables the soul to be patient under, and submissive to, the afflictions of God's chastising rod, assured that "Whom the Lord loveth He chasteneth." And whatever we may think, if the love we profess to God does not manifest itself in our life by activity in His service, self-denial for His honour, and obedience to His commands, it is a deception, a counterfeit, and neither deserves the name, nor partakes of the nature of true love to God. For the nature of this love is, that it is filial, spiritual, intelligent, active and obedient. It had its origin *from* heaven; its aspirations are *toward* heaven; it gives the soul a foretaste of heaven, prepares it for heaven, and will have its ultimate perfection in heaven. Its language at the present is, "Whom have I in heaven but thee? And there is none upon the earth I desire beside thee."

II. The CAUSE of this LOVE. Its cause is threefold—original, expressive, and actual.

1. The original cause (that is, the fountain or spring from whence it took its first rise) is the eternal love of the Father. "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." This love of the Father was spontaneous; we had made no application for it. It was a love of pity for our misery; it is immeasurable in its extent, inexpressible in its value, and unchangeable in its nature; and in its ultimate development leads our souls back to God in the contemplation, possession, and enjoyment of it. "We love Him because He first loved us."

2. The expressive cause is the gift of God's Son to become our Saviour. This is such a visible and unprecedented expression of God's love, as cannot well

remain unnoticed, or be easily misunderstood. "God so loved the world, that He gave His only-begotten Son." "He spared not His own Son, but delivered Him up for us all." "Herein is love; not that we loved God, but that He loved us, and gave His Son to be the propitiation for our sins." This expression of God's wonderful love leads the penitent believer to admire, desire, yield, and love, in return for the love manifested, the gift bestowed.

3. The actual cause is the operation of the Holy Spirit in the heart. "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Here we may observe, that it is an actual process, which has been begun, and is still going on in the heart. "It is shed abroad." Here the words are spoken in the present tense; not it has been, or it will be; these may be equally true, but *it is now*, is the sense of the Apostle's words, respecting a penitent believer in Christ.

This work of the Spirit, then, is the actual cause which produces the vital principle of real love in the heart. The understanding is naturally dark, the Spirit enlightens it; the heart is hard, the Spirit softens it; the will is stubborn, the Spirit subdues it; the soul is dead, the Spirit quickens it; the affections are alienated, the Spirit rectifies them; the whole nature is depraved, the Spirit renews it. Sin made God and man at enmity. Christ, by His all-sufficient atonement, took away God's enmity from us; and, by the inward working of His Spirit, takes away our enmity to God. Man by nature hates God, and the things of God; the Spirit shows this state of things to the sinner, the folly and danger of it, and reveals to the penitent soul the excellencies and perfections of the Divine Being, as set forth in the scheme of human redemption by Christ; leads the soul to hate that which is evil, to desire that which is good; bursts the bands of iniquity, enables the soul to escape into liberty, elevates the affections, and places them on God in Christ as the only proper ob-

ject. Thus, then, the *original* cause of this love is the eternal love of God; the *expressive* cause, the gift of His Son; and the *actual* cause, the work of the Spirit.

III. The EVIDENCE of this LOVE.

If such be the *nature* and such the *cause* of love to God, and we are at enmity with God without this love, and cannot be really safe, happy, or useful, while we remain so, the possession of it must be of paramount importance, in connexion with our present and future well-being. But here, an apparent difficulty seems to come in the way, which is this, How shall we know or be *certified* of the *fact*? what sign or evidence is to be given?

This is of vital importance, but Scripture must be our guide; and its evidence is ample, both *internal* and *external*.

1. *Internal evidence* is of the *first moment*.

The *first internal evidence* seems to be a *settled conviction* in the penitent sinner's own mind, that the sinful things he once loved and cherished he now hates and renounces; and that God, and the good things he once hated and despised, he now delights to seek, love, and obey. Such a thorough change, from one opposite to the other, no soul can undergo and be entirely ignorant of it. This kind of evidence Job had, "I *know* that my Redeemer liveth;" or "I am *convinced* that I have a living Redeemer." St. Paul had it, "I *know* whom I have believed." "I am persuaded that nothing can separate us from the love of God." These words (if they mean anything) prove that the Apostle had a firm persuasion, or undoubted evidence, of his love to God.

Another internal evidence is, the inward witness of the Spirit; that is, the direct testimony which the Spirit bears to or with our spirit, giving a comfortable assurance of our pardon, acceptance, and sonship. "The Spirit itself beareth witness with our spirit, that we are the sons of God." We have already said, that this love ariseth from a sense of relationship; if, then, we have the

evidence of our sonship, is it not a strong evidence in our favour, that we have more or less of this love, which is indeed inseparable from the relation? Faith is said to work by love; now St. John expressly says, "He that believeth," he that hath faith, "hath the witness in himself." Surely, this twofold internal evidence of settled conviction, and the witness of the Spirit, is quite satisfactory to prove the point at issue.

But, then, if God is to be honoured by our fruit appearing and our light shining, there must be *external* as well as *internal* evidence. The *internal* respects ourselves, as to our own satisfaction and comfort. The *external* respects our influence for the good of our fellow-men, and the glory of God. Both are requisite.

The *first external evidence* seems to be a pious deportment in our conduct and conversation, corresponding to our profession as Christian believers. "Ye were sometime darkness, but now are ye light in the Lord; WALK as children of the light."

A *second external evidence* is a warm and constant love to the people of God, not a mere sect or party, but to the whole church militant, as members of the church and body of Christ. "He that loveth Him which begat, loveth Him also that is begotten of Him." "He that loveth God, loveth his brother also." "So shall all men *know* (or have evidence) that ye are my disciples if ye have love one to another, not in word only, but in deed and in truth."

A *third external evidence* is, love to our neighbour; that is, to man as man. This constitutes a part of the sublime passage before us. For while we are commanded to love God *supremely*, because He is emphatically the Supreme Being, we are to love our neighbours as ourselves, because of the same nature and like standing with ourselves. This love must not be inordinate; not a love of his *sin*; but a love to his soul. An earnest and constant desire, expressing itself in practical efforts to do him all

possible good, whatever his conduct to us may be; "that by well-doing we may put to silence the ignorance of foolish men."

In conclusion, we may observe, that this love, in its *nature, cause, and evidence*, is not unreasonable. It is not unscriptural, God's holy word confirms the statements we have made. But, dear reader, it is **INDISPENSABLE**! The command is emphatic, "Thou *shalt* love the Lord thy God with *all* thy heart." It is not a bare permission or let be, but a *positive* injunction, and so must be *indispensable* to your obedience. It is also *indispensable* to your happiness, "If any man *love not* the Lord Jesus, let him be accursed," *i.e.*, miserable. It is, therefore, indispensable to your safety, happiness, and usefulness.

And now, dear reader, we have spoken to you of the nature, cause, evidence, and necessity of this love, permit us to ask, How do you stand affected toward it? Have you tasted its sweetness? do you esteem it a precious treasure? and would all the gilded toys or sparkling honours of earth be offered in vain to barter it from you? Then we would say to you, All hail! and may God speed you well; and this we pray, "That your love may abound more and more." Time and life may fail, but the felicity to which you are an adopted heir will never fail. We hope to meet you on the celestial shore. Be *faithful*, and victory is yours! Or are you a stranger to it? If so, and you remain so, those glories you can never share. How awful! **MERCY** provided, **MERCY** offered, and yet **MERCY** rejected!

Our prayer for you is, that the eyes of your understanding may be opened, your heart softened, your will subdued, your nature renewed, that you may love the Lord with all your heart, and yet be able, "to comprehend with all saints, the length, and breadth, and depth, and height, and to know the love of Christ."

SOCIAL PRAYER.

THE Apostle assumes that the prayers of God's people are liable to be hindered, yea, doubtless, from experience he found it to be so; and therefore gives the commendation and makes the inquiry as to the cause of declension in the Galatian church, and may not we of the present day learn a lesson herefrom?

Where is the individual Christian that does not at times feel constrained to adopt fully the language of the pious Cowper?—

"What various hindrances we meet,
In coming to a mercy-seat;
Yet, who that knows the worth of prayer,
But wishes to be often there?" &c.

And when churches "forsake the assembling themselves together, as the manner of some is," (as Paul observes to the Hebrews,) in the place appointed for prayer; to such, the above interrogatory is specially applicable.

Where such is lamentably the case, it proves a hindrance to spiritual prosperity in individuals and in communities, and the great adversary to soul-prosperity, who is also the grand enemy to prayer, private, social, and public, gains an advantage over the Christian.

In private, personal mercies are more specially sought and pleaded; at the domestic altar, family and relative blessings are more prominently the subject-matter for prayer and thankfulness. But it is

"Where churches meet to praise and pray,
The Saviour most delights to stay."

Himself says, "Where two or three meet together in my name, there am I in the midst." "In the place where my name is recorded, there will I come, and that to bless." "Prove me now herewith, saith the Lord, and see if I will not open the windows of heaven and pour you out a blessing, that there shall not be room to contain it." "If two of you shall agree on earth, as touching anything ye shall ask, it shall be done for them of my Father which is in heaven." Through inattention to these injunc-

tions and promises by the church, individual and domestic prayerfulness and piety are hindered, where they ought to be promoted and encouraged. Rev. C. Wesley doubtless appreciated the united prayers of the church when he penned his beautiful hymn,—

“Two are better than one,
For counsel or for fight,
How can one be warm alone;
Or serve his God aright?
Happier we each other keep,
We each other's burdens bear,
Never need our footsteps slip,
Upheld by mutual prayer.”

When writing the above, a correspondent wrote me on the subject of “weekly prayer-meetings,” and observes: “I do not know of any privation so great as that of being denied the privilege of meeting our fellow-Christians where ‘prayer is wont to be made.’ I hope they who give up weekly prayer-meetings may never have cause to regret such a step; it will be well, if they in some future day will not have reason to say, ‘I have lost my prayer-book.’ Certain I am, that much depends upon those meetings, where it may be the ‘two or three gathered together’ in the Saviour’s name. It is a sad thing to restrain prayer before God; and though we know that in private we may pour out our petitions, and receive answers, in accordance with the divine promise, that ‘If we ask it shall be given to us;’ yet it is when we do not ‘forsake the assembling of ourselves together, as the manner of some is,’ that we look for special blessings; it is in the ‘communion of saints,’ that we gain fresh courage, and mutual strength, to run our course with ‘patience, looking unto Jesus as the author and finisher of our faith.’”

A writer in the “Revival” observes, “The constant neglect of united prayer is a certain indication of the absence of private devotion, and I may say too, of personal dedication to the cause of Christ; in fact, of heart-service. How, then, can a ministry be blessed, or a church grow in grace, or in numbers?

I grieve to know that many Christians make the prayer meeting the last thing to be considered in their arrangements, instead of making everything bend to it. They ask parties, and go to parties, instead of giving it the pre-eminence, attend lectures, singing-classes, &c., &c., but rarely, if ever, can find time to go to the weekly prayer-meeting. Oh, consider what contempt of God’s mercy! and think also of the incalculable injury, the depressing and chilling effects thereby exerted upon others.” As the Rev. J. P. Chown recently remarked with regard to the vast instrumentality in connexion with Sabbath schools,—“How is it, it may be asked, if there is all this divine power available, that greater results are not seen, than even those we have to rejoice in? And the answer is, because we do not seek its employment as we should.”

“In the mind of God,” says a modern writer, “we may be assured that prayer is no fiction, whatever man thinks of it. It has, and God has determined that it should have, an appreciable influence in directing the course of human life. It is, and God has purposed should be, a link of connexion between the human and divine mind, by which, through His infinite condescension, we may actually move His will. It is, and God has decreed that it should be, a power in the universe as distinct and as real, as uniform as the power of gravitation, or of light, or of electricity. A man may use it as trustingly and as soberly as he would use either of them.

The names of God are suited for us to use in prayer, and the work of Christ is sufficient for us to plead. The offices of the Spirit are all designed to be realized in prayer. The promises of God furnish us prevailing arguments, and the example of saints with manifold encouragements. The deceitfulness of sin within us, the delusions of the world around us, and the opposition of Satan against us, all furnish reasons for prayer; all say, “Pray without ceasing.” More grace and holiness for ourselves; more peace, unity, activity,

and prosperity in the church ; more conversions from the world, should be the subject-matter of our prayers. The manner cannot be too humble, too penitent, nor too frequent. "Prayer," says an eminent saint, "is that singular duty wherein every grace is exercised, every corruption is mortified. The sum and substance of all prayer is, let God be glorified ; let sin perish ; let souls be saved. Christian, hast thou a heart to pray ? Art thou living on terms of holy familiarity with God ? If not, thy leaf will wither, and thy fruit fail in its season."

Now, if the power above alluded to belong pre-eminently to the Christian church, and were employed, as intended it should be, we have good reason to believe it would bring down upon her universally the fulfilment of all the

promises, on which are based her chief hopes (some of which are quoted above), and with which the Scriptures abound, for her encouragement to united prayer. Were that more conscientiously and punctually attended to, as a distinct weekly service, our communities would increase, our personal piety would be promoted, and greater glory would redound to the Great Head of the church. I feel persuaded.

How great must be the responsibility of those who, in any way, throw obstacles in the path of those who would avail themselves of such a privilege, and share the fulfilment of the promise, that "they who wait upon the Lord shall renew their strength ; shall run without being weary, and walk without being faint!"

ELDAD.

Ecclesiastical Affairs.

EJECTED MINISTERS OF 1662 IN THE RURAL DISTRICTS.—No. X.

HENRY PENDLEBURY, M.A., BURY, LANCASHIRE.

IN a letter written by the Rev. Job Orton, February 24th, 1772, we have the following statement :—"I have been principally employed this winter in reading 'Baxter's Life,' Calamy's abridgment of it, and continuation, with some other tracts about the ejected ministers. These books always give me pleasure, though at the same time they shame and humble me. I have had much entertainment, and I hope found some improvement, in conversing so much with our suffering forefathers. It would be sad, indeed, if I could not bear moderate pains and ill-health when I want for nothing, while they suffered such grievous things for truth and conscience sake, and some of them in the want of all things."

As we believe that it must prove a profitable study to ourselves and our readers to consider the case of these worthies, so we proceed this month to

give an account of Mr. Henry Pendlebury, one of the ministers of Lancashire, who, on the Black Bartholomew Day, sacrificed his prospects in the church to preserve a good conscience.

He was born at Jakin, in the parish of Bury, Lancashire, May 6th, 1626. In early life he gave some indications of the spirit by which he was distinguished in after years. A somewhat reserved and serious disposition was manifested in childhood, and he soon discovered a love of learning which he gratified by a diligent attention to his studies. His friends, observing his delight in learning, and the tokens of early piety that appeared, resolved to give him an education suitable to the ministry. He was first taught in private schools in the neighbourhood, afterwards removed to the Grammar School at Bury, and then sent to Christ's College, Cambridge. When he had taken his degrees

he returned home and preached his first sermon, August 16th, 1648, when twenty-two years of age, at Ashworth Chapel, not far from his native place; there he continued some time as a probationer. He passed through an examination before the second classics in Lancashire with great satisfaction, and was set apart to the sacred office at Turton Chapel, near Bolton, October 3rd, 1650. He was observed to make his ordination vows with great humility and seriousness.

The first place in which he officiated after his ordination was Horridge Chapel, in Dean-parish, where he continued about twelve months; he then removed to Holcome Chapel, in the parish of Bury, where he continued to exercise his ministry very profitably to his hearers till the fatal Bartholomew Day, 1662, when he chose to sacrifice outward ease rather than peace of conscience. We have the following brief account of his Bartholomew sermon. The text was Rev. iii. 11, "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." In this discourse he avoided making any particular remarks on the harsh measures of Government, and earnestly exhorted his people to hold fast their profession and practice of religion—the Gospel and Gospel truths—those Christian graces which are the effects of the Father's special, distinguishing and separating mercy, the fruit of the Son's blood, and the work of the Holy Spirit—to hold fast their duties of religion in the heart, in the house, and in the life—their detestation of sin, their love to and esteem of the word of God, their communion with Him and their own hearts, their fellowship with the saints, their serious care for eternity, and whatsoever is in itself good. He then concluded with these words, "As for you poor Christians, who are making it your care and study to hold fast that you have, I have this word of comfort to leave with you: Christ is keeping life, grace, and glory for you, and is keeping you by his

power unto salvation, and you shall never perish; only watch and hold fast, let no man take thy crown, and behold, He will come quickly."

Before his ejection he preached to other congregations besides his regular work on the Lord's day at home, so that his worth was known and his labours were coveted. He was ever mindful of his ordination vows, and could not persuade himself to believe that any human power can revoke that commission which ministers receive from Christ, the only lawful governor of His church. His labours, therefore, were as abundant after the "Act of Uniformity" as before, according to his opportunities. The Nonconformists in the neighbouring parishes were very desirous of his ministry amongst them; and he was willing to spend and be spent for the benefit of those souls which were perishing for the famine of God's word.

When the "Five-Mile Act" had passed, he was obliged to be banished from his home; but he found a hospitable retreat in the house of Mr. Tong, near Bolton, the father of the Rev. William Tong, who wrote the life of Matthew Henry. When the ruling powers consented to his exercising the natural and inalienable right of man without molestation, Mr. Pendlebury returned to his beloved friends at Holcome, and publicly administered God's ordinances to them in that way that his judgment and conscience approved. A temporary place was now built for him in Bass-lane, in which he continued to exercise his ministry to the close of life. The people here enjoyed the benefit of his ministry, either publicly or privately, taking in the whole period of his labours, about forty-four years.

A few interesting particulars are preserved, which we are pleased to place on record here, respecting the close of his life. He welcomed his last sickness with deep submission to the will of God, willing to live if his Lord and Master, whom he served with his spirit in the Gospel of His Son, had any more work for him to do; but if not, he was

willing to depart, desiring to partake of the blessedness of the saints above, and to be with Christ. In the first part of his illness he suffered but little pain, and was much employed in blessing God for dealing so gently with him. He said, "I have had more time to work for my own and other's souls than I made account of when I was young, and so, if God has no more work for me to do, I am free to go to my rest. I have had enough of living, and am filled and satisfied with this life upon earth." Several friends from all places where he had preached came to visit him, to whom he always gave some word of suitable counsel. Those that told him they were brought to the knowledge of the truth by his ministry, he advised to give God the glory, and to walk worthy of the vocation where-with they were called. Those who had profited by his labours, and had been built up in the faith of the Gospel, he exhorted to go on their way rejoicing, though they should see his face no more.

He appeared to have a deep impression of the danger to which rich and trading professors were exposed, and in very plain terms he warned them to take heed that they lost not their souls in the crowd and hurry of earthly business, and charged them to remember the saying of Sir Thomas More, that "there is a devil termed Business, that carrieth more souls with him to hell than all the devils beside." Continuing to address them, he said, "O beware of this devil; when you come to be in my condition, your full bags, your full shops, and full houses will stand you in no stead."

About a month before his death Mr. Oliver Heywood called to see him. Amongst other things, Mr. Heywood asked, "What are your thoughts as to justification by Christ's righteousness?" Mr. Pendlebury replied, as a dying man, "I look only to be justified by Christ's righteousness received by faith." "What evidence have you for heaven?" "I had good grounds of hope," said he, "many years ago con-

cerning my state of grace; though I am full of defects, yet the merits of Christ are all-sufficient, on which I trust." "Are you satisfied that you have delivered in your sermons nothing but such Gospel truths as you can own at the tribunal of Christ?" "Excepting human frailty, so far as I can remember, I have never delivered anything to my hearers but what I dare to die with, and go with to judgment." "Have you any comfortable seals to your ministry?" "I bless God I have, and have had more fruits appear since my lying down than I knew of before, especially many young persons have appeared hopeful." "What are your thoughts now as to your nonconformity? Do you repent of it?" "I bless God I am abundantly satisfied with it; and if I were to make my choice over again, and if it were possible for me to see all the sufferings I have undergone for it (which are nothing to what many of the precious servants of God have suffered); and if they were all laid together, I would make the same choice, and take my nonconformity with them; and I bless God I never so much as tampered with them." "What legacies have you to leave?" "I am unfit to give counsel to you, my brother, but the words of the Apostle I leave with you—'Be not weary in well-doing; for in due season we shall reap if we faint not.'"

In the latter part of his illness his heavenly Father was pleased to visit him with a complication of disorders, under all the tortures of which he glorified God with great patience, and expressed his hope of future blessedness, saying, "I am not sick unto death, but unto eternal life." He would often say, "In a little while all will be well." As to his state of mind, he thus expressed himself to some friends, "I can now look back upon my way and work in the ministry, and say, I have been faithful; and I can look within and say, I have peace; but, after all, the bottom on which I would fix, is Christ and His righteousness; I would make Him all in all."

He departed this life, June 18th, 1695, in the seventieth year of his age. His pious soul, which, through the whole course of his life had been bent towards God, showed its readiness for the full and eternal fruition of Him by its sweet and ardent breathings, the night and morning before its departure, which were often expressed in these words: "Father, come and take me home to thyself." His mortal remains were deposited in Bury churchyard, being the parish in which he lived, near the chancel-wall on the south side. A great multitude of people attended his funeral, who made great lamentations over him. His funeral-sermon was preached by the Rev. Robert Seddon, of Bolton, from Daniel xii. 13, "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

The private conduct of Mr. Pendlebury was a credit to his public professions as a Christian and a minister. He had a transcript of those divine truths and graces upon his own heart, which he made known to others. The tenor of his whole conduct, whether private or public, was directed by him to the saving of himself, his family, and his flock. He was in private what he professed to be in public; he preached as he believed, and lived as he preached, so that his life was a comment on his doctrine. Much of his time was spent in the closet, where he gave himself to reading, meditation, and prayer; this was the only place on earth, next to the pulpit, in which he took most delight. Contempt of the world was a conspicuous trait in his character. He was content to move in an obscure sphere, so that he might be an instrument of doing good to precious souls, and be favoured with much of his Master's presence. He was a great redeemer of time, so that there was not so much as a day spent by him in idleness.

As a minister, he was richly furnished with natural and acquired endowments. He was an interpreter, one of a thousand, a workman that needed not to be ashamed, unto whom a place was due

among the first rank of worthies. He had not a ready utterance in the delivery of his sermons, but that which was wanting in words was made up in weight. His preaching was powerful, searching, and fruitful, and was well adapted to feed and refresh the souls of those who were acquainted with experimental religion. The method of his preparation for the pulpit was laborious, but successful. All his sermons, both as to the heads and amplifications, were premeditated and written, and afterwards preached, with very little alteration, without the use of his notes; while he sometimes made use of those ideas which presented themselves at the moment of delivery.

Besides preaching, he wrote the following works:—"A Treatise on Transubstantiation," published at the request of Archbishop Tillotson: another, "On the Sacrifice of the Mass:" "The Barren Fig-tree; a Practical Exposition of the Parable:" "Invisible Realities; a Discourse on 2 Cor. iv. 18:" "The Books opened; a Discourse on Rev. xx. 12." "The Invisible Realities," published after his death, contains an account of his life, drawn up by Mr. Chorlton, of Manchester, from which some parts of the preceding account have been taken.

The labours of this excellent man were not without their reward. The God whom he loved and served did not suffer him to labour in the dark, but gave him many pleasing testimonies of usefulness, and at seasons when such information was doubly sweet. The following is a remarkable instance of this nature. When banished by the Oxford Act as a poor exile from his own house, at the first house he lodged he was saluted as a spiritual father; the person told him he was the instrument of his conversion by preaching a lecture at Leigh Church. In his last illness several persons came and acknowledged that his ministry had been useful to their souls. "Them that honour me," says God, "I will honour.

Ashley, July 8, 1863. T. COLEMAN.

Household Hints.

PARENTAL TEACHING.

"For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord."—GEN. xviii. 19.

THERE are few persons in the world with whom I more deeply sympathise, than a class of professing Christians—parents, whose children, notwithstanding the prayers, counsels, entreaties and religious profession of their parents, grow up hard-hearted and callous, devoid alike of common civility and morality, having an aversion, equal to open hatred and contempt of God's house, God's people, the means of grace, and ordinances of religion, with no desire after God or holiness. Such a state of things must inevitably produce much uneasiness in the minds of parents; they naturally and very properly feel grieved, and their spirits are cast down within them, as they reflect upon the course, the prodigal course, of those most dear to their hearts; and while this is true, I hesitate not to say, also, that there is no class of persons more blind to the real cause of their affliction. It would be hard to persuade them that any part of the blame could justly be charged on themselves, or that they are in any way the authors of the trouble and unrest of mind necessarily produced by godless children. A very little consideration will, I think, serve to show that irreligion and irreverence in children are not attributable to any source but one! Parents, in the vain attempt to clear themselves, may say it is so, because "God would have it so;" but this cannot be, nor can any one with propriety say so. He is not the author of confusion, but of peace; He highly deprecates all evil, and is the source of none; it is especially His will that the children of Christian parents should prove blessings to them. This is set down as being one of the foremost, one of the principal enjoyments of the believer, and has ever been regarded as such by God and His people. Hence, Solomon, "Children

are an heritage of the Lord;" and David, describing the blessings of the righteous, says, "Happy is the man that hath his quiver full of them." And again, "Thou shalt see thy children's children, and peace upon Israel." Only let parents scrupulously fulfil the requirements of God's law toward their children, and follow the rules there given for their guidance, and He will not be unmindful of His promises to both. Other parents may say that it is the children's fault; "they would be no better whatever we do," is an idle tale, not to be listened to. Some one has said, "Man is what woman makes him." Be this true, or otherwise, we know it is true that children are what parents make them.

I believe the declaration of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it." Not only are children indebted to parents for natural life, but all that they are and have they derive from them; habits, tempers, characters like their own, whether valuable or worthless.

I know full well that no influence the parent can exert, nor anything that he can bring to bear upon the life and character of the child, can effect its conversion. At the same time I am fully convinced, that if proper care is taken in the moral and religious culture of the youthful mind, parents may manage to produce such impressions, beget such feelings, and instil such principles, as shall for ever remain with them, and actuate them for good. An outward attachment to the house and service of God, is a blessing of too great value not to be sought for. What gratification would many parents have in seeing their children regarding the Sabbath, and frequenting the means of grace,

although there should be the absence of that godliness which is profitable to all things. Even a limited measure of reform like this would be hailed with gladness by many sorrowing fathers and mothers.

Parents are peculiarly situated from the fact, that children possess an innate propensity to imitate all they see or hear; and because they will naturally consider their parents, above all others, as models and standards to shape their own lives by; therefore the parental is one of the most critical and responsible situations it is possible for man or woman to be placed in, and in the proper discharge of such responsibility depends, not only the peace and prosperity of families, but, in some degree, of the whole world. The improper discharge of parental duty and responsibility involves the overthrow of domestic happiness, blights, and often destroys the fondest hopes and prospects of many families, and brings down the gray hairs of parents with sorrow to the grave.

We have read of two farmers, one of whom entrusted the management of his state to his servants, and contented himself with saying "Go;" by his careless conduct and unconcern, he was speedily overwhelmed in ruin. The other man took a widely different course; always preceding his servants, he said, "Come," and so prospered. Parents would do well to apply this to themselves, and adopt it as their rule towards their children; ever remembering, that they are not animals, to be ragged or driven up. The only method which will ensure success, and secure family harmony, is to carry out fully the injunctions of God's word. He said of His servant, "I know him, that he will command his children and his household after him; and they shall keep the way of the Lord." And such is the tenor of Holy Writ on this point. Thou shalt teach them," "bring them up," "train up a child," &c. It is never once presumed that children are ragged or driven where parents should

not or will not go; they are always to be led, and that according to Scripture.

It must not for a moment be expected that children will be anything superior or different to their parents; as is the tree, so is the fruit. It is idle and absurd for a father to suppose that his son will not find his way to an ale-house, if he makes it his place of resort, or that his son will be often found at a prayer meeting while he is absent; or for a mother to suppose that her daughter will not be given to gadding, if she is a gossip. They ought to think, nay, they may be assured, that such cannot be, without a marvellous divine interposition. Whatever failing, whatever neglect, whatever weakness, whatever sin, attaches to the parent, is sure to be manifested in the child, and, in many cases, accompanied with greater force, and exercised with redoubled energy and worse results. O that parents were wise, that they understood this!

I am induced to offer these remarks, because there have come under my notice many instances of wayward and irreligious sons and daughters of honoured men and women in the church; and not of church-members only, but also of those who should have purchased to themselves a good degree. And also because I have witnessed, with painful feelings, yet, I trust, with much profit, the evil and much-to-be-dreaded results, I am desirous that those who have made mistakes, and are now suffering, ignorant of the cause, should know it, and set about rectifying them at once; and that those who, because of their youth, have not yet had the opportunity of erring, may be warned to shun everything that would beget a distaste for religion, and learn by every means to foster, encourage, and promote all that is praiseworthy and good in their children.

When I have been compelled to see the evils to which I refer, I have been curious and careful to ascertain the cause; and I have invariably found, that in every case there has been sufficient irregularity of conduct, and in-

consistency of profession and practice in parents, to warrant me in saying, that such a state of things is brought about by the parents themselves; they solely and only are the cause of the indifferent spirit their children manifest, and which they are heard so frequently to bemoan. I admit there may be, nay, there are, those who would not acknowledge this; they seem earnestly to grieve over their children's distance from God and His ways; many tears they shed, many prayers they offer to God for them; and many a parent's heart has thereby been well-nigh broken. Like Eli of old, they have been good men, yet have not kept their children from wickedness; I am sure that by diligent retrospect they will find that they have not been careful enough in their walk and conversation; that they have often given place to such things, and committed such deeds as they would not have their children know, much less imitate. Yet they have known them, and the spirit of such doings clings to them. To such I would say, give yourselves to prayer, open your hearts before God, take all the blame to yourselves; search for and confess your shortcomings in the training of your offspring. You cannot command back again your time, and so begin afresh; but God can even now make your children a blessing to you, and while you pray, use every means in your power to reclaim the wanderers in your family. So shall God grant you the desire of your heart, and your children, though now afar off, shall be brought nigh; and though now they may occasion much anxiety and sorrow, shall be made the supporters, the joy and rejoicing of your old age, so shall they not bring down your gray hairs to the grave with sorrow.

To young parents I would say, you have before you the privilege which old ones have not. You have the beginning. O! let it not pass unimproved; consider well your duty, look well to yourselves. As the husbandman is careful to sow the same kind of grain he wishes to reap, so be ye careful to make

yourselves as you would have your children to become. Would you like your sons to be as plants grown up in their youth, and your daughters as corner-stones, polished after the similitude of a palace, then be yourselves as trees planted by rivers of water, bringing forth your fruit in its season; and as lively stones of the spiritual temple, offer up spiritual sacrifices acceptable to God through Jesus Christ. Ever maintain circumspection of character and unswerving veracity in all your dealings towards your children; never look for them to be what you are not; always lead to what is right and good; lead them far from ways of sin; always lead them, and count it an honour, as well as your plain duty. Never expect to drive them, or you will miserably fail, to your own hurt, as well as theirs. Lead them, aye, carry them, to the house of God; carry them in your prayers to the throne of grace; lead them to Christ, the children's friend and Saviour. Never send them where you are not going yourself; they won't like it, they won't love it. Always set an example they will be sure to follow, and then shall thy children be as olive branches round about thy table.

July, 1863.

W. C. K.

"BE IN TIME."

THIS advice is echoed from every quarter where despatch and punctuality are required. To "be in time" is the only hopeful means of preventing disappointment and securing success. Who that seeks a favour would not "be in time" to present his petition? Who, that is concerned about his journey, would not "be in time" for the train? Who, that has prepared his letter, on the transmission of which, important results are dependent, would not "be in time" for the post?

It is thus in all matters of secular interest and affairs of personal duty. All will see the necessity there is to "be in time" for the execution of their several designs. In many things pro-

crastination is reprehensible—in others, neglect would be ruinous.

Look at the farmer—how watchful he is of the passing season, to “be in time” to prepare his ground and sow his fields, lest he should be too late to scatter the precious seed, and in the days of harvest reap nothing. See the merchant, how earnest he is to embrace a favourable opportunity for trade, and, by promptness, “be in time” to secure its advantages unto himself. And mark, too, the artisan, how early he rises, and how quickly he departs, that he may “be in time,” before the gate is closed, which would shut him out from his needful employment, and its gains, for the day. “BE IN TIME,” is a motto appropriate unto all situations, obligations, and services. “Time and tide wait for no man.” Whether to *do* good, or to *get* good, therefore, “be in time.”

And just so, and, by the most pressing representations, the Gospel warns mankind to “be in time” to seek the blessings of God’s salvation. The reason, and which makes it a necessity with man is, that, to reach heaven at last, we must “be in time” to enter in at the only door, lest we should prove too late, and our souls be thereby excluded for ever. We are constantly being reminded, that time is short, time is on the wing, time will soon be gone; and, there will be time no longer. And if to procrastinate in regard to matters of

worldly interest be so impolitic and dangerous, what must delay be in all that concerns the welfare of the soul, its redemption from ruin, and, through grace, its happy admission into glory?

The loud call of divine mercy unto sinners is, “Seek ye the Lord while He may be found; call ye upon Him while He is near.”—Isaiah lv. 6. “As the Holy Ghost saith, to-day if ye will hear His voice.”—Heb. iii. 7. “Now is the accepted time; behold, now is the day of salvation.”—2 Cor. vi. 2. Yes, reader, this is the privilege granted to you. “Unto you is the word of this salvation sent.”—Acts xiii. 26. Its day is now yours. The opportunity is yet before you to embrace; avail yourself of it, seize the kind promise while it waits. Death is coming; eternity is nigh; and to-morrow—aye, the next moment beyond now—your day may have passed, your time be fled, and the season of grace be, for you, ended for ever!

Oh, then, by the fleetness of time, by the brevity of life, by the certainty of death, by the judgment to come, by the happiness of heaven, and by everything that is precious for ever, hasten to the hope set before you. Fly to the open door of salvation. Flee unto the outstretched arms of divine mercy. And, that you may not perish finally, but, through faith in Christ, and interest in His grace, may enter into life everlasting—“BE IN TIME..” E. B.

Biography.

DR. HOPKINS.

At no period in the history of the United States have so many eminent men been removed from the ministry, as during the year which lately closed, and the commencement of the present. Among these a chief place is due to Dr. Hopkins, who died in the village of Geneva, State of New York, in the 77th year of his age. He was born of pious parents, and at a very early age made the hopeful subject of renewing grace.

In that section of country, and at that day, there was not only a great and most painful want of labourers in the vineyard of Christ, but there was a fearful lack of those means which men employ in the course of a preparation for the ministry. Few then thought of higher attainments than those that could be made at an Academy; and this was far different from an institution of that name of the present day. But

Mr. Hopkins could not even enjoy these advantages; the highest that were found within his reach were those of a common school. Such as they were, however, the subject of this paper was glad to employ them, even for a limited time, that he might fit himself as far as possible for the labours of that field into which he felt that the Great Shepherd had called him. He pursued his studies, as was the general practice of the age, with the minister of the church to which he belonged, till that minister embraced the doctrines of Swedenborg; when he left him, in company with several fellow-students, and went to study with the then minister of West Rutland, the Rev. Lemuel Hanes, the coloured preacher. After completing his studies here, he was licensed to preach the Gospel by the Pawlet Association, which met that year (1810) in Granville, Washington county, New York.

He laboured for a season in the service of the Connecticut Missionary Society, in the newly settled counties, on the west shore of Lake Champlain; after which he was settled in New Haven, Addison county, Vermont. Here he remained with a generous and confiding people for the space of some twenty-one years, exerting an influence of a most desirable character, one that though left to itself for more than thirty years, is yet strong and healthful, possessing the qualities of solidity and permanence, and diffusing itself through all the different classes of society.

During almost the entire period of his residence in New Haven, he had been accustomed to give instructions in theology, having had for nearly the whole time a number of individuals—sometimes more and sometimes less—in a process of preparation for the Gospel ministry. Out of his instructions to them grew that important work ("The Christian's Instructor") which has been so efficient an agent in the edification of the church of God, and in preparing men for their labours in the vineyard of the Lord Jesus Christ.

In the summer of 1830, he removed to Auburn, New York, and took charge of a church in that place. His labours here were of the most efficient character, extending through a period of seventeen years, and embracing the most successful portion of his life, the concentrated and well-directed energies of which were cheerfully given to this portion of

his days. The Theological Seminary located here shared largely in his sympathies. He became identified with all the religious and benevolent enterprises of that most intelligent and influential section of country, casting his influence into the scale of moral purity and excellence, and leaving its undiminished weight to be felt long years after his departure therefrom.

His subsequent success in the ministry of reconciliation, especially while pastor of the church at Auburn, most beautifully illustrated the fulfilment of that promise, "He that watereth shall be watered also himself." His time and labours, expended in educating others, bore golden fruit in fitting him for that great work to which he gave himself during that period. The church of Christ, not only that portion of it which was under his particular supervision, but throughout that whole section of country, felt his influence, were built up by his labours, became strong in the faith, and untiring in their endeavours to do good. It is believed that as large a share of Gospel truth was brought before his people, during his labours among them, as any church in this or any other section of our country ever enjoyed; that the sermons which he prepared, which were delivered to them, will not suffer when compared with those of any other man, during a similar period, for soundness of doctrine, richness, fulness, completeness, and in every quality that goes to make up a message from the fountain of life.

Dr. Hopkins had for many years been a very great sufferer from asthma. In his endeavours to find relief, it is probable that he contracted a habit of using medicine too freely. His health continued to decline, till in the autumn of 1848 he found himself compelled to ask a release from the pastoral charge which he had so long and so profitably held. His request was reluctantly granted, and he at once sought relief by removing to a more inland position. He took up his residence in Ohio, taking charge of a small church and congregation, where his labours were followed with effects similar to those of which we have already spoken, and where he remained, with some slight changes, till indications of restored health justified, as he believed, his return to the immediate neighbourhood of the field of his former labours. But his return, as it was soon perceived, was followed by

returning and accumulated disease; he continued both to suffer and to labour till his painful disease had completely undermined his constitution, when he retired to the water-cure at Geneva, where he remained till the day of his death.

It is a somewhat remarkable, but most interesting circumstance in the history of his life, that in the place where he last laboured (the Presbyterian church at Union Springs, Cayuga county), a most precious work of divine grace commenced under his care, which he was enabled to carry forward through the kind and judicious labours of several brethren in the ministry, who came promptly to his aid, not only to carry forward the work, but to hold up his feeble hands by their prayers and labours of love. Long will that church (then so near extinct) rejoice in the renewed strength thus given of God, through his instrumentality.

The last time he attempted to preach (unless we except a few instances in the parlour of the Cure) was at the ordination and installation of Rev. William Atwood over the church in West Fayette, near the close of 1861. Though to his friends and acquaintances, through much of the discourse, every sentence seemed his last, yet it was evident "his bow abode in strength, and the arms of his hands were made strong by the mighty God of Jacob."

He seemed on his return to be aware that his work, his *great* work of preaching the Gospel, was done. He had long had on his mind and on his heart another work—one to which he had devoted many of his last hours; indeed, I may say, many of his years: for his ever-active mind, during the entire period of his ministry, had been engaged in sifting the sophistries of Universalism, demolishing its strongholds (those that were thus regarded), and crushing, with overwhelming argument, its deceptive superstructure. These arguments he collected into a volume, entitled "Endless Retribution," and elaborately prepared it, as if aware that it was his last work. This he fondly hoped to see published before he should be called away, but unforeseen and unavoidable circumstances prevented, till, in his last illness, and shortly before his departure, he learned that it had just gone to press. His relatives and friends deeply sympathized with him in this disappointment, being grieved that an object so

dear to his heart should have been denied him. This is especially true of those who knew something of the value of the work. It contains the garnered treasures of his long experience, the fruits of nearly a half century of study, on an all-important subject.

But his work is done, and he is gone to his reward: the book of which we have spoken, however, will soon be published, under the general supervision of his surviving brother. It is a work which is evidently greatly needed, both in the church and in the world; and one which carries with it proofs of mature thought, patient and prayerful investigation, and a sound and healthful knowledge of the Scriptures.

The exercises of his mind, as he approached his departing hour, were somewhat peculiar and unexpected: there were no ecstasies, rapturous, entrancing views, which he seemed to have, of the reward that awaited him, except in a single instance. To a very dear friend who came to his bed-side, he remarked that shortly before he had had views and exercises wholly beyond what he had ever experienced, and that he desired to recover that he might commit them to paper. To his brother, who watched the coming hour with indescribable anguish of spirit, arising from sympathy with him in his sufferings, he replied with great calmness: "My mind is deeply affected by my sufferings; still I feel calm, supported, and that all is well." His breathing was laborious and hard, so much so that at times his mind wandered, and his view became obscured. But when these scenes passed away, he evinced a perfectly undisturbed and quiet state of mind; seemed fully aware of his approaching end; and occasionally complained of himself that he had done so little in the cause of Christ.

When that awful moment arrived, which is regarded as the last, the writer of this sketch was sitting where the countenance of his dying brother was directly before him. He was looking earnestly to see the last golden sand in the hour-glass of that brother's existence fall: it was then that he witnessed that mysterious event which so many have witnessed, but never have felt they could adequately describe. When he ceased to breathe, when he ceased to struggle for breath, when his heaving agonizing bosom sank down to its eternal repose, and his whole frame seemed to say, "There, it is all over

with me now!" his countenance instantly became calm, perfectly intelligent, every feature as natural and as placid as when in the happiest moments of life; he opened his eyes, instantly raising them to heaven, fixed them upon an object which seemed to charm his inmost soul, looked at it with every manifestation of pleasure, looked again, and seemed to say, "How infinitely precious!" then closed his eyes and moved no more.

And this is Death, is it? this, the earthly end of one whom God had long employed in His vineyard here, and now had taken him home! But here must be an end. R. S. V.

MISS S. M. WILLIAMS.

SARAH MARIA, the daughter of David and Maria Williams, was born in Warwickshire, October 8th, 1846. From her childhood she was the subject of religious impressions, and felt deeply interested in the cause of missions. Often would she speak with delight of a visit of the Rev. Mr. Harbutt, late of Samoa, to her father's house, when, as a deputation from the London Missionary Society, he was going through the county, and of a letter which he afterwards kindly sent to her. That letter, full of religious counsels and instructions, she highly valued and prized to the day of her death.

The Bible was her favourite book, which she daily and diligently read, comparing one part with another. For some time previous to her leaving her parents' roof, in 1861, to finish her scholastic education, with a view to her future usefulness, it was her custom on the Lord's day, in the intervals between the public services of the Sanctuary and the Sunday school, to employ herself in searching the Scriptures, generally with "Cruden's Concordance," and a volume of one of our popular commentators by her side. It was, indeed, a pleasing and gratifying sight to see one so young thus employed. It excited cheering hopes as to the future, and many a fervent prayer ascended to heaven on her behalf.

It was not, however, till she had left home, that she gave a decided evidence of a mind changed by divine grace. The book of God became then doubly precious to her; to it she had recourse for direction and comfort; she saw a beauty and excellency in it, which she

had never seen before—the power of its truths was felt—her heart was impressed with new feelings, new hopes, and new desires; but these things she kept to herself, "and pondered them in her heart."

It was her happiness, when she went to school in Oxfordshire, to sleep for some time in the same room as a pious junior teacher, to whom she became particularly attached. This young lady was an orphan, and finding that there was in Sarah Maria some good thing towards the Lord God of Israel, became deeply interested in her spiritual welfare; and thus a mutual attachment was formed, and confidence placed in each other; so much so, that when Sarah Maria received letters from her dear parents, parts of them were read to Miss C., who would sometimes say to her young friend to this effect: "How highly favoured you are to have such parents, who thus write and counsel you from time to time in reference to your spiritual and eternal well-being; as for myself, I have neither father nor mother to write to me, but my Saviour lives, whom I love, and to whom I have committed my soul, persuaded that He is able to keep that which I have committed to him. He is all, and in all to me." Her conversation and pious deportment proved a great blessing to Sarah Maria, and were the means of drawing out the latent feelings of her heart. They read the book of God together, talked over its truths, and supplicated the gracious throne of their heavenly Father for His blessing. Often did the subject of this memoir, during her affliction, refer to this period with pleasure, and with gratitude to God for His goodness in bringing her in contact with Miss C. The assistance she had derived from her prayers, counsels, and sympathizing spirit, could not be erased from her mind, but were remembered with grateful and affectionate feelings on her dying bed.

This young lady presents a fine example to pious teachers in public seminaries. Let them go and do likewise, and their efforts will be blessed. The good seed sown under the influence of the Spirit of God, will spring up and bring forth fruit.

It was a great grief to Sarah Maria that Miss C.'s engagement with that establishment terminated with the Christmas quarter, 1862. This, however, was overruled by unerring wisdom and

boundless goodness for her benefit, as it led her to "go and tell Jesus" those inward workings of her heart, which she could not divulge to those around her. What a mercy it is, when friends and relations are far from us, that there is One who is ever present, before whom we can spread our sorrows, fears, and distresses, as well as our hopes and joys!

During the Christmas vacation, her parents were greatly cheered by what they saw; indeed, they were more cheered by what they *saw* than by what they *heard* from her own lips, for she was slow to *speak of herself*, as to her state of mind in reference to her future and everlasting prospects. Many young persons, when they first experience the power of divine grace, realize a kind of imidity or diffidence in unbosoming their feelings, even to their parents, however dear they may be to them. Thus it was in the case before us; but her change was so apparent, that her parents were convinced that a work of grace had been inwardly wrought by the Spirit of the living God. "They saw the grace of God and were glad; they thanked God and took courage," and with renewed earnestness did they wrestle with God for her future spiritual welfare, and praise Him for the great things which He had done for their dear and only daughter. Nothing in his world gladdens the hearts of pious parents more than to see their children acquiring the way to heaven and walking in the truth." In their conversion they see their prayers answered, God glorified, the fruit of Christ's death, the joy of holy angels; and those who are near and dear to them by the ties of nature, preparing to sing the triumphs of the Redeemer in heaven.

After she left home again for school, her letters to her parents from time to time bore evidence of an inward conflict between grace and corruption—her joys were mingled with sorrows, and her hopes clouded with fears. Often did we refer to a lecture on "*Doubting Castle*," delivered by the respected minister under whom she sat while at school; that lecture proved a great blessing to her, as did also his Bible class.

While at school, early in the month of March, she had the measles, from the effect of which her parents had hoped she had fully recovered. When the Easter holidays drew near, it was resolved that she should spend them at

home. On her arrival, April 16th, her dear parents, to their great surprise and distress, found their beloved and only girl so weak and debilitated that she could scarcely walk; consequently a conveyance was necessary to convey her from the station to her home, although it was but a short distance.

She had not been many hours under her parents' roof, before they were strongly impressed that there was a worm at the root of the flower they so much loved. This also was the opinion of their medical gentleman, who saw her the next morning, and it proved too true. But amidst the deep sorrow and anxiety of her dear parents, their souls were cheered to find that the work of grace in her heart had progressed, that the salvation of her soul had been and was her chief concern, and that she looked upon her affliction as a dispensation of love and mercy, designed by her heavenly Father to promote her spiritual and everlasting interest.

When alone in converse with her dear mother, on Good Friday, April 18th, she said, "*Oh! Jesus has been so good to me. I do love Him so, but find it hard to be like Him.*" When she awoke the next morning, she said, "*How very kind God has been to me. I had some nice sleep, and am not in pain; while many have no kind friends and relatives to wait on them or comfort them.*" "*Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all his benefits.*"

When the Sabbath morning arrived, a sore trial to her came along with it, that of not being able to attend the sanctuary of God. Having mildly pointed out to her, that we are called to *bear* the will of God, as well as to *do* it, and that in each sphere we should endeavour to reflect His glory; she wept bitterly, because "*She was so little like Jesus, or her will would be to do His, and not feel so sad when her own wishes could not be realized.*" She closed her eyes for a few moments, her countenance evincing great mental emotions; then added, "*Still I hope that God has changed my heart; is changing it, dear Ma, for I do love now, what I did not once.*"

During her illness, her Bible, hymn-book, and "The Emigrant's Guide to Heaven," were her constant companions. The first thing every morning was to take her own little Bible, which she

constantly kept by her pillow, read a portion of it, and select a text for the day. This, it seems, was her practice before she came home, as appears from a memorandum-book found after her death amongst her papers, wherein the passage for the day is written in pencil. The texts selected show the bent of her mind; some of which are the following: "Think upon me, my God, for good." "I know that my Redeemer liveth, &c." "Teach me thy way, O God, and I will walk in thy truths." "Behold, God is my salvation: I will trust and not be afraid." The two last selected before her departure were, "The Sun of Righteousness shall arise, with healing in His wings." "They shall be mine, saith the Lord of hosts, in that day when I shall make up my jewels."

When wholly confined to her bed, her dear parents asked her if she did not long to be well again? She very composedly replied, "The only thing for which I should like to be restored, would be, to serve Jesus, and to be of some help to you in your old age; but the will of our heavenly Father be done. He will provide for you, and we shall all soon meet again." She was informed, that it was feared she would never recover; very calmly she said, "*It will not be long before we shall meet in our heavenly Father's house to part no more. I thought, when I left B., I should never go back again.*" On being told that Jesus would be better than father or mother, she answered, "*I know it; I have felt it.*" When at school, far from dear father and mother, and I could not sleep for my cough, it was my Saviour that was with me; it was to Jesus I told all, it was Jesus I asked to help me, it was Jesus I asked to give me patience. Oh! my Saviour knew all; what could I have done without Jesus then?—what now?

To thee I tell each rising grief,
For thou alone canst heal,
Thy word can bring a sweet relief
For every pain I feel."

More than once she was the subject of severe conflicts. One morning, on being asked how she felt, she said, "Satan has been very busy with me, he has been showing me my filthy garments, placing my sins before me. It is dark and very misty this morning." She was reminded by her dear parents, that "the blood of Jesus Christ cleanseth from all sin," and a verse from one of her favourite hymns was repeated.

"The soul that on Jesus hath leaned for repose,
I will not, I cannot, give up to its foes:
That soul, though all hell should endeavour to shake,
I'll never! no never! no, never forsake!"

With brightened countenance she said, "Oh! I had forgotten all that—I had been looking at *myself*, and not at *Calvary*. He will not leave me, for He has said that He will not. Yes, Jesus will cleanse me from all my sins, and will soon take me home to himself."

Calvary was the spot she loved to linger over. The very name of Jesus seemed to fire her soul and irradiate her very countenance. The thought of being with Jesus in heaven, and talking about it, seemed at times almost too much for her enfeebled frame. She longed to depart.

The *past* she reviewed with sorrow, deeply mourning over her sins before God, and hoped that whosoever she might have in any way grieved would forgive her, mentioning especially one by name. But it did not rest there; she took her sins to Jesus, and laid them on the head of His atoning sacrifice, praying that He would bear them away to the land of oblivion.

Her dear parents had been much struck with her continued efforts to conceal her sufferings, and avoid everything that would occasion sorrow to those around her. As she was now so ill, that she had no opportunity of speaking to her brothers (who were younger than herself) alone, it was thought that she did not talk with them about their spiritual welfare, lest she should add to the grief and sorrow of her relatives who waited upon her, although from many little incidents it was evident that she felt deeply for them. Her parents made it a special matter of secret prayer, that the Lord would make her, ere she left the world, to speak freely and openly to them her feelings respecting their present state and future destiny. The Lord in mercy answered their prayers.

On the night of the sixth of May, after having suffered much from her cough and difficulty of breathing, she somewhat rallied about ten o'clock, and begged that a dear young friend might be sent for; adding, "We have played together, and walked the fields together: I must talk to her, for I want to be together in heaven." Her young friend came, and touching, indeed, was the

meeting. In the most ardent and feeling manner she begged of her to come to Jesus—to seek Jesus as her Saviour—they had been friends on earth, and hoped, through Jesus, they should meet in heaven. “Do, do meet me there, dear Lucy. Do—do,” she continued, till nearly exhausted; then, in bidding her farewell, expressed how greatly she loved her and desired her salvation; at the same time requesting her to deliver a similar message from her dying-bed to her brothers and little sister.

As soon as dear Sarah Maria was aware that those friends were gone who had accompanied the young lady, she said, “I should like to see my dear brothers, perhaps I may not be here to-morrow.” They dressed and came into her chamber, and stood by her bed-side. In a most solemn, earnest, and affectionate tone, she besought them “to come to Jesus as their friend and Saviour, and to do *so at once*; to do so, day by day; to read the Bible and pray fervently to Jesus to change their hearts: at the same time telling them that she loved them dearly, and was about to leave them to dwell with Jesus above. “Oh!” she cried, “what should I now do without Jesus? He has pardoned my sins, and is about to take me to heaven. Oh! do meet me there! —do meet me there! Let us *be an unbroken family in heaven*, through Jesus Christ.” After this she had some other affecting interviews with them, before she left this vale of tears.

In her little diary, the following entries were found written with a trembling hand in pencil, on the morning of the 7th of May:—“I was very ill last night, I did think I was going to be with Jesus, and said, as I thought, the last good-bye to some whom I loved. God has given me some refreshing sleep, and I am better this morning, though feeble as a baby. ‘The Lord is good; a stronghold in the day of trouble; He knoweth them that are His.’

“May 11th. Sabbath morning. Passed a trying night, cough bad, doubts and fears great, the conflict severe; but when Pa read and prayed, the storm became a calm—the conflict a victory. Christ is now precious to my soul—precious Jesus!” Then she states, “I cannot think long together on good things, as I used to do; but Jesus says, ‘As thy day, so shall thy strength be.’”

She had felt very anxious to hear

her father preach once more, but this was not permitted her. She felt impressed that this would be her last Sabbath on earth, and her father at her request went over one of the sermons which he would have preached, had not the Rev. Mr. Rees, of Chippenham, kindly come to his aid. The hearing of that discourse read, which was about the everlasting home of the righteous, quite overpowered her, and in the fullness of her soul she exclaimed, “*When I once go there, I shall never want to go out.*” To her dear mother she said that the fear of death had been taken away—it had been a king of terrors, but through Jesus she could now go through the valley and fear no evil, persuaded that “His rod and staff would sustain and comfort her.” During the day she wished to see a teacher of the Sunday school, who had often dropped a word to her about her soul on their way from the Sabbath-morning prayer meeting. When he entered her room, she thus addressed him, “Oh! George, I am going to Jesus—going up there,” pointing with her finger to the skies—“going home.” She mistook what he replied, and supposed that he said, “He hoped that she would not be removed.” “Oh! no, no, no,” she cried, “I want to be with Jesus.”

About five o’clock on Monday morning she saw him again, and talked to him about heaven, and what Jesus had done for her. “*It is well, Miss,*” he said, while the tears coursed his cheeks. “*It is, it is,*” she answered; “*here all are weeping around me, but I don’t weep; I am glad; I am going to be with the Lord for ever.*” “Our tears,” said George, “are tears of joy.” “Yes, yes, yes, they are,” she replied. She was desirous of seeing another teacher of the Sabbath school, to whom she said, when he entered her room, “*Good-bye, John; I am going home; I am going to Jesus. Farewell.*”

From the 11th to the 14th she lingered with her dear parents. Often would she beg of them to pray that Jesus would come and fetch her home to himself—not that she was impatient, for not a murmur or impatient word fell from her lips during her severe affliction. She deemed her pains light, when compared with what she deserved, and as nothing when compared with what Jesus had borne for her. The 14th, 17th, and the 19th chapters of John were often read to her at her

request, being now too weak to read herself. Parts also of her favourite hymns she would have repeated to her again and again.

May 18th, the morning before she expired, when her sufferings were great, she said to her dear mother, "Bless the Lord for all—Jesus is precious to me—He has taken away the sting of death. *I do think* that I am in the valley—it will not be long—Jesus is with me, dear Ma." During the whole of the day she was patiently waiting for the summons, and rejoicing that the time of her departure was at hand, when she would quit these mortal shores for that happy world "where Jesus sheds the brightest beams of His o'erflowing grace."

May 14th. About an hour before the silver cord was loosed, and the golden bowl broken, she turned her head to her father, who, supposing her to say "pray," said, "Yes, my dear, we will;" and all present knelt around her bed. At the close of her father's supplications it was observed how her countenance had brightened; and in a low whisper she was heard to say, "*I love prayer; I love prayer.*" Shortly after, she was asked if Christ was precious to her in the valley? Labouring for breath, she said, "*Precious Jesus.*" Her father, perceiving that this world was fast receding and disappearing from her view, said,

"Lead, lead your wings; I mount, I fly;
O grave! where is thy victory? O death!
where is thy sting?"

She in a low voice said, "No sting; no sting."

About ten minutes before her departure, as if with a mighty energy, she stretched out her arms and embraced, first, her dear father, then her dear mother, saying to each, "Good bye, dear Pa; good bye, dear Ma;—to Jesus." Then putting her hands together, as if in prayer, and looking upwards, she with a smile fell asleep in Jesus, at twenty minutes past four o'clock, a.m., aged 15½ years, 1862.

Her death was improved from Matt. xxv. 10, a text which she had herself selected, and the hymns sung which she had chosen; beginning, "Rock of Ages, cleft for me," &c.; "Just as I am, without one plea," &c.; and "One there is above all others," &c.

S. W.

July, 1863.

THE LATE REV. JAMES TURNER, OF KNUTSFORD.

THE late Rev. James Turner, for fifty-five years the minister of the Independent congregation of Knutsford, was born at Oldham, in March, 1782, and his first occupation in life was as an apprentice to a bookseller in Manchester. His fondness, for study and his decidedly religious turn of mind caused him, before his apprenticeship was over, to place himself under the care of the Rev. W. Roby, who in Manchester conducted a very useful institution for preparing young men for the Christian ministry. While a student here, in December, 1802, he preached his first sermon in Knutsford, and the Independent interest was kept up for five or six years in the town by himself and his fellow-students. Mr. Roby's institution had been discontinued, and Mr. Turner had become a student at the Rotherham College. There he received an invitation to Carlisle, which he declined, and one to Knutsford, which he accepted. He entered on his regular ministerial labours in Knutsford, in the year 1808, which ever since was the chief centre of his exertions. During the same time, also, he had charge of the Independent congregation at Mobberley; and until increased infirmities prevented him, was most regular in the discharge of his duties. A year or two previous to his death he had indeed resigned the pastorate, but as no successor had been chosen he may be regarded as really the pastor until death gave him his release. For twenty-four years he was the local secretary of the British and Foreign Bible Society; and for upwards of twenty years secretary of the Cheshire Union of Independent Ministers and Congregations. He also continued almost to the last to be one of the managers of the Knutsford savings' bank. His judgment and clearness of mind were not unfrequently made use of in private business, and great confidence on this ground also was reposed in him. He died on Friday, May 22nd, 1863, after a few weeks' illness—if illness that can be called in which nature's powers gradually decayed from eighty-one years of exercise. The funeral of the rev. gentleman took place at the parish church. The deep feeling of respect entertained towards the deceased was everywhere manifested by the townspeople of all classes. The shops were partially closed on the occasion.

Hints and Helps to Village Preachers.

EMOTION IN PREACHING.

BY PROF. F. W. FISK.

NOTION naturally produces emotion. The Roman poet was never truer to human nature than when he said: "If you wish me to weep, you must first weep yourself." We are so constituted that the manifestation of feeling by another tends to awaken like feelings in us. On this grand truth rests the whole structure of eloquence. For all eloquence that deserves the name comes from emotion, and goes right on to produce emotion. The difference between true and false oratory lies chiefly in the fact that the one is the offspring of emotion, a view of the thought uttered, and the other is not. The true orator is one who says what he has to say, not because it is expected of him, but because he cannot help saying it; because his soul is so fired with the thought which burns within, that it must flame forth in speech. And the speaker who is thus inspired by an idea, though indifferent to mental capacity and utterance, will be an impressive speaker. The feeling that wells up within him will, as water in connected vessels, seek the same level in his hearers.

And this principle prevails as well in sacred as in secular discourse, for the laws of the human mind are not contrived when we pass from the one to the other. The method of persuasion must therefore be the same in both. The preacher who would incite his audience to emotion and action, must himself be profoundly moved by the truth which he utters. He will make the tide of emotion rise no higher in his hearers than it has risen within himself. He must go before them in every step of their progress from apprehension to action.

But deep feeling on the part of the sacred orator is not the only thing that is needed in order to give the truth which he presents most power over his hearers. He may have strong emotion, and yet have a very imperfect way of expressing it. It may lie within him as much as the fire of a volcano often lies concealed beneath its surface, giving faint indications of the intensity of the heat below. But it is evident that the preacher's emotion can affect his hearers *only so far as* it becomes

visible to them—only to the degree in which it clothes itself in appropriate expression. The media through which it is able to express itself are words, tones, looks, and gestures. A given thought may be thrown into a form of speech full of feeling—may be set forth by language and illustration instinct with emotion. And this is the utmost limit to which the printed page can go. But the speaker is able, in addition, to summon to his aid tone, look, and gesture, each almost as perfect a medium of expressing emotion as language itself. What a world of feeling lies within the compass of the human voice! With what accuracy and power can it portray every emotion of the soul! Who can remain unmoved by the pathos of its tones? And these are all at the service of the sacred orator. Why should he not seek by every means at his command to become master of so grand an instrument for appropriately setting forth truths which appeal to all that is deepest and noblest in man? And yet, with rare exceptions, how little time is given to the culture of the voice by those who enter the Christian ministry! Entering the pulpit with little knowledge of the principles of a good utterance, and less practice, what wonder is it that not a few should find themselves contracting some habit of voice which serves to make both the truth unimpressive and themselves barely endurable? It would seem strange were it less common, that so many are willing to devote years to vocal culture for no other purpose than forcibly to represent character and sentiment on the stage, while of those who have consecrated their lives to the utterance of the most sublime and affecting truths which the world contains, comparatively so few are found who, by a careful training of the voice, endeavour impressively to set forth these truths in the pulpit. Perhaps it is not too much to say that the giving of only a half-hour each day for a single year to vocal culture would work a marvellous change for the better in many a preacher's delivery. But words and tones can express emotion with scarcely more vividness than movements of the body. The language of look, gesture,

and attitude is intelligible, and may be made impressive. It is a language which appeals strongly to sense. The great orators of antiquity wielded it with marvellous power. And the sacred orator may, if he will, gain such mastery of it, that it shall greatly aid him in his pulpit ministrations. The chief impediment to its free use is the form of the pulpit as generally constructed. It is well-nigh difficult to conceive of a position in which a preacher, who would avail himself of every means at his command to impress divine truth upon his audience, can be placed more unfavourably for the accomplishment of his object than the pulpit in many of our churches. It is true, indeed, that great improvement has, of late, been going on in this part of church architecture. The ancient pulpit, placed high in air, and so encasing the minister that little of his body below his arms was visible to his audience, has mostly disappeared, and less forbidding and more social structures have taken its place. But is there not yet much room for improvement? The desk in most of our churches still conceals more than half of the person of the preacher, and hence allows him to use the language of only half his body. The remaining portion of his person is, so far as attitude is concerned, of no use whatever, and is only serviceable as furnishing a pedestal to the upper part of his body, which, for any assistance it receives from the lower portion, might as well stand as a bust on the top of the desk. Behind such a structure it is no marvel that few preachers attempt more than an occasional gesture, and, even then, not without some solicitude lest they should do violence to themselves. In lieu of the

pulpit as now generally constructed, would it not be well to have on the platform a frame, similar to a music stand, consisting of a small iron rod, topped with a board of a size sufficient to hold the Bible and hymn-book? It might be fashioned into a graceful form, and it would leave the speaker at perfect liberty to employ, in delivery, the language of his whole body.

Such a stand would doubtless at first seem somewhat naked to eyes accustomed to massive pulpits of elaborate workmanship, and might not appear very desirable to those who, wont to speak partially concealed from their audiences, would be called to step forth into open view. But would not some such change in the form of the pulpit, as has been indicated, tend to bring the preacher into closer sympathy with his hearers, and to give him greater command both of himself and of them? And if the change would conduce to this result, it ought to be made. But the language of emotion, of whatever kind it is, is valuable to the preacher only as it is genuine—only as it is the true expression of his own feeling. Words, tones, and gestures made to represent emotion that does not exist, render him who employs them in the pulpit absolutely contemptible. But when they come at the behest of one so full of emotion in view of a great truth, that he *must* make his hearers feel as he feels, they invest him with dignity and power. Hence the source of all true eloquence in the preacher must lie in his vital union and sympathy with Christ. Only as he feels the divine life coursing through his own, will his “preaching be in demonstration of the Spirit and of power.”

Correspondence.

REVOLUTION IN THE GOVERNMENT AND DEATH OF RADAMA II.

THE announcement of these unexpected events by telegraph on the 2nd instant, could not fail to awaken the most painful surprise and bitter disappointment in the minds of all friends of civilisation and social improvement, especially among the supporters of Christian missions, who had cherished sanguine hopes, and put forth corresponding exertions, for the diffusion of Christianity on behalf of the numerous and benighted population of Madagascar.

The letters received by the Indian mail

yesterday, confirm the two important and painful facts previously announced, and the directors of the London Missionary Society embrace the earliest opportunity of communicating to their constituents, and to the Christian public in general, the intelligence which they have received from the Rev. William Ellis, who was a witness of the affecting events which he describes.

In consequence of the non-intercourse between Madagascar and Mauritius during the unhealthy and dangerous season of spring, no

intelligence has been received from the island for the last five months, and, during this period, the extraordinary events narrated by Mr. Ellis have occurred.

The letter of our esteemed friend will excite equal surprise and pain, as it applies to the character and conduct of the late King, representing him as the subject of a strange delusion, and the victim of interested, fanatical, and abandoned men. That Radama was the sincere friend of the oppressed Christians, for several years, during the tyrannical reign of the late Queen, we have the strongest evidence. His utmost influence was exerted to protect them from persecution and to deliver them from bondage, and his own life was often risked for their preservation. Since his accession to the throne the same disposition has characterised all his public proceedings; and, while he has proclaimed just and equal liberty to all classes of his subjects, he has afforded special countenance and encouragement to the native Christians in the profession and diffusion of the Gospel.

But, although Radama was distinguished by many amiable qualities—by an instinctive hatred of cruelty—by great respect to Mr. Ellis and his associates, and by an evident interest in their instructions—yet he never avowed himself a Christian, nor intimated his intention of becoming one. Indeed, it was an occasion of habitual regret to his best friends that his excellent qualities were not only found in connexion with great infirmities, but with positive evils. His impulsive and excitable temperament exposed him to the snares which unprincipled foreigners threw around him, and, more recently, his midnight dissipation appeared in strange contrast with his professions of interest in Christianity and respect for its teachers.

Mr. Ellis, writing to a friend by the last mail, gives the following statement in reference to this painful subject:—

“One of the items in the document containing the principles of government adopted by the present Queen is that which requires the Sovereign of Madagascar to abstain from all spirituous liquors. They ascribe much that is to be deplored in Radama's character to his having been so easily intoxicated, and are determined, if it be possible, to prevent this evil for the future. This was the weak point which laid Radama open to bad advisers; hence the cruelty and treachery of foreign intriguers who took advantage of his weakness and excitement, which they themselves brought on, to accomplish purposes which he would not have entertained in his sane moments. It was under the influence of their wine that he signed the fatal treaty with a well-known foreigner, and other documents which he did not understand, and it was this evil which finally accelerated the loss of his reason and his life.”

Mr. E. adds:—“The King was also addicted to many superstitious notions about dreams and spiritual agencies, habitually enforcing any argument with the expression that he believed it, for it was right, because ‘God told him so.’ Any account of supernatural appearances or phenomena had a peculiar charm for him; much more so than any direct reasoning upon cause and effect.

“I cannot believe he was a party to the murderous project against my life, but I rather believe that from many combining causes he had become completely bewildered and alarmed, and that he finally lost his reason.”

At a similar conclusion devout and intelligent readers will probably arrive, from the contents of the following letter, and it may awaken feelings of compassion for the misguided King, who so unaccountably became the instrument of designing men in their deadly hatred to the cause of Christ, and who appeared to sanction and encourage deeds of cruelty and blood, so utterly repugnant to his former disposition and habits.

What permanent results may follow the establishment of the new Government in Madagascar none can foretell. In the change from absolute despotism to an approach to constitutional government Englishmen must heartily rejoice. But whether the influential classes in Madagascar sincerely value or know how to improve these good principles time only can determine. It will be seen that Mr. Ellis and his associates regard the change more than hopefully, and determine, by God's help, to work with zeal and vigour in His service while the opportunity is given. To afford them our best support and kindest encouragement in the prosecution of their labours is our obvious duty; and, while recognising the overruling wisdom, power, and grace of God in all that affects the interests of His church, we should thankfully acknowledge the protection vouchsafed to His servants in the hour of their peril, humbly depend upon His watchful providence for their future safety, and implore the blessings of His grace for the success of their labours.

Signed on behalf of the directors of the London Missionary Society,

ARTHUR TIDMAN, } *Secretaries.*
EBENEZER PROUT, }

Mission House, Blomfield-street, Finsbury,
London, July 7, 1863.

Letter from the Rev. William Ellis to the Rev. Dr. Tidman, Foreign Secretary of the London Missionary Society.

Antananarivo, May 16, 1863.

MY DEAR FRIEND,—Seldom has the instability of human affairs been more strikingly and, in some respects, tragically manifested, than in the events of the last few days in this city. Within that period the reign of Radama II. has closed with his life; a successor has been chosen by the nobles and accepted by the people; a new form of government has been inaugurated, and it is arranged that the legislative and administrative functions of the sovereignty shall hereafter be discharged by the sovereign, the nobles, and the heads of the people jointly. A series of resolutions embodying what may be regarded as the germs of constitutional government has been prepared and presented by the nobles and heads of the people to the Queen, containing the conditions on which they offered her the crown. The acceptance of these conditions by Rabodo, and their due observance by the nobles and heads of the people, were attested by the signatures of the Queen and the chief of the nobles, before the former was announced to the people as their future Sovereign, and

proclaimed under the title of Rasoaherena, Queen of Madagascar. The death of Radama, the offer and acceptance of the crown, and the proclamation of the present ruler as Queen, all occurred on Tuesday the 12th instant.

Amiable and enlightened as in several respects Radama certainly was, his views of the duties of a ruler were exceedingly defective, and almost all government for the good of the country may be said to have been in abeyance ever since his accession. The destruction of a large part of the revenue of Government by the abolition of all duties; the exclusion from his councils of many of the nobles and most experienced men in the nation, while he surrounded himself with a number of young, inexperienced, and many of them most objectionable men as his confidential advisers; the relaxation or discontinuance of all efforts to repress crime, or punish it when committed; and the neglect of all measures for placing the prosperity of the country on any solid basis, have, notwithstanding the affection many of the people bore him, produced growing dissatisfaction. Still, confiding in his good nature, all were willing to wait in hope of a change for the better; while the Christians, grateful for the liberty they enjoyed to worship, teach, and extend the knowledge of Christianity, directed their chief attention to the enlightenment of the masses of their heathen countrymen.

Within the last two or three months extraordinary efforts have been made to bring the King's mind under the influence of the old superstitions of the country, and these have succeeded to an extent which has resulted in his ruin. Within this period a sort of mental epidemic has appeared in the adjacent provinces and in the capital. The subjects of this disease pretended to be unconscious of their actions, and to be unable to refrain from leaping, running, dancing, &c. These persons also saw visions and heard voices from the invisible world. One of these visions, seen by many, was the ancestors of the King, and the voices they heard announced the coming of these ancestors to tell the King what he was to do for the good of the country. Subsequently, a message was brought to him as from his ancestors, to the effect that, if he did not stop "the praying," some great calamity would soon befall him. To the surprise of his best friends, the King was exceedingly interested in this strange movement, seemed to believe the pretended messages from the world of spirits, and encouraged the frantic dancers, who daily thronged his house, and declared that the disease would continue to increase till "the praying" was stopped. It is generally reported that these movements were prompted by the guardians of the idols, and promoted by his own *Mena maso*,* who bribed parties to come as sick persons in large numbers from the country, in order to continue the delusion.

* *Mena maso*, literally, red eyes. These are not the acknowledged ministers of the king, but a sort of inquisitors, supposed to investigate and search out everything tending to the injury of the Government, and to give private and confidential information to the King of all occurrences, as well as advice on all affairs; and their eyes are supposed to be red with the strain or continuance of difficult investigations.

It was then proposed to assassinate a number of the Christians as a means of stopping the progress of Christianity, and also to kill the chief nobles who opposed the King's proceedings. With a view of increasing the influence of this fanatical party, the King issued an order that all persons meeting any of the so-called sick should take off their hats, and thus show them the same mark of respect as was formerly given to the national idols when they were carried through the city. With the view also of shielding the perpetrators of the intended murders, the King announced his intention to issue an order, or law, that any person or persons wishing to fight with fire-arms, swords, or spears, should not be prevented, and that if any one were killed, the murderer should not be punished. This alarmed the whole community. On the 7th instant, Radama repeated before his ministers and others in the palace his determination to issue that order: and among all the *Mena maso* present, only three opposed the issuing of the order; many were silent, the rest expressed their approval. The nobles and heads of the people spent the day in deliberating on the course they should pursue, and the next morning the prime minister, with about one hundred of the nobles and heads of the people, including the commander-in-chief, the king's treasurer, and the first officer of the palace, went to the King and remonstrated against his legalising murder, and besought him most earnestly not to issue such order. It is said the prime minister went on his knees before him, and begged him not to issue this obnoxious law, but he remained unmoved. The minister then rose and said to the King, "Do you say before all these witnesses that if any man is going to fight another with fire-arms, sword, or spear, that you will not prevent him, and that if he kills any one he shall not be punished?" The King replied, "I agree to that." Then said the minister, "It is enough; we must arm;" and, turning to his followers, said, "Let us return." I saw the long procession as they passed my house, grave and silent, on their way to the minister's dwelling. The day was spent in deliberation, and they determined to oppose the King.

Towards the evening I was most providentially preserved from assassination at the King's house; five of his confidential advisers—i.e., the *Mena maso*—having, as I have since been well informed, combined to take my life, as one of the means of arresting the progress of Christianity. Under God, I owe my preservation to the warning of my friends, and the provision made by the prime minister for my safety. I went to the King an hour earlier than usual, and returned immediately, to prepare for removal to a place of greater safety near my own house. Messengers from the minister were waiting my return, and before dusk I removed to the house of Mr. Davidson, which stands on the edge of Andohalo, the large space where public assemblies are often held. The city was in great commotion; all night, women and children and slaves, with portable valuables, were hurrying from the city, while crowds of armed men from the suburbs were crowding into it. At daybreak on the 9th, some two thousand or more troops occupied Andohalo.

The ground around the prime minister's house, on the summit of the northern crest of the mountain close by, was filled with soldiers, while every avenue to the city was securely kept by the minister's troops. The first object of the nobles was to secure upwards of thirty of the more obnoxious of the *Mena maso*, whom they accused of being the advisers and abettors of the King in his unjust and injurious measures. A number of these were taken and killed, a number fled, but twelve or thirteen remained with the King. These the nobles required should be surrendered to them. The King refused, but they threatened to take them by force from the palace, to which the King had removed. Troops continued to pour in from adjacent and distant posts; and as the few soldiers with the King refused to fire on those surrounding the palace, the people, though pitying the King, did not take up arms in his defence. He consented at length to surrender the *Mena maso*, on condition that their lives should be spared, and that they should be confined for life in fetters. On Monday, the 11th, they were marched by Andohalo, on their way to the spot where the irons were to be fixed on their limbs.

In the course of the discussion with the nobles, the King had said he alone was Sovereign, his word alone was law, his person was sacred, he was supernaturally protected, and would punish severely the opposers of his will. This led the nobles to determine that it was not safe for him to live, and he died by their hands the next morning within the palace. The Queen, who alone was with him, used every effort, to the last moment of his life, to save him—but in vain. His advisers, the *Mena maso*, were afterwards put to death.

In the course of the forenoon, four of the chief nobles went to the Queen with a written paper, which they handed to her as expressing the terms or conditions on which, for the future, the country should be governed. They requested her to read it, stating that, if she consented to govern according to these conditions, they were willing that she should be the sovereign of the country; but that if she objected or declined, they must seek another ruler. The Queen, after reading the document, and listening to it and receiving explanations on one or two points, expressed her full and entire consent to govern according to the plan therein set forth. The nobles then said, "We also bind ourselves to this agreement. If we break it we shall be guilty of treason, and if you break it we shall do as we have done now." The prime minister then signed the document on behalf of the nobles

and heads of the people, and the Queen signed it also. The chiefs of the nobles remained in the palace, and between one and two o'clock the firing of cannon announced the commencement of a new reign.

Between three and four o'clock a party of officers came with a copy of this document, which they read to us. I can only state two or three of its chief items.

The word of the sovereign alone is not to be law, but the nobles and heads of the people, with the sovereign, are to make the laws.

Perfect liberty and protection is guaranteed to all foreigners who are obedient to the laws of the country.

Friendly relations are to be maintained with all other nations.

Duties are to be levied, but commerce and civilization are to be encouraged.

Protection and liberty to worship, teach, and promote the extension of Christianity, are secured to the native Christians, and the same protection and liberty are guaranteed to those who are not Christians.

Domestic slavery is not abolished; but masters are at liberty to give freedom to their slaves, or to sell them to others.

No person is to be put to death for any offence, by the word of the sovereign alone; and no one is to be sentenced to death till twelve men have declared such person to be guilty of the crime to which the law awards the punishment of death.

An hour afterwards we were sent for to the palace, that we might tender our salutations to the new sovereign, who assured us of her friendship for the English, her goodwill to ourselves, and her desire to encourage our work. I cannot add more now. We are all well.

(Signed)

W. ELLIS.

Rev. Dr. Tidman.

P.S.—June 17th.—Everything is going on well. The new Queen has written to Queen Victoria and to the Emperor of the French, announcing her accession to the throne, her wish to maintain unimpaired the relations of amity and friendship established between the two nations and Madagascar, and assuring both sovereigns that she will protect the persons and property of their subjects who may come to this country. The officer who gave me this statement informed me also, with evident pleasure, that all the members of the Government had carefully examined the treaty with England, and agreed to accept it, and fulfil its conditions. I am well, and as strong for work as I ever felt since my arrival in Madagascar. Our missionary prospects seem to rest on a better foundation than ever.

THE late Dr. Payson, when engaged in paying pastoral visits to his spiritual flock, happened one day to enter the house of mourning, and there he found a disconsolate mother, whose darling child had just been taken from the evil to come, whom he thus addressed, "Suppose, now, some one was making a beautiful crown for you to wear; and you knew it was for you; and that you were to receive it and wear it as soon as it

should be done. Now, if the maker of it were to come, and in order to make the crown more beautiful and splendid, were to take some of your jewels to put into it, should you be sorrowful and unhappy because they were taken away for a little while, when you knew they were gone to make up your crown?"

It is by the dark seasons of the night which is far spent, that we are prepared for the dazzling effulgence of the eternal day.

Literature.

History of Sandford and Merton. By THOMAS DAY. London: Longman, Green, and Co.

THE name of this little work is familiar, we doubt not, to myriads who have never read a page of it. Time was when it was famous; as much so, perhaps, as any portion of the fiction which is now in vogue. The book is specially one for young persons, and by them in great numbers it has been read with delight. It abounds with incidents touching lions, hares, squirrels, dancing bears, monkeys, bull-baiting, and a multitude of things besides, always attractive, and which will be ever new to the young and the imaginative on the outlook for excitement. The volume is enriched by half-a-dozen illustrations, too much of a *Punch*-like character for us; but they are fitted to startle and charm the youthful reader.

Ask and Receive. Edinburgh: Paton and Ritchie.

THE object of the author of this pretty tractate is such as to commend his endeavour to candid attention. The theme selected is of the highest moment, and it is, upon the whole, very well set forth. It supplies encouragements to all prayer; and they who shall give it a careful and devout perusal, will find their pains well bestowed. There is no subject of greater importance, and yet none with which the human soul has more difficulty in dealing. For the carnal heart to abound in spiritual exercises is an impossibility; but that heart renovated and imbued with the Spirit of God, may both ask and receive, seek and find. These are the points here exhibited, and we commend the little book as a very precious pocket-companion.

History of the Development of the Doctrine of the Person of Christ. By Dr. J. A. DORNER. Vol. III. With Appendix, by P. FAIRBAIRN, D.D. London: Hamilton, Adams, and Co.

THE present volume, which starts with the second period of the third epoch, spans the half-century from 1750 to 1800. Coming more near to our own times, it more closely reaches our hearts, feelings, and interests. Those who have been accustomed to meditations on the great doctrines of the Person of Christ, will find here much that will tend to enlarge their views and to facilitate their inquiries. Nothing within the compass of

learning is here omitted. We have nothing in the English tongue for a moment to be compared with it, as to fulness, completeness, and grasp, and learning. The philosophical movements outside of Germany are dealt with in a very masterly manner, while the great writers of the half-century are successively brought forward, examined, and pronounced upon. Where all is valuable, the second section of the Third Period is particularly so. Here the subject becomes exceedingly interesting, and the discussion intensely elaborate. The Appendix comprises four sections, which will be highly prized. We are there presented with an historical and critical review of the controversies respecting the Person of Christ, which have been agitated in Britain since the middle of the seventeenth century to the present time. No part of the great work will be more interesting than this Appendix, which forms a very considerable publication of itself—one-third, indeed, of this substantial octavo volume. It strikes us that it might be very desirable for the Messrs. Clark to publish it apart by itself; for, it is the best, the most complete, and satisfactory digest of the subject anywhere to be found.

We may just observe, in conclusion, that in addition to the admirable analysis prefixed to the volumes, we have here a very copious Index to the whole work, which will vastly enhance its value to the student, by expediting his reference, and enabling him at once to lay his hand upon any point it may be desired to discuss.

Of all the great performances by which Messrs. Clark have established such matchless and indefeasible claims to public gratitude, the first place in our esteem belongs to these volumes. They form an invaluable addition to our modern theology, and will reflect lasting credit on all who have had to do with them—authors, translators, publishers.

Theological and Homiletical Commentary on the Gospel of St. Luke. From the German of J. J. VAN OOSTERZEE, D.D. Vol. II. London: Hamilton, Adams, & Co.

WE have here Volume II. of this great work, which will meet with a hearty welcome wherever Volume I. has found an entrance. We need scarcely say that the same plan is persevered in throughout, and that the execution is equally sustained, vigorous and learned. Where everything is important, the Homiletical Hints are especially so. The Doctrinal Reflections are beautiful lessons in thinking

on divine subjects. The Critical Notes are rich and varied; but the Homiletical Hints are an endless series of little dissertations, embracing great points, which may be easily elaborated into masterly and copious discourses. We wish for the book the most extensive circulation.

"The News" Almanack, Banking, Insurance, Railway and Public Companies' Directory. 1863. Office of "The News."

THIS is a sumptuous and splendid performance, alike beautiful, and adapted to be useful. It embodies a vast amount of matter of the deepest interest to the commercial world, and will be very handy as a book of reference.

The History of Modern Europe. By THOMAS BULLOCK. London: Simpkin, Marshall, and Co.

WE are happy once more to meet Mr. Bullock in his own favourite field—history. We have had occasion, once and again, to speak in the highest terms of his "History of England"—a work that we very cordially commend to families, schools, and academies, as well as to ingenious and studious young men and women who are gathering together a useful library. The present volume is a very thorough digest of the great theme on which it treats. We can well believe the industrious author when he says, "I have laboured much and long—small as the result may seem—to produce for the young student a good and reliable history." To those at all conversant with the subject, it will speedily appear that there is here an immense and all but unexampled condensation of facts—matter enough to have been driven out into a number of octavos. We need hardly say how cordially we recommend the work. We are, moreover, glad to hear that the author's brother, Mr. Francis Bullock, is at work on a companion volume, which will deal with the history of Europe from the fall of the Roman Empire, and include the whole period to its termination. We anticipate a great deal from such an effort. It will comprise "the origin and the progress of the nations that have since held the front rank in civilization and enlightenment, the peaceful triumphs of Christianity, the martial achievements of Mahometanism, the era of Charlemagne, the Italian Republics, and the free towns of the middle ages, feudalism, chivalry, and the crusades, the march of the church to opulence and power, barbaric ignorance, and superstition, down to the dawn of freedom from vassalage and mental bondage in the subversion of feudalism, the revival of learning, and the reformation of religion in the

sixteenth century." Such are the words of our author, which present a theme that would exercise to the utmost the first writer now living. We have no doubt that Mr. F. Bullock will begird himself for the enterprise in a manner which bespeaks a deep and oppressive sense of his responsibility and the arduousness of the enterprise.

The present volume, opening with the survey of Europe, proceeds to Germany, Switzerland, England, France, Spain, Russia, Sweden, and the Ottoman Empire. The histories of all these are, of course, interwoven or interlaced, and it requires a good deal of skill to disintegrate them; and, at the same time, to maintain the relation and the unity. In this, we think, Mr. Bullock has succeeded to the highest point of reasonable expectation. We thank him for his service, and hope he may be long continued in health and strength to multiply such benefactions.

The Book of Bible Prayers. By JOHN B. MARSH. London: Simpkin, Marshall and Co.

THESE prayers are necessarily few in number, but they are great in value. As excerpts from the word of God, the volume will be exceedingly useful, both at home and abroad, alike for devotion and meditation. The selections are excellent, and the getting-up of the book is exquisite.

The Evangelist: being Sketches of Sermons on Various Subjects. By Several Preachers. London: Richard Davies, Conference Offices.

THE book is very coarsely printed, but it comprises a considerable amount of capital matter, and is much fitted to be useful. The avowed object of it is to aid "a very deserving class of persons, who, after toiling six days for the bread that perishes, frequently give their Sabbath to the preaching of the Word." We like this language, and do most heartily sympathize with the author or authors. No body of people amongst us are more entitled to esteem, consideration, and gratitude. Hundreds of these excellent men, after the severe toils of long days, on the Sabbath will walk many miles, preaching two or three times with all their hearts, and returning again, weary and worn, to lie down on their couch in search of repose, only that they may start on the morrow by five or six o'clock, resume the harness, and toil on again for six more days. To such we very cordially commend the present volume, which is much fitted to facilitate their preparations to serve the Lord and benefit their fellow-creatures.

Intelligence.

CONGREGATIONAL RECORD.

BAXTER-ROAD, LOWER-ROAD, ISLINGTON.—The new and elegant place of worship situated in this rising neighbourhood has just been opened for divine service by sermons preached by the Rev. Edwin Davies, the pastor, the Rev. Jabez Burns, D.D., and the Right Hon. Lord Teynham. The congregations and collections were excellent, considering the recent origin of the cause. The school-rooms under the building are both lofty and wide, and possess every convenience.

BRADFORD.—The Rev. T. T. Waterman, B.A., late of Maidstone, has accepted the unanimous call of the Independent church assembling in Greenfield Chapel, Bradford, to become their pastor.

DARLINGTON.—PLURALITY OF ELDERS.—The Congregational church at Darlington, under the pastoral care of Rev. H. Kendall, elected in January of this year a body of elders in addition to the deacons, from a persuasion that there ought, according to Scripture precedent, to be a plurality of elders in every church, some to rule and some to teach, and that it is improper for deacons to rule as customarily they do in any but temporal affairs. The former deacons, four in number, being men of ripe age and experience, were all elected as elders; while four brethren, possessing the confidence of the church, and being men of good business habits, were put in as deacons. Once a month the pastor meets the elders and the deacons separately, and once a quarter there is a united meeting, at which any important diaconal business is brought forward, that the elders may give the benefit of their counsel; but in the execution of such business the elders take no share whatever. After half a year's trial, it is confessed that the new arrangement has brought fresh vigour and increased order and harmony into the place. The elders, relieved from the care of temporalities, are enabled to devote all their attention to the spiritual wants of the congregation, and by means of the separation from the diaconate of spiritual functions, a body of men who otherwise would not have been elected for office, or if elected would not have stood, have been heartily chosen, and have cheerfully responded to the church's call by devoting their energy and influence to that department of its affairs in which they are fitted to excel.

LOWER-STREET, ISLINGTON.—The foundation-stone of a new chapel for the Rev. Charles Brake is laid. The Revs. W. Grigsby, J. Russell, J. Ballantyne, &c., took part in the services of the day. In the evening, 500 friends partook of tea in Lower-street, after which Mr. Alderman Abbiss presided over a crowded meeting. The chapel, with ground, will cost about £3,000.

MARLBOROUGH CHAPEL, OLD KENT-ROAD.—NEW SUNDAY SCHOOL AND CLASS-ROOMS. The ceremony of laying the memorial stone of the new building, by Mr. Samuel Morley, took place on Thursday, the 16th inst., in the presence of a numerous assemblage of the friends of religious instruction

connected with that place of worship. About 250 persons afterwards partook of tea together in the chapel, and in the evening a public meeting was held, Mr. Morley also presiding. The contributions announced, including £50 by the chairman, amounted to £106 17s. 10d.; the sum of £1,055 having been previously received for the same object. The Rev. W. A. Essery, the pastor, the Revs. H. Richards, G. Rose, J. Pillans, D. A. Herschell, D. Nimmo, Dr. Waddington, and J. Eastly, Esq., took part in the services of the day. The new building will provide, on the ground-floor a lecture-room, 46 feet long by 36 feet 6 inches wide, and 16 feet high, having a platform and desk at one end, with access to the vestries and a public entrance at the other end, the whole warmed by three fireplaces, and lighted by four star burners; also a deacon's vestry.

MOOR-GREEN, NOTTS.—On Tuesday, the 21st ult., Mr. G. Southey, B.A., of Spring-hill College, was ordained to the work of the ministry in the Congregational chapel of this place. The Rev. T. M. Herbert, M.A., of Bowden, delivered an introductory discourse on the nature of a Christian church and the relation between the church and the ministry. The Rev. C. Wilson, of Sutton-in-Ashfield, asked the usual questions; the Rev. T. R. Barker, Principal of Spring-hill College, offered the ordination prayer; and the Rev. J. Glanville, of Wotton-under-Edge, delivered the charge to the minister, founded on 1 Tim. iv. 16; and in the evening, the Rev. H. Tarrant, of Derby, preached to the church and congregation.

NEWMHAM, GLOUCESTERSHIRE.—On Thursday, July 2nd, the foundation-stone of a new Congregational chapel was laid in this town, in the presence of a large number of persons. H. O. Wills, Esq., of Bristol, after delivering an address, performed the ceremony of laying the stone. The Rev. A. A. Ramsey, of Gloucester, then spoke, and the service was closed by singing and prayer. The company adjourned to the Town-hall, when about 400 partook of tea. A very interesting meeting followed. T. Gould, Esq., in the chair. Addresses were delivered by the Rev. J. Clarke, of Cinderford; H. O. Wills, Esq.; the Rev. P. Pries; R. W. White, Esq.; the Rev. James Stratford; and the Rev. A. A. Ramsey.

PORTSEA.—The Rev. A. Jones has resigned his charge at Buckland Chapel, Portsea, after a pastorate of nearly twenty-nine years.

SLEAFORD.—The services in connexion with the ordination of the Rev. G. R. Betts, as pastor of the Congregational church of this town, were held on Wednesday, July 8th. The Rev. J. Shaw, of Boston, delivered the introductory discourse. The Rev. E. Metcalf, of Lincoln, asked the usual questions. The Rev. F. W. Fisher, of Boston, offered the ordination prayer. The Rev. S. McAll, Principal of Hackney College, delivered the charge to the minister, and the Rev. C. Scott, LL.B., preached the sermon to the people.

SOUTHPORT, LANCASHIRE.—The public

recognition of the Rev. John Chater, late of Douglas, Isle of Man, as pastor of the church and congregation assembling in the West-end Congregational Chapel, Southport, took place in the evening of July 9th. The Rev. G. Clapham, Preston, in the absence through indisposition of Rev. J. E. Millson, Southport, opened the service with reading the Scriptures and prayer. The introductory discourse on the nature and constitution of a Christian church was delivered by the Rev. John Kelly, of Liverpool. The usual questions having been proposed by the Rev. James Gwyther, Manchester, Mr. Kemp, the senior deacon, read a statement of the circumstances under which the invitation to the pastorate was given to Mr. Chater. The Rev. J. Chater, in signifying his acceptance of the invitation, stated the reasons which had led him to such

a decision, and also gave a brief explanation of the views and purposes with which he entered upon his work. The Rev. J. Chater, Newton Abbott, Devon, father of the minister, then offered the recognition prayer. The charge to the minister, founded on Col. i. 28, 29, was delivered by Rev. Patrick Thomson, M.A., Manchester. The Revs. T. Gasquoine, B.A., late of Bradford, T. Jones, Heywood, and other ministers were present, and took part in the service.

SPILSBY, LINCOLNSHIRE.—A bazaar for the sale of useful and ornamental articles in aid of the building-fund of the New Congregational Chapel was held on the 14th, 15th, 16th, and 20th of July, in the Town-hall. It was attended by a highly respectable company, and about £100 was raised by the exertions of the stand-holders.

REVIEW OF THE MONTH.

THE relations of England with Japan are by no means satisfactory. The Japanese have not done the thing that was right, and they have refused the reparation which was due. Much patience has been manifested towards them by England; the time has even been extended for an answer to her ultimatum. The English fleet is in sufficient force, if necessary, to compel justice in the case of the assassination of a British subject. Mercy, however, has wisely predominated so far, and it is to be hoped that matters may yet be adjusted so as to prevent the necessity of resorting to hostilities.

India is, in all points, hopeful: tranquillity everywhere reigns, and prosperity is everywhere apparent. The people are daily becoming more convinced of the benefits arising from British connexion. The railway and the telegraph are working wonders, both moral and material. The land is filled with astonishment at the wisdom and power of the English, while they themselves are delighted with the benefits which accrue to them. The vocation of that noble and majestic creature the elephant is gone. A single iron horse, for purposes of conveying goods and passengers, is more than a match for all the elephants of India. In his time, for countless ages, he was a stupendous benefactor of the people; but his dispensation is over, his glory is gone, and he is now entitled to repose in regal dignity in the umbrageous shades of Hindustan. He may, nevertheless, still be useful in cross-roads, till branch railways shall have been constructed. The finances of the country are in a most hopeful condition. The Indian Government will forthwith be self-supporting, and supply an abundance for the internal improvement of the country. The work of education is going happily forward, and the various missions are prosperous. All that is wanted is the increase

of means, and the descent of a power from on high, to which the Indian churches, as a whole, are still, in a great measure, strangers.

Madagascar has become the theatre of strange things. The King has been assassinated, and the Queen reigns in his stead. The King has completely disappointed the hopes of the missionaries, and of his Christian countrymen. He has proved to be a man without religion, notwithstanding the excellent manner in which he conducted himself during his long exclusion from the throne, for he always stood by the Christians, notwithstanding the fury of his cruel mother. During the last six months of his life, however, he was changed into an altogether different character. He became drunken and profligate, the victim of superstition, and the dupe of designing men, the enemies of Christianity. A very full account of his latter days will be found in another page from the pen of Mr. Ellis.

Things go well in Africa; the colony is continually improving in material matters, and the population is daily, though not largely, on the increase. It is very much to be desired that the stream of emigration might be greatly enlarged, seeing that the region is healthy, and that suitable persons might attain to general success. The mission-field is everywhere ripe to the harvest; and, although nothing remarkable has occurred, the work is steadily proceeding.

Australia presents nothing new, but much that is interesting. All the colonies are peaceful and thriving, but at present New Zealand occupies the chief place of distinction. The discovery of the gold-fields there has operated like a mountain magnet in drawing off the people from the other colonies. At the time we last heard from that locality, the emigrants from the other colonies were

arriving at the rate of a thousand a day. The state of things necessarily consequent on such an influx of population may easily be inferred. The scenes of Melbourne, nine or ten years back, are being enacted over again. Time, however, will set everything right. These gold-fields, however, are a very mixed benefit; the advantages attending them are doubtless great, and such, too, are the drawbacks. Agriculture, trade, and commerce, the ever-during source of human comfort, will never be fully developed till there be an end to the gold lottery, or till the inhabitants become so numerous that the numbers of those will be great who will prefer pursuits of industry to those of speculation.

In Europe the great event still continues to be Poland, but other matters remain very much as when our last number was issued. The resistance now covers the entire country, and comprises the whole people. Clericals and laymen, nobles and peasants, are as one man arrayed against the Oppressor. The Czar is, nevertheless, putting on his strength for the purpose of crushing the rebellion. He has in the country some 130,000 troops, who are devastating the land, and slaying the people; but, while shedding much blood, they are making but little progress in the work appointed them. Nothing can subdue an injured and enraged people. The three Great Powers, England, France, and Austria, have united in a respectful remonstrance on behalf of the Poles; but the replies which they have received from Russia furnish very little encouragement to hope for success.

The French are proceeding with their woeful work in Mexico, and their arms have lately been triumphant. A population amounting to some eight millions are being crushed in order to their being "regenerated" by Louis Napoleon. The Republic of Mexico is composed of some 29 States, each independent, and all constituting a Federal Republic, bearing, as to constitution, law, and order, the closest resemblance to the late United States of America. It would seem as if Louis Napoleon were bent on destroying the Republic and establishing a monarchy. That is what he means by "regeneration."

All eyes still continue to be directed to the civil war in America. Until lately the "wicked prospered, and those who dealt very treacherously;" the advocates of slavery carried everything before them. Now, however, the course of events begins to be changed; the North has gained some important advantages. There is, however, no prospect of a speedy cessation of hostilities. The Union, so long the idol of the country, is for ever gone; such, at least, is the judgment of all intelligent,

dispassionate, and candid on-lookers. But the North are resolutely fixed on its reconstruction, and they seem still prepared to go on with the terrible sacrifices of blood and treasure which they are making for that purpose. According to them and their organs, that is the sole condition of peace. But a century of such warfare as that which has hitherto prevailed will bring it no nearer than at the present. There is but one redeeming circumstance which is connected with this unparalleled destruction; the cause of the slave is rapidly advancing. The numbers of freedmen are daily and prodigiously on the increase, and the poor negroes are conducting themselves in a manner which far exceeds the most sanguine expectations of their sincere friends. Slavery is generally considered the source of all the woes that now overspread the country; and it is being daily more deeply felt, that there can neither be peace nor happiness till it be swept from the face of the earth. One of the immediate effects of this state of things is the improved position of the Negro; he is ceasing to be a chattel, and viewed as an improveable man, who may be raised up into a useful subject.

At home, things in the main are satisfactory. The state of the revenue indicates general prosperity. Although remuneration in many walks of labour is not great, there are but few deserving and competent men without employment. The distress in Lancashire is greatly abated, the people finding employment partly from the resumption of mill-work, partly from going into other lines of labour, and partly from emigration. Great numbers have been disposed of in this latter way, who will enrich the colonies to which they have gone. Many, too, have repaired to the United States, where the demand for work of all kinds is exceedingly great, and where the remuneration is much higher than at home. The colleges have broken up for the vacation, and they are generally in a fair condition. Most of them require more men and more means, and all desire a richer measure of divine blessing. It were well that all the churches should signalise the resumption of studies, like the American churches, by a universal concert for special prayer on their behalf.

The events of the month are both varied and important. In China, we regret to say, the English are making common cause with the Imperialists against the Taepings; both English officers and men have entered the service of the Emperor, and been encouraged so to do by double pay and special privilege. By this means a new character has been given to the Imperial warfare.

Essays.

THE NEW ENGLAND CHURCHES.

HISTORY AND LESSONS.—No. IV.

BY JOHN CAMPBELL, D.D.

THE events of the next decade, as set forth by Dr. Clark, are deeply interesting, and replete with solemn admonition to Congregational churches to keep close to the simplicity of the New Testament in all that appertains to doctrine, polity, and worship. The work of God in the conversion of souls during that period was almost at a stand-still, and, as usual under those circumstances, piety declined apace. Only eight new churches were formed throughout the entire State; a fact which demonstrates the deplorable deadness of the people. The stagnation was largely accounted for by the unsettled state of the country. The French and Indian war was then raging, so that both life and property were insecure. According to Dr. Clark, the outer settlements had become a theatre of border conflict, unfavourable for church extension. Even churches already gathered were so reduced by rapine and murder, as to need the help of others in sustaining them. The church of Deerfield presents a mournful example. On the morning of February 29th, 1704, the ground being covered with snow four feet deep, the town was attacked by 200 French and 142 Indians from Canada. Before the sun was an hour high, forty-seven of the inhabitants were slaughtered, 112 taken prisoners, and nearly every house was in flames. Among the captives was the minister, Rev. Mr. Williams, with his wife and five children. The cruelties suffered on a march of 300 miles, and during a two years' residence with the savages, is touchingly told in "The Redeemed Captive returning to Zion," which Mr. Williams published after his release. The remnant of his flock, diminished but not discouraged, rallied, and recalled

him to settle with them again, which he readily did, though the war continued to rage; and the legislature made a grant of £20 for their encouragement in his support for the first year.

And this brings to view a new phase of church extension, deserving of a moment's notice. It may properly be denoted the *second* form which home missions took in Massachusetts—the first being the plan of sustaining "branch" churches, already described. The assistance rendered to the inhabitants of Deerfield, in re-establishing the Gospel among them, was not a solitary instance of the kind. In the archives of this State, are now to be found not less than fifty formal applications from feeble parishes, presented to the legislature between the years 1693 and 1711, and the record of as many appropriations from the public treasury—amounting in all to about £1,000—for their relief. These cases of necessity were usually, but not universally, the result of Indian depredations; and this prompt way of meeting them by legislative grants, though open to many objections, shows how appalling to the guardians of the commonwealth, at that time, were such moral destitutions as now engage the friends of home missions.

The period now under review is memorable for an attempt made by certain ministers "in and about Boston," to unsettle the platform of these Congregational churches; and no less so for its utter defeat by the Rev. John Wise of Ipswich—now Essex—in a pamphlet of eighty-six pages, entitled the "Churches' Quarrel Espoused."

The facts, in brief, are these. At a meeting of the Boston Association, held November 5th, 1705, sixteen "Pro-

posals" were drawn up and put forth, for the consideration of "the several associated ministers in the several parts of the country." These, though couched in plausible terms, and embodying some useful hints, were nevertheless repugnant, in their general spirit, to the Cambridge platform and the popular usage; or, as Mr. Wise describes them, "they seem a conjunction of all the church-governments in the world, and the least part is Congregational,"—"the spectre, or ghost of Presbyterianism,"—"something considerable of prelacy,"—"something which smells very strong of the infallible chair." The Congregationalists of our day, grown familiar with modern innovations, will fail to detect in these proposals all the ugly features here portrayed, unless they follow the author through his illustrations, and learn to look at things in *embrio et in rerum natura*, to cite one of his classical allusions. The leading ideas contained in them may be reduced to these three: first, to give the ministerial meetings, which were then coming into vogue, an ecclesiastical character, by the introduction of business pertinent only to the churches. Second, to combine these associations of ministers, thus ecclesiasticized and enlarged by a lay delegation into standing councils, whose decisions in all ordinary cases should be "final and decisive." Third, to allow "no particular pastor or congregation to employ any one in occasional preachings who has not been recommended by a testimonial under the hands of some association."

On this last point it may be proper here to remark, for the information of those not familiar with "the old ways," that hitherto a "license" or "approbation" to preach was only "the express or implied authority granted by a church to preach to *them*." The Congregational churches had acknowledged no human authority, either ministerial, prelatic, or civil, as a prerequisite to the employment of any one whom they chose to select. They would submit to none; though they thankfully availed

themselves of every help, especially that of settled ministers, in finding suitable candidates.

The Cambridge platform is silent on this subject; but John Cotton, in his "Way of the Churches" (pp. 39, 40), indirectly tells us how ministers got licensed, by showing "in what manner they were chosen." "When any of the churches are destitute of any of these officers, the brethren of the church (according to the apostle's advice, in defect of deacons, and so in defect of all other officers), *look out from amongst themselves*, such persons as are in some measure qualified according to the direction of the word. If the church can find out none such in their own body, they send to any other church for fit supply, and each church looketh at it as their duty to be mutually helpful one to another, in yielding what supply they may, without too much prejudice to themselves. Such being recommended to them for such a work, they take some time of trial of them, partly by their own observation and communion with them, partly by consultation with the elders of other churches continuing there."

In *theory*, therefore, a Congregational church, destitute of a pastor, looked over their own list of members for a suitable candidate. If they could find one of sufficient promise, they placed him in the pulpit and heard him preach, and applied such other tests as they deemed necessary to a satisfactory judgment of his qualifications. Their own "approbation" was all the testimonial he got or wanted. If they found no suitable person for that office among themselves, they looked into other churches, consulted the ministers of those churches, consulted the laymen, conversed with the candidate recommended, took him into the pulpit, took him to their houses,—used all appropriate means,—and then "licensed" him, if he stood the test, and settled him if he and they could agree.

The general court undertook to interfere with this right in 1652, by order-

ing that a license should be obtained from a council or county court; but so determined was the resistance, that the order was revoked the following year. "If a church has liberty of election and ordination," said the Woburn church in their petition on the subject, "then it has the power of approbation." Nearly fifty years later, namely, in 1699, Increase Mather, with nine other ministers, signed and sent forth their "Advice unto the churches of New England," the drift of which was "to beware of running after new preachers, of whose endowments and principles they have not had a reasonable attestation,"—expressing also their own intention thenceforth to admit into their pulpits "no stranger coming as a preacher without sufficient assurances of his being what he pretends to be," except by first passing him through "a solemn examination of his capacity for the tremendous work of preaching the everlasting Gospel." But this put no restraints on the ancient liberties, or the existing usages, of the churches; nor did it imply that their trial and approbation of a candidate would not be regarded by these ministers as a "sufficient assurance" of his "capacity" to preach. It was simple and reasonable advice, having reference particularly to illiterate pretenders coming from abroad; and it was backed up by considerations like the following from Mather's *Magnalia*:—"If every piece of ignorance and arrogance be set up for a preacher, the name of the holy God will be profaned by an offering that is made a ridicule in the repetition." "If God should be provoked, by the unthankfulness of men, to send the plague of an unlearned ministry upon poor New England, soon will the wild beast of the desert lie there, the houses will be full of doleful creatures, and owls will dwell therein."

Thus the matter stood when these sixteen "Proposals" came out, and called forth in reply that exhorting satire from the pen of John Wise, 'The Churches' Quarrel Espoused;' which had the effect, not only to explode

the whole project, but to recall the churches to the first principles of Congregationalism, and to re-seat them on their ancient platform, more firmly than ever, for the next sixty years. Even to this day it is common for ministerial bodies to insert in their constitutions, or rules of business, a disavowal of all "ecclesiastical authority," out of respect to an inwrought jealousy among the churches, which had its origin in this affair. The sudden and complete triumph which this small book achieved is the more remarkable, when it is considered that the proposed innovations were supported by an array of names which were deemed a tower of strength to any cause which had their indorsement.

But it ought to be observed, in this connexion, that the commanding and long-continued influence which Mr. Wise acquired over the public sentiment was not all due to this one effort. Encouraged by the success of his first blow in defence of invaded rights, he repeated the stroke soon after, in his "Vindication of the Government of New England Churches,"—a production as remarkable for terse logic as the other is for keen satire. It is unquestionably the clearest and most convincing demonstration of the Congregational polity ever put forth in the same number of pages. It would have left its mark on any age that could produce it. But in that age, and among a people whose susceptibilities of impression were quickened by late encroachments on popular freedom in the State, and still later, on the liberties of the churches, it was like setting a seal to melted wax. Especially forcible is his argument "drawn from the light of nature." Digging down to the bottom, and laying bare the foundation stones, he shows that all human government is, and must be, originally derived from the people. "For as they have a power, every man in a natural state, so upon a combination, they can, and do, bequeath this power unto others, and settle it according as their united discretion shall

determine,"—which is seen in the obvious fact, "that when the subject of sovereign power is quite extinct, that power returns to the people again. Ranging all governments under three general heads—the monarchy, the oligarchy, the democracy—and subjecting them each to a scrutiny in the light of nature, he discovers that the last named is incomparably the best suited to the end for which human government is instituted; and looking at the Prelatic, the Presbyterian, and the Congregational, as the then corresponding forms of ecclesiastical rule, he finds the same grounds of preference for the latter. "To me it seems most apparent that, under Christ, the reason of the constitution of these and the primitive churches is really and truly owing to the original state and liberty of mankind, and founded peculiarly in the light of nature,"—which conclusion, being admitted, there is in it, he thinks, the force of a divine sanction. "It seems to me as though wise and provident nature, by the dictates of right reason, excited by the moving suggestions of humanity, and awed by the just demands of natural liberty, equality, and principles of self-preservation, originally drew up the scheme and then obtained the royal approbation."

This argument for the democracy of Congregational churches from the light of nature, which at that time was truly, what he calls it, "an unbeaten path," was quite as available for a democracy in states,—an inference which could not have escaped the thoughtful reader of that age, nor have failed to give the public mind a bias towards the political independence which was achieved in the age following. If Thomas Jefferson confessed himself indebted to the business meetings of a Baptist church in his neighbourhood which he occasionally attended, for some of his best ideas of a democratic government, much more were John Adams and his New England compatriots beholden to their ecclesiastical surroundings for the republican tendencies of their politics. Indeed,

some of the most glittering sentences in the immortal Declaration of American Independence are almost literal quotations from this essay of John Wise. And it is a significant fact, that in 1772, only four years before that declaration was made, a large edition of both these tracts was published by subscription in one duodecimo volume,—a copy of which, among the collections of the Congregational Library Association, has supplied the foregoing extracts. The suspicion which this fact alone suggests, that it was used as a political text-book in the great struggle for freedom then opening in earnest, is fully confirmed by the list of subscribers' names printed at the end, with the number of copies annexed. Distinguished laymen in all parts of New England, who were soon to be heralded to the world as heroes in that struggle, are on that list for six, twelve, twenty-four, thirty-six, and two of them for a hundred copies each! Should the time ever come for the people of this republic to renew that struggle, or the Congregational churches to re-assert their ancient rights, another edition of this rare old book would be called for.

Such is the striking narrative of Dr. Clark. These were times which tried the spirits of men, and required no common faith and patience to hold out against such great and manifold discouragement.

This is one of the innumerable examples supplied by history of the necessity of controversy, and the happy results of its use, when conducted with temper, candour, wisdom, and vigour. Then, as usual, there were, of course, those who sorrowfully deprecated it as unchristian, and hurtful to the interests of spiritual religion. There are always those ready to cry, "Peace, peace, when there is no peace," and to sacrifice sacred truth to spurious charity. The causes of this are generally to be found in weak judgments, in limited knowledge, or in defective piety. The prophet's complaint was, that there were "none valiant for the truth upon the earth," for such

he had no praise; and he gave place to them, no, not for an hour.

It is much to be deplored that no champion was found during this period to lead these churches back to the "old paths" of piety, as well as of church polity. But Jonathan Edwards was then in his cradle, and his grandfather, the Rev. Solomon Stoddard of Northampton, was inaugurating a measure which really, though not intentionally, was a movement in the opposite direction. A sermon published by him in 1707, maintains that "sanctification is not a necessary qualification to partaking of the Lord's Supper," and that "the Lord's Supper is a converting ordinance." To orthodox Congregationalists in our day, such a doctrine sounds strange enough, from a minister of real as well as reputed orthodoxy on every other point, and it would seem to be the easiest thing in the world to crush out the heresy in its germ. But it had far-reaching roots. It grew from the "half-way covenant" of 1662. Davenport and others, had predicted such growths, as the natural product of such a scheme, when once admitted into the churches. But, like the warning of the ardent Laocoon against admitting the wooden horse into Troy, their predictions were unheeded till fatally fulfilled. A forty years' trial had shown that neither the children who were baptized on that covenant, nor their unregenerate parents who offered them, were brought thereby any nearer to the kingdom of heaven, but on the contrary, seemed the more content to remain in that half-way place. Consequently, while almost everybody was baptized, and, in that sense, became a visible saint, and member of the church, the number of real saints, or such as could come to the Lord's table on the old terms, was lamentably small, and was ever growing less. In this posture of affairs, why should not the same motives that had drawn the churches thus far from the primitive path, lead them this one step further? The idea of Mr. Stoddard was a startling, though not an inconsistent one. The

ministers at first very generally opposed it. The aged Dr. Increase Mather, now forty years older, and considerably wiser, than when he was urging the churches to take the path which had brought them to this formidable brink, prepared an able reply, which was published in 1708. But it is easier to get poison into the system than to expel it. Mr. Stoddard's rejoinder, in 1709, entitled "An Appeal to the Learned, being a Vindication of the Rights of Visible Saints to the Lord's Supper, though they be destitute of a Saving Work of God's Spirit on their Hearts," together with his own personal influence, and a growing aptitude of the public mind in that direction, availed to get the practice formally introduced at Northampton, from which it soon extended into other parts of New England—working out, by degrees, into dead Orthodoxy, Arminianism, Pelagianism, and modern Unitarianism, as we shall have sad occasion to notice in the progress of this sketch. To use the words of the "Great Awakening":—"One obvious tendency of this practice was, to destroy church-discipline; for unconverted members generally would not be strict in calling others to account for errors of doctrine or practice."

There is something strange, if not inexplicable, about the conduct of Stoddard. He was undoubtedly a good man, although very ill-judging and very ill-taught. From his "Life," which appeared in this country at the close of the last century, we find that he had, in the course of a very lengthened ministration, what he called "five harvests," that is, "revivals." We really fear that nature had more to do with Stoddard's revivals than grace, and that they were the work of man rather than the work of God. We have read his "Guide to Christ," which is a sorry performance. There is no hazard in asserting that if anxious souls have no other and no better "guide to Christ," it will fare but ill with them. The celebrated missionary, Brainerd, in his account of his own conversion, refers to the disappointment and trouble which it caused him.

The evils of Stoddard's system did not end with his life; his grandson, Edwards, the most distinguished divine of his age, in his own or any other country, had to make war against it at Northampton, and in that war he was himself worsted. Because he taught a doctrine opposite to the doctrine of Stoddard,—who made Christians of all who had been baptized, —a doctrine consonant to that of the Holy Scriptures, he was literally driven from his pulpit, and banished the town on which he had reflected such honour. Yes, and this discreditable and lamentable occurrence took place among the people who had been the subjects, professedly, of one of the most powerful revivals known either in the New or the Old World.

THE ORDINANCES OF CHRIST'S KINGDOM.

By the term "ordinances" we here understand those institutions which Christ himself has appointed for the purpose of preserving and propagating His kingdom in the world, and of which He intended the observance to be perpetual, until His second coming. We thus exclude those extraordinary means which He employed "in the beginning of the Gospel," but which have ceased with the peculiar circumstances in which they had their origin. As our inquiry relates to those ordinances which require "support," perhaps the following may be regarded as a sufficiently comprehensive enumeration:

1. The ministry of the word.
2. Schools of the prophets.
3. Weekly meetings of the faithful for prayer, mutual edification, and the celebration of the Lord's Supper.
4. Missionary operations, both home and foreign.

Let us briefly consider them in order.

1. *The Ministry of the Word.*—It has pleased God to magnify His word 'above all His name.' In it He makes known His mind and will. From it we learn His works and wonders of old, His plans and purposes of love and

mercy to our race. The character of Him "with whom we have to do," is here revealed, that we may "acquaint ourselves with Him and be at peace," and have that "good" come to us which He has promised to them that "know His name," and trust in His mercy. The *reading* of this word has been blessed to the conversion of unnumbered thousands; but it is to the *preaching* of it that the divine blessing is more especially promised, as the chosen instrumentality for reconciling the world unto God. Rightly divided, and closely applied, what triumphs can it not achieve? Coming "not in word only, but in demonstration of the Spirit and with power," how "quick and powerful" does it prove, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Of all the vast throng who have been brought to know and believe the truth, and are now serving the Lord on earth, or in heaven, the far larger number, there is reason to believe, have been brought to their present happy state by the preaching of the Gospel. But for that "ordinance," humanly speaking, multitudes who are now among "the saved," must have lived and died unreconciled to God, and so have perished everlastingly. So largely has God blessed His own appointed means for the conversion and ingathering of a people to himself. "The preaching of the cross, is to them that perish, foolishness; but unto us which are saved, it is the power of God."—1 Cor. i. 18.

And as the preaching of the word is the instrument by which the divine change in conversion is most frequently accomplished, so it has ever proved the most efficacious means of "building up the saints in grace, and establishing their hearts in holiness and comfort through faith unto salvation."* By it, their knowledge of God and of them-

* Assembly's Larger Catechism.

selves, of sin and the remedy for sin, has been increased, and as they knew more, they have loved more, and walked more consistently, "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ." By it they have been comforted when distressed, directed when perplexed, recovered when backsliding, and quickened and encouraged when they halted in their course.

That this is an "ordinance" of Christ's house, His word makes abundantly clear. When He ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. And as the purpose for which the ordinary officers of His house were appointed still remains to be accomplished in the successive generations of men who are called to compose it, we conclude that the ministry of the word is a *permanent* ordinance of the Gospel. To His ministers now, as to His apostles in the beginning, He has given "the word of reconciliation:" so that without pretending to apostolic succession, gifts, or authority, they may say with Paul—"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God;" while *He* still says to them, as to Timothy of old, "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Blessed ordinance! gracious gift of our ascending God and Saviour! What would the world, what would the church be, if deprived of it? How soon would all the moral loveliness which now adorns the earth like oases in the desert, fade and disappear, leaving a wide, howling wilderness of darkness, sin and sorrow, unrelieved by a ray of light, or a word of hope, for the lost race of man!

2. *Schools of the Prophets.*—If the ministry of the word is of divine appointment, we may infer that schools of the prophets "for the perfecting of the saints for the work of the ministry,"

are of divine appointment also. Miraculous gifts have ceased, and are no longer to be looked for. Would we, then, have a succession of men "perfect and thoroughly furnished unto all good works," we must adopt the means which analogy, reason, and experience point out as best fitted to produce them. For this, as for all other purposes, "wisdom is profitable to direct." They existed under the Mosaic dispensation, and are at least not interdicted under the Christian. The Great Head of the church may, indeed, and often does, raise up "unlearned and ignorant men," in all, we mean, that appertains to school and college learning, but large-hearted and loving, "mighty in the Scriptures," and richly endowed with spiritual gifts and graces. Such have often proved "workmen that needed not to be ashamed," successful preachers, and skilful pastors of the flocks over which "the Holy Ghost has made them overseers." Any arrangement, therefore, which would exclude them from service in the house of God, contravenes the purpose of its Head. But while gladly welcoming these when they appear, and assigning them the posts for which their Master has qualified them, the Church will ever *need*, and therefore must use systematic efforts to *secure*, a succession of *learned* men, with minds disciplined by study, and stored with the rich fruits of a ripe and varied scholarship, as preachers, and expounders of the oracles of God. Such only are fitted to stand "in the high places of the field," and to lead the vanguard of the sacramental hosts of the Lord, in their conflicts with the powers of evil. Such only can "speak with the enemies in the gate," meeting them on their own ground, and vindicating the truth of God, by fair argument, against their sophistries and false criticisms. Such only can understand and resolve the doubts of perplexed, but sincere inquirers, going down with them to the very foundation of their difficulties, and taking up every stumbling-block out of their way. We cannot estimate

the value of such services to the cause of truth; and only a learned ministry can render them. How important is it, therefore, that means should be used to find out, and thoroughly furnish for their work, those young men whose piety, ability, zeal, and predilection for the work, point them out as called of the Lord to labour in His vineyard! Were such men "looked out among us," and carefully trained in all those departments of secular and sacred learning which bear most directly on their work, the church would never want a supply of able men, fully prepared and equipped to take the place of their fathers, when, after serving their generation according to the will of God, they shall fall on sleep, and rest from their labours.

For these reasons we regard "schools of the prophets," "for the perfecting of saints for the work of the ministry," as ordained, by fair inference, in the ordinance of the Christian ministry. *Analogy* points to the same conclusion, and *experiment* has decided that the church can only be built up by the labours of a learned ministry, specially prepared to preach and expound the Scriptures.

We do not forget that mere learning, dissociated from personal piety and zeal for the glory of God, may prove, as it often has proved, a deadly foe to the cause of truth.

Most of the heresies that have pestered the church may be traced to unsanctified learning. The pride of intellect, which, under the plea of independence, refuses to bow to the authority of God's Word, and to seek the aid and guidance of God's Spirit, will rather revive an old and oft-refuted error, than receive, with child-like simplicity, "the truth as it is in Jesus." If our choice must lie between the two, we should say, give us a thousand times, rather, the rude and homely preacher, who knows only his mother-tongue, but whose heart has been touched with the love of Jesus, and burns to make Him known as the Saviour of guilty men, than the refined and polished scholar, who knows not the Lord, and has no sympathy with

His truth, but mystifies and perverts it by his unhallowed speculations. But when genius and learning are found combined with child-like simplicity of faith and purpose, what an instrument for the Master's use is here! What a polished shaft in His quiver, for the confusion and destruction of His enemies? May the Great Head of the church raise up and thrust forth such men in every time of conflict, for the conviction of gainsayers, and the establishment of His truth.

3. *We notice meetings of the faithful on the first day of the week for prayer and praise, mutual edification, and the celebration of the Supper, as a standing ordinance of the Gospel.* Apostolic precept and practice teach us that such meetings are of divine appointment. The author of the epistle to the Hebrews exhorts those to whom he wrote, not to forsake "the assembling of themselves together, as the manner of some was, but to exhort one another."

Thus the faithful were accustomed to meet, in the first ages of the church. The disciples at Troas came together on the first day of the week "to break bread;" and Paul, who had waited seven days for the opportunity, "preached unto them," ready to depart on the morrow.—Acts xx. 7. And he writes to the Christians at Corinth, "When ye come together into one place, is it not to eat at the Lord's Supper?"—1 Cor. xi. 20.

Such meetings are eminently useful for the preservation and increase of the spiritual life of believers. The gifts of all the brethren are called forth and cultivated, mutual acquaintance is formed, sympathy and friendship are cherished, and the whole body "edifies itself in love." Above all, their common participation of the symbols of their Lord's sacrificial death, with all the hallowed reminiscences which such a service is calculated and intended to recall, tends to their unity, love, and increase "with the increase of God."

4. *Missionary Operations.*—The Gospel of Christ is essentially aggressive. It wages war with the kingdom of sin

and Satan, everywhere and always; nor will the warfare cease till that kingdom is overthrown, and the kingdom of righteousness and peace established on its ruins. Hence the commission with which our ascending Lord armed His apostles: "Go ye into all the world, and preach the Gospel to every creature." Hence the sustained and systematic efforts of the church, in apostolic times, to make known the Gospel of the grace of God among all the tribes and tongues of men. And wherever it was received in the love of it, thence, as a natural consequence, it "sounded out" to the "regions beyond," so that, in the lifetime of the apostles, almost every country of the known world had heard the glad tidings of salvation through the death and resurrection of the Son of God. Alas! that the works so auspiciously begun, should ever have flagged!

That regions once subdued to Christ should have been recovered by the usurper! But the candlestick has been removed from its place, as the divine judgment for mercies misimproved; and lands on which the light of truth shone brightly, are shrouded in midnight darkness. These, and whole continents then unknown, are the prey of Satan, their hundreds of millions of inhabitants being led captive at his will. To recover these to Christ is the work assigned to the church, and missionary operations are the "ordinance" by which alone it can be accomplished. The command to His people is still "Go ye into all the world, and preach the Gospel to every creature;" and the cheering promise still remains—"Lo, I am with you always, even to the end of the world."

Theology.

THE LORD JESUS CHRIST AS INTERCESSOR.

"He ever liveth to make intercession for us."—HEB. vii. 25.

THE Lord Jesus Christ sustains many and various official relations to His people. One of the most important of these, is that indicated in the passage of Scripture placed at the head of this article. He is our INTERCESSOR with God.

In meditating upon this aspect of His official character, several points demand attention.

The first of these has reference to THE NATURE OF INTERCESSION itself. What is intercession? In simplest words, *it is asking something for another; and showing cause why that something should be granted.* We have a very perfect illustration of the nature of intercession, in the case of Moses and Israel, as recorded in the book of Numbers (xiv. 13—20). The twelve spies had returned from searching the land, and had delivered in their report. That of the majority was in the last degree unfavourable; but it had the popular senti-

ment with it. The minority report brought down upon its authors, Caleb and Joshua, the fierce resentment of the people. "And all the congregation bade stone them with stones." The murmuring against God, which had preceded this outburst of popular indignation, and which had really caused it, demanded divine interference. "And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation, and mightier than they." Here was God's fearful sentence against the rebels. Now for Moses' intercession. He asks of God a great favour for the people who had transgressed. "Pardon, I beseech thee, the iniquity of this people according to the greatness of thy mercy, and as thou hast forgiven this people, from

Egypt until now." Such is the favour sought. And Moses states reasons why God should comply. "The Egyptians shall hear it (for thou broughtest up this people in thy might from among them); and they will tell it to the inhabitants of this land; for they have heard that thou, Lord, art among this people, that thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of cloud, and in a pillar of fire by night. Now, if thou shalt kill all this people as one man, then the nations which have heard the fame of thee, will speak, saying, Because the Lord was not able to bring this people into the land which He swore unto them, therefore He hath slain them in the wilderness." Here we have one great statement made, as showing cause why the thing asked should be granted: If it is not granted, God's holy name will suffer reproach. The surrounding nations will say, "*It was because He was not able to bring this people into the land which He swore unto them.*" Here was a most cogent reason why the request should be granted. And it was a sufficient one. God admitted its sufficiency by pardoning the offenders. Here was asking for something for others; with cause for granting it assigned. So much for the nature of intercession.

Another point demanding attention has reference to OUR NEED OF INTERCESSION.

Why do we need any intercession with God? We have broken God's holy law, which denounces immediate death upon the transgressor. "In the day thou eatest thereof, thou shalt surely die." We need some one to ask of God that the penalty may not be immediately visited upon us; and not at all, upon certain conditions; and to show good and sufficient reasons why such request should be granted. Angels, who have access to God continually, might, perhaps, ask these things for us. But they could show no good and sufficient reason why the request should be

granted. On the contrary, if called upon to do so, they could show good and sufficient reasons why the request should not be granted. For the simple passing by, or forgiveness, of transgression, without satisfactory expiation, would be nothing less than the breaking down of the power of the divine law. Man can make no satisfactory expiation, except by the endurance of the full penalty. Angels, then, can show no good reason why the petition should be granted. Hence, the folly, not to say downright wickedness, of teaching the need or usefulness of angel intercessions.

But the Lord Jesus Christ can show good and sufficient cause why the petition offered by Him for a stay of execution, and a conditional remission of penalty, should be granted. Every scar on His hands, His feet, His forehead, His side, is an eloquent and cogent reason for granting the request. He has borne a substituted but accepted penalty in the stead of the guilty. *He has died for the transgressors.* Here is reason sufficient. The penalty is stayed. In case of the repentant but believing transgressor, it is altogether remitted.

In addition to being transgressors, we are needy creatures. We are in daily need of help, of protection, of sustenance, and of a thousand other blessings which no hand but God's can supply. We need some one to ask daily, hourly, momentarily, for these things for us; and to show cause why these favours should be granted. The Lord Jesus Christ only can do this for us. He has passed into the heavens as our intercessor, there to appear continually before God for us. He pleads the merits of His blood as an all-sufficient reason why the request should be granted and the favours bestowed. "He ever liveth to make intercession for us."

"Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more."

Let it not be supposed here that God *needs* this intercession *to influence His feelings favourably towards us*. "God so loved the world," while lying in eternally foreseen guilt and ruin, "that He gave His only-begotten Son," to be its Redeemer and Intercessor. But God sustains a twofold character; *rectoral*, as well as *paternal*. As the executor of law, He must demand the punishment of the guilty, or the infliction of the penalty upon the substitute. As Governor of the universe, He can bestow no favour upon the guilty without an expiation; although His heart yearns over them with the deepest compassion. Compassion and justice both conspired to cause Him to give up the Son of His love, to suffer and die. And now He can be just, and yet justify every one that believeth in Jesus.

Another point demanding attention, regards THE REALITY OF CHRIST'S INTERCESSION.

On this part of the subject we know nothing, and can know nothing, except as revealed by God himself in His most holy word. The passage cited at the beginning of this article, and its contexts, declare that the Lord Jesus Christ discharges in this respect, and perpetually, the functions of the high priest on the great day of atonement. On that day, the high priest of Israel, having offered a sin-offering for himself, and one for the people, went in to the inner sanctuary with the blood, to present it in the immediate presence of God. This blood was the blood of atonement. While offering it, the representative of the nation confessed his own sins and that of his people. He then stood up to make supplication for them before God. He asked that God would now be favourable to them; that war, famine, pestilence, and every other calamity, may be averted from them; that health, prosperity and plenty may be bestowed upon them all; and that throughout the coming year, God's favour, protection, and blessing may rest upon the whole people. The offered blood, offered in obedience to divine injunction, was the

reason which the high priest assigned why the mercies asked should be granted. That blood was the visible acknowledgment of the ill desert of the offerers; and, at the same time, of the compassion and benevolence of their King and God. The Apostle, in the epistle to the Hebrews, tells us, that all this was but a kind of representation of a nobler sacrifice and more powerful intercession. The Lord Jesus Christ is the great High Priest, of whom the Israelitish high priest was but the type. The inner sanctuary, guarded as it was from all intrusion, and invested with peculiar sanctity, was but the figure of the heavenly temple, into which the Great Intercessor had entered, with His own blood: there to make a perpetual expiation and intercession. He remains there still, "ever living to make intercession for us." Upon the testimony of God's own word, then, the Lord Jesus Christ is really an Intercessor with God for men; asking favours for them, and showing cause why those favours should be granted.

Another point now presents itself.—THE EXTENT OF CHRIST'S INTERCESSION.

This has reference to the *numbers* for whom He intercedes, and the *character of the blessings sought*. It may help us to determine these, by remembering that He would ask nothing which Infinite Justice would deny. Him the Father always hears. His intercessions will prevail to obtain the things, and all the things asked. "Thou hearest me always."

For some kinds of blessings, His intercessions embrace the whole human family. God, as the executor of law, can bestow no gift upon those in rebellion against Him. Yet "every good and perfect gift cometh down from the Father of lights." Prolonged life, and all the ordinary blessings of life, are bestowed upon us in answer to the Saviour's intercessions. For temporal mercies, then, His intercessions embrace all mankind.

In regard to spiritual blessings, His intercessions are more limited; both as

respects numbers and extent of blessings.

In one aspect of the subject, the spiritual is co-extensive with the temporal. All the world are saved from *immediate* perdition through His intercessions. Time, and, probably, in some sense, opportunity of escape from condemnation is afforded to all men. For even to the heathen world, "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." But He makes special intercession for some, that they may possess the knowledge of the way of salvation, and the means of grace. All born within the sound of the Gospel share in the benefits of this intercession. He does intercede for some—all those whom the Father has given to Him in covenant—that they may be regenerated. In answer to that intercession, the Holy Spirit is sent into their hearts, convincing them of sin, and leading them to the cross to obtain forgiveness. He does plead for these, that they may be sanctified; and the work of sanctification is being carried on progressively in their hearts. He does plead for these, that all things may work together for their good; and the promise is given that such shall be the case. He does plead that all these may be ultimately with Him and see His glory. And none of them perish, neither do any pluck them out of His hand. He is gathering them home one by one, and all shall finally appear with Him in glory.

One other point still remains to be noticed:—THE EVIDENCES OF CHRIST'S INTERCESSIONS. These can only be very briefly enumerated.

The fact that we are out of hell at this moment is a most palpable evidence of His intercession. Had it not been for this, sentence against our evil deeds must have been executed immediately upon their commission.

The possession of health, friends, comforts, enjoyments, are all so many evi-

dences of His intercession; without that, God could bestow no gift upon sinners.

The fact of our being born in a land of Sabbaths, of Bibles, and of sanctuaries, is evidence of His intercession for us. But for that, we might have now been groping our way in the dimmest twilight of heathenism.

That we have ever felt the gentle influences of the Holy Spirit moving upon our hearts, and bringing us to see and feel our sinful state and condition, is, to every heart who has experienced these things, palpable evidence of the Saviour's intercessions for us.

The progress of His cause in the world, notwithstanding all the combinations against it which Satanic and human skill can devise, is another and conclusive evidence of His intercession for His people.

The happy and triumphant departure from time to time of many of His servants, is a final evidence of His intercession. "I have prayed for thee that thy faith fail not." Blessed be God for His intercessions; and that He ever liveth to make intercession for us.

G. W.

THE RISING POWER AND GLORY OF CHRIST THE TERROR OF HIS ENEMIES, THE JOY OF HIS FRIENDS.

"AND for fear of him the keepers did shake, and became as dead men; and the angel answered and said to the women, Fear not ye, for I know that ye seek Jesus, which was crucified." This statement of the inspired evangelist Matthew suggests to us the thought, in the first place—

I. *That the rising power and life of Christ proved a terror to His enemies.* When Jesus had by wicked hands been crucified and slain; when He had expired on the cross and His body had been taken down by permission of Pilate, and laid in the new tomb of Joseph of Arimathea, where never man had before been laid (that there might be no mistake as to its being the real body of Christ when He should come forth from that tomb), then His enemies remem-

bered that He had said that He should rise again on the third day. They determined now to do what they could to prevent this, or, as they said, to prevent His disciples stealing the body, and then saying that He was risen from the dead. A guard of Roman soldiers was therefore placed around His tomb, the stone was sealed that was rolled to the entrance of the sepulchre,—and now they would persuade themselves that all things were safe. But we think their slumbers must have been rather disturbed on the night previous to the third day, and they would be early looking out for some intelligence from those that were set to guard His tomb; and it was not long before it came. Very early in the morning the sleeping Conqueror arose. An angel, one of the ministering spirits from the courts above, came and “rolled back the stone from the door of the sepulchre and sat upon it.” The Redeemer at once arose to life and immortality. Death could not hold Him as his prisoner. The grave could detain Him no longer. “He had power to lay down His life, and He had power to take it again.”

The angel appeared with a celestial splendour,—with a “countenance like lightning” that might flash its bright beams in the face of His foes, while his “raiment was white as snow,” so pure, so bright—a dazzling whiteness.

And now what comes to these Roman soldiers,—these stout and hardy warriors, that perhaps had been in many a battle, and were thought to have the courage and strength of lions? O! they are filled with terror! trembling takes hold upon them; they shake every nerve about them! They fall down and become as dead men, appear as if they had no life in them.

Afterwards they rise, and go into the city and tell what was done. It becomes a subject of alarm to those that employed them, but still hardened in their wickedness they bribe them to tell a falsehood, that the real truth of the case might not be known. But in vain they do this, for He who is the conqueror of death

is beyond their power, and can cover them with confusion and ruin.

The rising glory and immortal life of the Redeemer will ever be a terror to those who continue at enmity with Him. It is a glorious truth, to be presented to sinners in this fallen, dying world, that Jesus died, and rose, and lives, and reigns, and if any sinner is willing to come and seek salvation by His death on the cross and His life in heaven, he will find Him to be all-sufficient for his acceptance and eternal salvation.

But on the other hand, where men refuse to bow before Him, spurn away the offers of His grace, trifle with His love, and neglect His great salvation, continuing to love the world and sin, in opposition to the Saviour, then His rising power and glory may well be a terror to their souls. Though He was crucified in weakness, yet He riseth by the power of God, and is exalted to the Father's right hand, until His enemies are made His footstool. The glory of His majesty, the greatness of His power, and His sufficiency for the fulfilment of His great designs, may well make His adversaries tremble; for no one will be able to stand before Him, to resist His mighty hand, or the accomplishment of His wise and holy ends.

If He arose in such majesty and glory, and so terrified His foes on earth, what will it be when He shall appear in His glory at the last day? In all the grandeur and majesty of the risen immortal Redeemer, and of the final Judge of the world, He shall come, and shall call all His adversaries to appear before Him. He shall then be seen, not only as the triumphant conqueror of death in His own person, but as by His own power raising all the dead from their graves. If the keepers of His sepulchre were caused to shake and become as dead men when He rose again, what will it be when He descends in all His glory, and all His holy angels with him? What fear and consternation will then fill the souls of His enemies! What tremblings will seize them! what terrors will fill their breasts! How loud will be

their wallings! How terrific their outcries! "All kindreds of the earth shall wail because of Him." "O that we could but hide from His face. O! if the earth would but cover us from His sight. O that rocks and mountains might fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come, and who shall be able to stand? We slighted Him in His dying love as the Lamb of God slain to take away sin. We trampled on His precious blood. We turned away from all the displays of His power and compassion as a Saviour, and now His righteous displeasure fills us with unutterable dismay."

And when He calls you must come forth; that voice which once invited to come to Him shall say, "Depart from me, ye cursed." There is no escape from this but by now submitting to His grace, pleading His atoning blood, and yielding yourselves to His service.

II. *We now would turn your attention to the other part of our subject, and observe that this, which was a terror to His enemies, was the joy of His friends.* Hence the angel said to the pious women, "Fear not ye, for I know that ye seek Jesus, which was crucified." Here is the great difference in the cases; the others were set there as His *enemies*, these came as His *friends*, to seek Jesus the crucified. This must have been a joyful day to these humble followers of Christ, when they knew that their Lord had risen again from the dead; this removed their fears, this filled their hearts with consolation and joy. It was to them a season of gloom and despondency when their Lord died on the cross and was laid in the sepulchre. Their faith was weak, their views were contracted; they could not see as yet what was the grand design of the death on Calvary. They seemed to have but little hope that they should ever see Him rise and live again as their friend and Saviour. The morning of the third day opens upon them; with anxious, tender, trembling hearts they go early to visit the sepul-

chre, to embalm the body of their Lord; but He is not there! O interesting hour! While they look and wonder, an angel, with a countenance beaming with love towards them, tells them that He is risen. On their return, Jesus meets them; they fall at His feet with feelings of mingled adoration and joy. By degrees He satisfies all His disciples that He is their risen Lord. At length they see Him ascend from earth, the heavens receive Him out of their sight, He sits down at the right hand of the Majesty on high, sends forth His spirits, and fills the heart of His followers with all His truth and love, so that they rejoice and triumph in the rising power and immortal life of their Redeemer. This is to be the joy of the followers of Christ in all ages of His church, that He who died rose again, and lives for evermore.

1. *Because this proves that His death has made a sufficient atonement for our sins.* We look to the cross of Christ; we think of a suffering, dying Saviour; we plead His precious blood; we hope in His dying love—there we trust, believing that He offered the great sacrifice to take away our sins. But how do we know that that sacrifice was sufficient, and that we may be reconciled to God by the death of His Son? Why, because He that died rose again, and thus showed that His sacrifice was complete, that He had satisfied the claims of offended justice, that His Father was well pleased in the work that He had performed, that He had conquered death and hell, and that He was all-sufficient to impart the salvation obtained by His death. We look at His cross and we see His amazing love; we behold His tomb and we see how low He descended for us; but, if we could look no further, our hope, our life would be gone; but again we look and we see His tomb empty; we listen, and heavenly accents reach our ear, "He that was dead is alive again, and behold He lives for evermore." This is the joy of our hearts.

Again, it is so because—

2. *His life ensures the life of His*

people. If the Christian looks to His death to atone for his sins, he looks to His rising power to give new life to his soul. In receiving the great truth that His death is the sacrifice for his sins, He dies to sin; but in looking to Him as rising and living again, he obtains new life from Him now, and a pledge of eternal life at last. If by His death received by faith we die to sin, by His resurrection we rise to a new and divine life in connexion with Him. We come forth from the death of sin, to rise to the life of righteousness; from a state of gloom and despondency we attain to the life of hope and peace, and purity and joy. The living Saviour becomes our life. With grateful emotions we say, "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." Being risen with Christ we seek the things which are above, and He says, "Because I live, ye shall live also." "Your life is bound up in mine, and shall ever be maintained by me."

3. *This is the joy of His friends, because it shows to them that He is able continually to watch over them and to secure the interests of His church.* What would have been the condition of the early disciples of Christ if their Lord had remained under the power of death? They must have given up His cause as hopeless, and have felt that they were exposed to all the power of their foes. How great would have been the triumph of His enemies on earth, and how would Satan and his hosts have exulted. But when their Lord had risen they saw that they had a living immortal friend in Him; and when, before He ascended to His glory, He said, "Lo, I am with you always, even to the end of the world," what joy did it excite in their hearts! So if we are looking to Jesus who was crucified as our Lord and Redeemer, what reason have we for joy that He ever lives to carry on His great designs, to watch over His cause, to secure the interest of His church and people. All

power is given to Him in heaven and on earth. Our all in life and in death is in His hands, and He is the unchanging source of good to His followers.

4. *This is the joy of His people, because it is the pledge of their final resurrection and future glory.* They must, like their Lord, pass through death and descend to the grave; and there they must ever have lain, if Jesus had not risen. For if Christ be not raised from the dead, neither will His people rise. By descending to the grave He seemed to sweeten and to sanctify it to His followers, so that we may sing—

"The graves of all His saints He blest,
And softened every bed;
Where should the dying members rest
But with their dying Head?"

But we may raise our songs again, and say—

"Yet as the Lord our Saviour rose,
So all His followers must."

He rose as the first-fruits of them that slept, and all that are united to Him shall rise in glory, to be with Him for ever. This is their hope and joy. "Our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change these vile bodies, that He may fashion them like unto His own glorious body, according to the working whereby He is able even to subdue all things unto himself." "When Christ who is our life shall appear, then shall we also appear with Him in glory." "So shall we be for ever with the Lord." "Wherefore comfort one another with these words."

Ashley, near Harborough, T. C.
May 11th, 1863.

CAIAPHAS PROPHESIETH.

JOHN xi. 51, &c.

WE ought certainly, without doubt, to be very grateful that good men have lived; they laboured, and we reap in abundance the benefits of their toil; they declared and testified great truths, and maintained heaven-born principles, and we are blessed by having their sayings for our guidance; though they

now rest from their labours their works do follow them, though they are dead they speak, and we possess the inheritance which the good men have left to their children, even the inheritance of wise words, sound counsels, and the examples of holy living and blameless conduct in the world.

But have we not also to bless the Great Source of all good that ever bad men have lived? Not only do they serve us as beacons and warnings to flee all things which made them notorious and abominable, but they have been made use of by God, even in the times of their hottest rebellion against Him, to show forth His praise; "the wrath of man shall praise thee."

Many and choice are the sayings of such men, who, when like Balaam, and he is one of them, when they have tried to curse, have actually blessed; they could not speak as they would, and how galling this must have been to them; when they made an effort to speak in contempt, they have contrariwise spoken in terms of loudest praise. We look upon the fact of Balaam's ass finding a tongue and reproving his master with surprise; but it was not one bit more wonderful than Balaam's own conduct. Nor was the raising of Lazarus from the grave a much greater miracle than Caiaphas making such a blunder as to predict such glorious truths as those to which he gave utterance in the council of chief priests and Pharisees. When Christ, not in person, but in His works, was brought before them, he would have said, and indeed did say in effect, "Put Him to death, that His mighty acts may be prevented, that His great influence on the hearts and minds of men may cease to be exercised and felt; if He is allowed to continue His miracles and teaching, all men will believe on Him, and it will be the sure destruction of our nation; it is expedient that He be put to death, that the nation be preserved and perish not." Then, as it were, unintentionally and unconsciously, being governed by God and directed by His Spirit, he added, in

prophetic language, that Jesus should die for that nation, and not for that nation only, but that also He should gather in one the children of God that were scattered abroad. What words from one who was diametrically opposed to the spirit and principles of Christianity! The blessings and the extent of the disposal of the blessings procured by Christ in his sacrificial character, are prefigured and shown; it is a prophecy which at the very time it was spoken was beginning to be fulfilled, which has been fulfilling ever since, and which only will be fully and completely consummated when the whole number of God's people, the whole number of the elect, shall be accomplished and gathered in. The prediction obviously contains the doctrine of the atonement and the divine purpose it embodies and reveals.

Jesus should die that He might gather into one the people of God that were scattered abroad. The fall and estrangement of our race from holiness and God, made it necessary that some one should be found who could and would make free, full, and sufficient reparation for our misdeeds and guilt, ere we could look up with confidence to our Creator and enjoy sweet communion with Him. Such an one could not be found among men—there was no man—there was no intercessor but God, and He in the person of His Son brought salvation. We are fully acquainted with the incarnation of Him "who was rich, yet for our sakes became poor," making himself of no reputation, taking upon himself the form of a servant, and being made in the likeness of men, submitting himself to the vicissitudes, cares, and weaknesses of humanity, was obedient unto death, even the death of the cross; so fulfilling the law and making it honourable, bearing the heavy burden of His people's guilt, and finally expiring in agony on the cross, that He might save them from the curse consequent on sin; so purchasing redemption for all who believe on Him and accept Him. He must die that He might procure eternal life—He must die, or our case was hope-

less and helpless—He must die, or we must suffer eternal death—He must die, or we must appear before the throne of the great Judge of quick and dead, clad in shame and guilt, and hear the word “depart”—He must die and make a way to God; and He has died. Now God is reconciled, and the invitation of the Gospel is, “be ye reconciled to God.” Christ hath removed the great barrier that intervened between men and God. He hath opened a new and living way; He hath taken away the sin that barred His people from holding fellowship with God, now both are one. God is continually pouring down upon His people showers of blessings, and they are doing His will and rejoicing in hope of His glory; they are part of Himself, and part of the church above, to whose happy state and glorious abode they all shall eventually come.

I say not with some that Christ died for a few, nor can any say so with truth, since we know that thousands upon thousands of the redeemed are now sat down with Him on His throne, wearing the conqueror's crown; but viewed in another light they are few; they are few when compared with the countless thousands who are now enduring the torments of eternal fire, and the great numbers who are heedlessly wending their way thither. When we say that the atonement made by Christ is a general remedy for the ruin by sin and spiritual death of mankind, and that such remedy is specially applied by God to whomsoever He will, we cannot with any reason suppose that any for whom Christ died are, or ever will be, in hell. If salvation is the gift of God, of the bestowment of His divine grace and mercy (which we must acknowledge is a scriptural truth), and not by any means procurable by the sinner—if God gave and accepted Christ as a ransom for His people, and a sacrifice for the sin of the world—it is folly to presume that He will not effectually bestow and apply the blessings of that death and atonement upon and to every soul of His people, or that He will confer such

blessings upon one soul over and above the number of the elect. We do acknowledge that salvation by Christ is a divine and precious gift, flowing from the boundless mercy of our all-merciful God; a gift which all the sinner's gold could never purchase, nor wealth ever buy. Christ has redeemed His people by the shedding of His own precious blood. Now the guilty may be forgiven and rebels hope to enter heaven. God gives to whom He will; not to the good, the great, the mighty, the noble, or the wise; not to these does He vouchsafe the benefits, and choose them to be partakers of this atonement, but God hath chosen and still doth choose the foolish, the base, the veriest sinners, making them subjects of His grace, and by repentance toward God and faith in our Lord Jesus Christ making them inheritors of the kingdom of heaven. Had God's purpose and design been to save every soul, we should then, knowing that many perish, be in a position to laugh at Him, because in letting sinners go down to hell, He either shows that He never intended to save them, or else that He is utterly unable and powerless to do so; the latter cannot be. Then the conclusion of the whole matter is safely and easily arrived at; God, from all eternity, formed a people for His praise, who should by His own power be rescued from the deep pit and miry clay of depravity and brought into His marvellous light; enjoying the liberty wherewith Christ makes His children free, and yielding themselves to His service and performing His will while they live, they are at length permitted more fully to enjoy Him where all sorrow is for ever banished, nor wave of trouble nor night ever enter. The unrighteous are, after a life spent in the service of sin, consigned to their inevitable portion of endless misery and woe, which, but for the mercy of God, is the common lot of us all.

The prediction is yet unfulfilled in part; many of God's jewels are in the gall of bitterness, in the bonds of iniquity, in the dirt and mire of sin,

slaves of Satan and bound fast in his chains; and many who shall be His are yet unborn. But Christ came to gather them into one, he came to seek and to save the lost, to reclaim and bring back the wanderers. Many are the institutions of His own appointment, and many are the means His own people employ for the accomplishment of His will and purpose in the salvation of souls—all which means He will own and bless; they who are professedly His people are constrained by the most endearing and sacred ties to labour and pray that His kingdom may come, that soon Christ may have full and entire satisfaction in seeing all for whom He endured the pangs of death, walking in the narrow path that leadeth to eternal life. By the example of those who have laboured zealously in the cause of Christ, by the precepts of God's word, and chiefly by the love of Christ within us, we are constrained to hold not our peace day or night, nor to give God any rest, till He establish and till He make Jerusalem a praise in the earth. The Great Head over all to His church shall have every member of His body added to Him. Israel's powerful Shepherd shall have every one of His peculiar, chosen people gathered into His fold, and He shall lead and protect them. O then for the fulfilment of the prophecy, when every heart shall be renewed and offer praise to God, when the indwelling of the Spirit shall be enjoyed by all who see the light or feel the sun; not until then shall the unspeakable and extensive grace of our God and Saviour have its purpose attained. Let us work in faith, and comfort ourselves with the thought that we know not whether this or that shall prosper, or whether both shall be alike good. Let us be actuated and inspired with holy zeal and stimulated to greater and more self-denying labour by God's promise to His servants, "Lo, I am always with you." Ministers of the Gospel, ye know not how many of your congregations shall adorn the doctrine of God our Saviour, and be your crown of rejoicing at the

last day; therefore preach to them boldly and faithfully the great theme of salvation. Let missionaries in their arduous toil be encouraged, for they shall come from the east and west, and north and south, and sit down with Christ in His kingdom; the North shall be commanded to give up, and the South to keep not back; heathendom shall yield a rich harvest of precious souls to be gathered into the heavenly garner. Let Sabbath-school teachers and those who have the training of youth be encouraged and incited to increased piety and labour. Jesus came to bless such souls as are given in their charge; He will hear us when we pray for them, He will bless them when they are taught, and we know not how many, nor which of them, are His; but He came to gather them into one, and He will bless the labours of His servants to their conversion. And let all God's people begin to manifest a deeper and more hearty sympathy with their perishing fellow-men, be more mindful of their great responsibility, and strive earnestly and prayerfully to discharge every Christian duty, not living to themselves but to God's glory, and seeking it in the conversion of sinners. May God hasten the time when that salvation shall be possessed by all the chosen race, and when the multitude which no man can number, out of every nation, and people, and language, and tongue, shall be complete in righteousness.

"Pity the nations, O our God,
Constrain the world to come;
Send Thy victorious word abroad,
And bring the strangers home."

Knutsford.

W. CLAYTON.

"TRUST IN GOD."

Trust in God is warranted by the Scriptures, is needful unto our comfort, and will be followed by a recompence which only He can give.

Whatever may be our circumstances in life, however tried our faith or dark our way, trust in God is our first Christian duty, our best measure, our safest resource. That we shall have difficulties, and experience trials in this life, all

are prepared to acknowledge. God appoints changes in nature, and He sees it best for His creatures to have change in their earthly experiences; and of all men, the followers of the Lord Jesus are mostly to expect trials in this life—trials to wean them from the world, trials to elicit their heavenly graces, trials to stir them up to prayer, and urge their longings after the rest to come. As the poet writes—

“Trials make the promise sweet;
Trials give new life to prayer;
Trials bring us to His feet,
Lay us low, and keep us there.”

There are seasons when absolute trust in God is the believer's only refuge. Job once said, “When I looked for good, then evil came unto me; and when I waited for light, there came darkness” (Job xxx. 26). And how did he then act? What was his resource? Humble, child-like resignation; holy, ardent reliance of soul on the unchangeable and eternal God. “Though He slay me, yet will I trust in Him” (Job xiii. 16).

Oh! it is a great conquest over nature, over our striving unbelief, over the potent adversary, this TRUST IN GOD. How fears *combat* it; how anxiety *forbids* it; how unbelief *repulses* it. “What!” said Job's wife, “trust in God when He is slaying thee?”

It may seem to the view of human nature that God's providence is militating against us, when stroke after stroke falls upon our lot and ourselves. “All these things are *against* me,” exclaimed poor trembling Jacob (Gen. xlii. 36). And as it was in his day, so trials often, trials heavy, will press us down, and trials sharp will hedge us around. What shall be done? There is no way of escape—there is no shaking off the trial. The ponderous weight brings tears from the eyes and groans from the bosom, and the tempter says, “Curse God and die” (Job ii. 9). What does *Patience* reply? Patience says, “Shall we receive good at the hand of God, and shall we not receive evil?” (Job ii. 10.) What does *Faith* say? Faith says, “Clouds and darkness are round about Him; righteousness and judgment are the habitation

of His throne” (Ps. xcvi. 2). “I will trust and not be afraid.” What does *Love* say? Love looks up out of her deep trial, and says, “God is my *Father*, my loving Father, and I am His *child*. He will not forsake me in this hour of adversity; and though I cannot trace Him, and He does permit these trials to befall me, still I will cling to Him.” And Hope says, “Why art thou cast down, O my soul! and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance, and my God” (Ps. xlii. 11).

Child of God, what is your present estate? Are you tried? “Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noon-day” (Ps. xxxvii. 5, 6). Call to mind His past mercies—how *often*, how *opportune*—and remember His promise, that “They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever” (Ps. cxxv. 1). Hear the advice of His sacred word, “Trust in Him at all times; ye people, pour out your heart before Him; God is a refuge for us” (Ps. lxii. 8). Harken unto the testimony of the saints in all ages, “It is better to trust in the Lord, than to put confidence in man; it is better to trust in the Lord, than to put confidence in princes” (Ps. cxviii. 8, 9). And this must be your resource in the day of your trial—simple, undivided *trust* in His grace, goodness; love. Let nothing weaken your confidence in Him; let nothing drive you from the mercy-seat; let nothing take in your bosom the place of a holy confiding reliance on His power and promise. And whilst “some trust in chariots, and some in horses,” but in vain, you shall be able to sing, in the lively tones of the royal psalmist, because of support and deliverance vouchsafed and received, “The Lord redeemeth the soul of His servants, and none of them that *trust* in Him shall be desolate” (Ps. xxxiv. 22).

Heavities.

E. B.

Ecclesiastical Affairs.

EJECTED MINISTERS OF 1662 IN THE RURAL DISTRICTS.—No. XI.

MR. OLIVER HEYWOOD.

IN presenting a brief sketch of the life of that eminent Nonconformist, Oliver Heywood, it will be found that there are some particulars worthy of special notice; such, for instance, as his early and eminent piety, the varied trials and sufferings through which he passed, the remarkable interpositions with which he was favoured, the great usefulness to which he attained.

Mr. Heywood descended from a line of pious ancestors, which he considered to be a great privilege. His parents, Richard and Alice Heywood, resided at Little Lever, in the parish of Bolton, where he was born. He was baptized at Bolton Church, March 15th, 1629, in connexion with which the following incident is recorded. When the vicar had pronounced the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," the person who presented the child immediately went back from the font, and thus by design prevented the sign of the cross. In referring to this circumstance, Mr. H. thus wrote: "I am glad, since I heard it related, that I was not signed with that addition, which I look on as not grounded on the word of God, and, it may be, was a providential prelude of my proving a Nonconformist minister. I was not signed with the ceremony of the cross in baptism; though, by the help of God, I shall not be ashamed of the Gospel, for I desire to glory in the cross of Christ."

He had strong impressions of religion during his childhood, was distressed on account of his sins, observed secret prayer, and other duties. At some seasons he was troubled, because he could not ascertain at what time the Lord changed his heart; but he took encouragement from hearing other persons, of whose piety he was satisfied, make the same complaint; and also by

comparing his present feelings and conduct with the past. He gratefully acknowledged the affectionate, earnest efforts of his pious mother to impress upon his mind such truths as these,—the preciousness of the soul, the misery of man by nature, the necessity of conversion, the brevity of life, and the importance of eternity. He was early habituated to the much-neglected practice of writing after the minister, when hearing the word, and of giving an account of the discourse upon his return home. When about fourteen years of age, he partook of the Lord's Supper at Bolton, the comfort of which he experienced in the peaceful and happy frame of his mind, both at the celebration and afterwards. He had an early esteem for the ministry, would often express a desire to be employed in the sacred office, and took much delight in imitating preachers. At the age of seventeen or eighteen, his father took him to Cambridge, and placed him in Trinity College. While there, he attended the powerful preaching of Dr. Hammond, whose ministry proved very profitable to him. There were a number of pious young men at college, with whom he soon became acquainted, to whose conversation he was much indebted, both in learning and religion.

On leaving the University, he continued half a-year in his father's house, and did not venture to engage in preaching, that passage being much upon his mind, "Who is sufficient for these things?" At length he received a pressing invitation to preach at Coley Chapel, near Halifax, and after repeated services there, on the renewed solicitation of the people, he felt it to be the will of God that he should there abide, though other places were open to him.

He was ordained at Bury Church, August 4th, 1652, by the second classis

in Lancashire. In the recollection of this solemnity he says, "It hath often been much satisfaction to my spirit, in the midst of my troubles, to review my regular entrance into the ministry. I had the unanimous call and consent of my people, manifested by subscribing of hands and names, and some ancient men sent as delegates to represent the whole, accompanying me thither, where by fasting, and prayer, and imposition of hands, I was set apart to the great office."

In the early period of his ministry he was suddenly taken ill while engaged in the pulpit, and was obliged to break off abruptly and return home, where he was confined some time by a fever. This affliction was sanctified; his people became more endeared to him, and he to them, and a greater number, of seals were given to his ministry a short time after, than in a much longer period before.

April 25th, 1655, he was married to Elizabeth, daughter of the renowned Mr. Angier. They lived together six years in the enjoyment of every conjugal blessing, when she was removed from him by death, to his great loss. He wrote, amongst other things, "The loss is mine, the gain is hers, and both unspeakable."

The first seven years of his ministry at Coley were spent in peace and comfort; but after that time he met with some opposition amongst the people, from the attempts he made to promote the purity of church communion. Some were offended because the door was not thrown open so as to admit persons indiscriminately; and others were dissatisfied because they thought the terms were not sufficiently strict. Many of those who had before professed great affection for him, now endeavoured to distress and perplex the good man as much as possible. Political events, also, in the year 1659, caused great divisions amongst the people where he resided, and occasioned him much trouble. In the next year, Mr. Heywood welcomed the restoration of Charles II., and for a

season he exercised his ministry peaceably, both in public and in private; but this season of liberty was of short continuance. He had appointed January 23rd, 1661, as a day of private fasting and prayer with his friends, but was prevented by a declaration from authority prohibiting private meetings. This was a sad omen of future troubles. In the latter part of this year he had repeated citations to appear at St. Peter's, in York, for not reading the Book of Common Prayer, and was obliged to take several long and expensive journeys; his persecutors procured a suspension from the archbishop's chancellor, which was published at Halifax Church, June 29th, 1662. As Mr. Heywood knew that he could not comply with the requirements of the Act of Uniformity, which was to come into operation on August 24th, and that he should thus have to leave Coley Chapel, so he did not attempt to have his suspension taken off; but the day it was published at Halifax, he preached his farewell sermon. Not content with his ejection, his enemies obtained an excommunication, which was published at Halifax, November 2, 1662. An attempt was made to obtain absolution, but the chancellor would not grant it, unless he would take an oath to obey the authority and abide by the commands of the church.

About this time Mr. Heywood was called to preach a funeral sermon at Batton; for this offence a citation was procured from Chester, and placed upon Batton church-doors. Afterwards, an excommunication was published at the same place, January 4th, 1663, and warrants were in the hands of some justices in Lancashire to apprehend him and cast him into prison. He was now excluded as an excommunicated man from preaching to others, or hearing for his own benefit. Men did all they could to hinder him in doing or receiving good, but God put it into the hearts of many in the neighbourhood to open their houses for him; great numbers came in the night to hear him, and the divine

presence and blessing were much enjoyed. His enemies were often plotting to seize him, and he had many narrow escapes from their hands. He was often reduced to great straits, and on one occasion he says, "I was musing and pondering how to get my rent discharged, and could see no way at this time but to borrow it, when there came a dear friend to me, and brought me five pounds, which did furnish me with an overplus, beside my rent. It was a reasonable token sent by a liberal hand; yet I own God chiefly in it, who cares for me, as in this and several other experiences is evident. O, what a sweet thing is a life of faith! That is a perfumed gift that thus comes from God as a love-token after the actings of faith in prayer. How good is God to me! I live nobly, and am so far from wanting, that I have all and abound, and where supplies fail one way, God makes it up another."

It must have been about this period in his history that the following remarkable interposition on his behalf was experienced. He was reduced to such straits after the loss of his income that at one time his children began to be impatient for food. He called his old and tried servant, who would not desert the family in their distress, and said to her, "Martha, take a basket and go to Halifax; call upon Mr. N., a shop-keeper, and desire him to lend me five shillings. If he is kind enough to do it, buy such things as you know we most want. The Lord give you good speed, and in the meantime we will offer up our requests to Him who feedeth the young ravens when they cry." Martha went; but when she came to the house her heart failed her, and she passed by the door again and again without going in to tell her errand. Mr. N., standing at the shop-door, called her to him, and asked if she was not Mr. Heywood's servant. When she told him that she was, he said to her, "I am glad to see you, as some friends have given me five guineas for your master, and I was just thinking

how I could send it." Upon this she burst into tears, and told her errand. He was much affected with her story, and bid her come to him if the like necessity should return. Having procured the necessary provisions, she hastened back with them, when, upon her entering the house, the children eagerly examined the basket, and the father, hearing the servant's narrative, smiled and said, "The Lord hath not forgotten to be gracious; His word is true from the beginning; they that seek the Lord shall not want any good thing."

He persevered in his work amidst all the difficulties that arose in his way. On one occasion he writes, "I have had the communion of saints in a considerable company every week, day or night, since I was debarred of public opportunity; yea, though the churchwarden and constable are near neighbours to me, and the one is so malicious that he hath been seen to watch the house himself, and hath been known to set others to watch."

"Now, at last," he again writes, "a fatal blow is given to my liberty, for my restless adversaries have procured a writ (*de excommunicato capiendo*) to apprehend me as an excommunicated man." But the bailiffs who had the process to take him behaved in a civil and courteous manner to him, and dismissed him on the promise to be forthcoming when called by the sheriff.

At this time three or four companies came to his house at different parts of the Lord's day, when he preached and they heard as if every season were the last. When the "Conventicle Act" passed his danger was increased, yet still he continued in the work of the Lord. The ardent devotion of this man of God may be seen in the following statement:—"Yesterday, August 21st, we had a most sweet day. My manner is to spend the time as we do in public ordinances, only we are longer in the duty of prayer. I usually spend an hour in the forenoon in confession and petition, and an hour in the afternoon in the sweet duty of thanksgiving,

wherein the Lord hath wonderfully enlarged my heart, far beyond my expectations. Blessed, for ever blessed be His name." Some of these stolen opportunities were rendered peculiarly precious to him by the presence of their God, and on these occasions he would say, "Such is worth a prison; let me obey God's call, and do His will, and let His will be done upon me."

When he was conducting a monthly fast on account of the plague in London, notice was brought to the church that some troopers were waiting at the gates to apprehend him; but being conducted through a back-way, he escaped the hands of his adversaries.

When the "Five Mile Act" passed, he wrote, "This is a great scattering, hundreds of ministers being, by Act of Parliament, banished five miles from the places where they formerly preached, if they take not an oath which they generally refuse; and this day I came out of Yorkshire to Denton, to live in exile. O the tears that have been shed for breaking families, separating husbands and wives, parents and children, pastors and people. The Lord look upon it, and requite it. Yet in many ways hath this moved advantageously to us and the Gospel, for instead of one house we had to preach in we have now at least a score. The persecution of seedsmen is the dispersion of the seed, which tends much to the propagation of the Gospel," &c.

He now left his two little sons in care of his faithful servant-maid, Martha, and set out, scarcely knowing whither he went. His first stage was to Halifax, where the day was spent in taking leave of friends. "It melted our hearts," saith he, "having been fifteen years together, and many endearments betwixt me and my people." He then went to Denton, and on the Monday he and his father, Angier, set out on their pilgrimage. But Mr. Angier found that he could not bear this mode of life, being troubled with a gouty humour; so that within a fortnight of the time they set out he resolved to

commit himself to Providence and return home. Mr. Heywood, after an absence of about six weeks, came, in the dead of the night, to visit his little motherless children, stayed a few days, then went abroad again. Once, in coming home in the night, he had a very narrow escape from being seized by two men that seemed to be watching for him.

It was during these wanderings that the following remarkable circumstances occurred. When the spirit of persecution was hot against him, he was obliged to leave his family and to set off on horseback one winter's morning before it was light, like Abraham, not knowing whither he went, and without a farthing in his pocket. Having committed himself to the care of Providence, he determined, at length, to let his horse go which way it would. It drew toward evening, the day had been spent without refreshment, when the horse at length bent his course to a farmhouse a little out of the road. Mr. Heywood calling at the door, a decent woman came, of whom he requested, after a suitable apology, that she would give him and his horse shelter for the night, telling her that he only wished for a little hay for his beast, and liberty for himself to sit by the fireside. Upon calling her husband, they both kindly invited him in. The mistress soon prepared something for him to eat, at which he expressed his concern, as he had no money to make them any recompence, but hoped God would reward them. They assured him that he was welcome, and begged him to make himself easy. After some time the master asked him what countryman he was. He answered "that he was born in Lancashire, but had now a family living near Halifax." "That is a town," said the farmer, "where I have had some acquaintance." After inquiring about several of them, he asked "if he knew anything of one Mr. Oliver Heywood, who had been a minister near Halifax, but was now, on some account, forbid to preach." To which

he replied, "There is a great deal of noise about that man; some speak well, and some very ill of him; for my own part, I can say very little in his favour." "I believe," said the farmer, "he is of that sect that is everywhere spoken against; but pray what makes you form such an indifferent opinion of him?" Mr. Heywood answered, "I know something of him; but as I do not choose to propagate an ill report of any one, let us talk on some other subject." After keeping the farmer and his wife some time in suspense, who were uneasy at what he said, he at length told him that he was the poor outcast after whom they made such kind inquiries. All was then surprise, joy, and thankfulness, that Providence had brought him under their roof. The master of the house then said to him, "I have a few neighbours who love the Gospel; if you will give us a word of exhortation, I will run and acquaint them. This is an obscure place, and as your coming hither is not known, I hope we shall have no interruption." Mr. Heywood consented, and a small congregation was gathered, to whom he preached with that fervour, affection, and enlargement which the singular circumstances served to inspire. A small collection was then voluntarily made to help the poor traveller on his way.

Amidst these wanderings, he observes, "another mercy was added," for he found out a suitable yoke-fellow. This was Mrs. Abigail Crompton. They were married by Mr. Hyde, at Salford Chapel, June 27th, 1667. It was a great proof of their attachment to each other, and of their faith in God, to come together when circumstances appeared so unfavourable. She proved a good wife to him, and a tender mother to his sons. She survived her husband about five years.

Mr. Heywood recorded, with grateful feelings, many singular deliverances from the malicious attempts of men in his itinerant and persecuted state. At one time they laid a distress on his goods for the sum of £10, and behaved

with savage brutality. They took away the bed and bedding, some tables, chests, and books, greatly exceeding the amount for which they were to distraint. But they could get no buyers for them, and they remained full ten years after the seizure. During the heat of the persecution in 1685 he was fined £59, and in default of payment was committed prisoner to York Castle, where he remained for twelve months. But afterwards he writes, "God carried me to York Castle, that there He might show great and marvellous things to my soul that I knew not; He quickened, instructed, and comforted me more than ever before."

He lived until after the Revolution by William III. He built a house for the name of the Lord; and having now a more favourable opportunity for public service than in any period of his life, he laboured more abundantly until prevented by indisposition of body. He had repeated invitations to larger places; but he refused to remove. He continued preaching, amidst much infirmity, till the Sabbath but one before he entered into his rest above. On May 4th, 1702, he fell asleep in Jesus, in the seventy-third year of his age.

The success which attended his ministry, we are told, was surprising; the great day only will fully reveal it.

Twenty-one years after his ejection he thus writes:—"I am so well satisfied in my refusing subscription and conformity to the terms enjoined by law, for the exercise of my public ministry, that notwithstanding all the taunts, rebukes, and affronts I have had from men—the weary travels, many thousand miles—the hazardous meetings, plunderings, imprisonments—the exercise of faith and patience about worldly subsistence—the banishing from my house, coming home with fear in the night, &c., which are the least part of my affliction under this dispensation, for banishing from my people and stopping my mouth have occasioned many sad temptations and discouragements, lest God should be

angry with me, lay me aside, and make no use of me. Notwithstanding all this, I am so fully satisfied in my conscience that my nonconformity as a minister is the way of God, and I have so much peace in my spirit that what I do in the main is according to the word, that if I knew of all these troubles beforehand, and were to begin again, I would persist in this course to my dying day." But while thus decided in his opinion, he exercised Christian charity towards the people of God of every denomination.

THOMAS COLEMAN.

Ashley, August 21st, 1863.

THE TRUE PROSPERITY OF A CHRISTIAN CHURCH.—No. II.

BY THE REV. W. LOTHIAN, M.A.

"Then had the churches rest throughout all Judea," &c.—Acts ix. 31.

THE sacred historian had mentioned the severe persecution that arose against the church at Jerusalem after the death of Stephen, in consequence of which most of the leading persons of that church were scattered abroad, with the exception of the Apostles (Acts viii). This persecution received a sudden check by the remarkable conversion of Saul of Tarsus, one of their bitterest enemies, and was also made the means of the more speedy and extensive propagation of the Gospel (Acts viii. 4). Then (or therefore) the churches throughout Judea and Galilee, and Samaria, had rest, or peace, &c.

I. We may here notice the *designation given to these Christian societies*—"the churches." At first, the disciples of Christ were all connected with one congregation—viz., the church in Jerusalem. But the members being subsequently dispersed, and their number rapidly increasing, they united with the brethren residing in the same localities in forming separate societies. These societies are here spoken of as distinct churches, independent of each other. It is not said the church of Judea and Galilee and Samaria, but the *churches* through-

out these regions. Many different meanings have been given to the word *church*. Sometimes the name is applied, though improperly, to the building where religious worship is celebrated; sometimes to an ecclesiastical corporation or synod, meeting at stated periods by its representatives, as the church of England, the church of Scotland, &c. But in Scripture it is used only in two senses: to denote the whole body of the faithful, as in Ephesians i. 22; iii. 21; v. 26; and for a society of believers meeting in one place for the observance of divine ordinances. It is so employed in this passage. So we elsewhere read of the churches in Judea (Gal. i. 22; 1 Thess. ii. 14); of the churches of Galatia (Gal. i. 2; 1 Cor. xvi. 1); of the churches of Asia (v. 19), such as those addressed (Rev. i. 11); and of the churches of Macedonia (2 Cor. viii. 1); and this appellation is applied not only to the large congregation in Jerusalem, but to the small societies in Philippi, Thessalonica, and Cenchrea.

We have no particular account of the formation of some of those churches, but in the following verse we read of the saints that dwelt in Lydda, a town of Judea. Mention is also made of Saron, or Sharon, which lay between Cæsarea and Joppa, where the inhabitants generally embraced the Gospel about this time (Acts ix. 35), and at Joppa a flourishing church seems to have existed, of which Dorcas and Simon the tanner were eminent members; and the conversion of Cornelius the centurion laid the foundation of the church in Cæsarea, all of which were in Judea. With regard to Galilee, it may be readily supposed that Peter, James, and John, who were natives of that district, would soon visit the Galilean cities of Nazareth, Cana, Bethsaida, and Capernaum, and introduce the Gospel into those places, where churches would consequently be organised; and in the preceding chapter we have an interesting account of the labours of Philip the Evangelist in the province of Samaria. In the principal city (Sychem or Sychar), where our Saviour himself had laboured several

years before, a flourishing church was formed under the immediate direction of Peter and John, who are also represented as having "evangelised many villages of the Samaritans" (Acts viii. 25).

II. Notice the *prosperous condition* of these societies as here set forth, and the description points out incidentally the circumstances which constitute the true prosperity of a Christian church.

(1.) They enjoyed *rest or peace*, as the word signifies.

1. They had *rest from outward persecution*. Their enemies were probably confounded and overawed by the meekness and fortitude of Stephen, and then by the unlooked-for conversion of Saul; and although the unbelieving Jews, as we learn from this chapter (ver. 23-26), twice meditated the death of this illustrious convert, they were disappointed of their prey by the kind interposition of Providence, and the precautions of the Christians in Damascus and Jerusalem (v. 30). Nor were they so much prejudiced against the other Apostles. Dr. Doddridge supposes, with Lardner, that this period of rest was not owing solely to Saul's conversion, but to the attempt made by the Emperor Caligula to set up his statue in the temple of Jerusalem, which excited the horror and indignation of the Jews, and diverted their attention from the affairs of the Christians. Persecution is no doubt overruled for good, both for purifying and increasing the church, but it must be regarded as an evil in itself, and is spoken of as a "fiery trial" (1 Pet. iv. 12), and we cannot be too grateful for the blessing of external peace. Persecution interrupts the stated and public worship of God, weakening confidence between the members of the same family and community (Matt. x. 36), interferes with the pursuits of honest industry, throws a serious obstacle in the way of religious inquirers, multiplies the temptations to apostacy, and endangers the property, lives, and liberties of the people. In this happy land we enjoy liberty of conscience, and the unrestricted exercise of our religious worship.

Let us bless God for these privileges, and beware of undervaluing the ordinances of the Gospel on that account. What would our pious forefathers have given for such rest as we now enjoy!

2. They had *rest or peace from internal disputes*. As yet, few questions on points of doubtful disputation had arisen to mar the harmony of the churches, and in case of difference of opinion, they had the presence and authority of the Apostles to appeal to, as in the instance recorded in the 15th chapter. Now, alas! how often are churches rent by a spirit of controversy, and the spirit of God grieved and driven away by the unhallowed contentions of professing Christians! Some, indeed, seem disposed to cherish and commend a controversial spirit as a mark of true Christian liberty, and think there can be no life in a church without disputing, and no improvement without change. But this state of things is more commonly the fruit of natural fickleness, personal vanity, or imperfect views of divine truth, than an evidence of real progress in religion. We are far from wishing to stereotype the human mind, by denying the right of private judgment, or to discourage a spirit of humble and prayerful inquiry, but let us never lose sight, in all our investigations, of the importance of humility, charity, and forbearance, and follow after the things that make for peace. On the other hand, the absence of strife or agitation in a church is not always an indication of genuine prosperity; it may be the result of ignorance or indifference. It may resemble the calm of the Dead Sea, whose sluggish waters no tempest ever ruffles, not the smoothness of the ocean when the winds are hushed. True peace is the gift of God, and the fruit of brotherly love and meekness (2 Thes. iii. 16; 2 Cor. xiii. 11). It must be the result of enlightened conviction and of mutual forbearance. It consists not so much in uniformity of opinion, as in unity of spirit and affection, disposing the members of the same church to stand fast in the liberty wherewith

Christ has made them free, and to strive together for the faith of the Gospel. See a beautiful example of this peace in the conduct of the mother-church in Jerusalem (Acts iv. 32, 33).

3. A church may be said to have rest when it is *fully organised under its proper office-bearers*; when the things that were wanting are set in order among them; when the eyes of the people see their teachers; when the ordinances are regularly administered, and when the laws of Christ are faithfully applied and cheerfully submitted to. So Israel enjoyed rest when settled in Canaan, and when the temple worship was finally established (Isa. xxx. 20; xxxiii. 20; Psa. cxxxii. 8, 13, 14).

4. The churches have rest when the members *have peace in their own souls* through the knowledge and belief of the truth (Matthew ii. 28, 29; Heb. iv. 3). Having embraced in the Gospel a full and free salvation, they receive the remission of sins, and thus have peace with God—peace of conscience, and peace with each other. The God of hope fills their minds with all joy and peace in believing; at the same time, they rest from all dependence on their own works, from the pursuit of the sinful pleasures and frivolous amusements of this world, and from the indulgence of those evil passions that war against the soul; they enjoy substantial peace in walking in the ways of God, in looking forward to the glory that is to be revealed, and contemplating that rest which remains for the people of God.

(2.) Another mark of the prosperity of a church is when its members are distinguished by *personal holiness*, by the purity of their lives, and their conscientious separation from the world. So these churches are said to have "*walked*" or lived "*in the fear of the Lord*." The fear of God is often put for the whole of true religion (Job xxviii. 28; Eccles. xii. 13). It implies an habitual recognition of His presence with us, and His authority in all things over us; the exercise of humility, reverence, and watchfulness, the keeping up of a holy

jealousy over our own hearts, and the careful avoidance of everything that would expose us to the displeasure and correction of our heavenly Father. It is not a slavish, but a filial fear. It is the subject of promise (Jer. xxxii. 40), the effect of gratitude and love, and is therefore quite compatible with spiritual joy, and indicative of a state of grace (Philip. ii. 12, 13; Heb. xii. 28, 29).

Accordingly, this godly fear is here connected with walking or living "*in the comfort of the Holy Ghost*," which is mentioned as another evidence of church prosperity. The Spirit's presence is the great source of consolation to the church, as the promised comforter or paraclete (John xiv. 16, 17). By his influence the truth is impressed on the mind with saving power. He is the author of peace and hope, of joy and love, and by producing these graces in the heart, He witnesses with our spirit that we are the children of God (Rom. viii. 16; xv. 13). Hence arises true spiritual comfort. So the Gospel is said to come to believers "*not in word only, but also in power, and in the Holy Ghost, and with much assurance*;" and the primitive disciples are described as "*filled with joy and with the Holy Ghost*" (compare Rom. xiv. 17). Therefore, when we are deprived of spiritual comfort, it must be through our own fault, through the influence of sin or unbelief, and we must come anew to the fountain opened for sin and uncleanness, and pray with David, "*Restore unto me the joy of thy salvation, and uphold me with thy free spirit*." The fear of the Lord and the comfort of the Holy Ghost are thus inseparably connected, and, like twin graces, go hand in hand. The idea of walking implies *progress* in the divine life, and so the path of the just is as the shining light, shining more and more unto the perfect day (Prov. iv. 18; Psa. lxxxiv. 7). It also implies harmony among the disciples—they walked together in love (Amos iii. 3).

As the result of the joint influence of godly fear and spiritual joy, these churches were *established in the faith* and

obedience of the Gospel. There is another feature in the prosperity of a church, as here described—"they were edified," that is, built up by the labours of their pastors and teachers, as the stones in a building; or, to vary the figure, as the members of the body, or the branches of the vine, growing to maturity; their own faith was confirmed in the truth and excellence of the Gospel, by an increasing discovery of its divine glory, value, and suitableness, and by the experience of its enlightening, sanctifying, and cheering efficacy on their hearts; and they built up one another in their most holy faith, by faithful and affectionate admonition, warning each other against the temptations of Satan, the allurements of the world, the acts of false teachers, and the deceitfulness of their own hearts. Thus they grow up into an holy temple in the Lord, unto the measure of the stature of the fulness of Christ. When the Gospel is faithfully and affectionately preached, it must be the fault of the people themselves if they be not edified. This mutual edification is the great end of the Christian ministry, and of church fellowship (Ephes. iv. 11-16; Jude, 20, 21).

The last proof of prosperity in a church here mentioned is *enlargement*—"they were multiplied" (compare Acts vi. 7; v. 14). This is no doubt the work of God, who must be acknowledged by prayer to do it for us, and it is to be regarded as a special mark of the divine favour (Acts ii. 47; Ezek. xxxvi. 37; 1 Cor. iii. 6), but the words of the text imply that this increase is intimately connected with the peace, purity, and love of the churches themselves. Consistency of conduct on the part of the people excites attention, awakens inquiry, and commends the Gospel to the consciences of men. Increase of numbers imparts strength and stability to Christian societies, encourages the hearts of faithful pastors, evinces the power of divine truth in bending the hearts of sinners to the yoke of Christ, and adds to the triumphs of divine grace. The influence exerted on the community at

large by a society of such holy and happy persons, walking together in all the commandments and ordinances of the Lord blameless, is very great. Those who oppose the truth, or are prejudiced against it, will be ashamed; and those who are awakened will "assay to join themselves to the disciples," that they may enjoy the advantages of Christian fellowship (Zech. v. 23). And thus the kingdom of Christ will be gradually enlarged. Every new convert becomes the centre of a sphere of influence, the circle widens and expands, and the seed sown springs up and multiplies an hundredfold. If a church remain *stationary*, it is a sure sign of deadness or decay. Indeed, in course of nature, it must gradually decrease and die out. Yet in the present divided state of the Christian community, broken up, as it unhappily is, into so many different sections, we cannot expect that any ONE church will increase so rapidly as these primitive societies did. We ought to rejoice if the number of true believers be multiplied in any evangelical denomination, or in the universal church. Still, a measure of enlargement is essential to a church's prosperity. Those who now constitute the churches of Christ must soon be removed by death. How are their places to be supplied? Is it not by accessions to them of such as know the Lord? (Isa. xlv. 5; Jerem. l. 4, 5.) But let not the temptation of enlarging the church induce us to receive unworthy persons into it; this is a source of weakness, not of strength. The great bane of the church's prosperity has ever been the desire of numbers, without regard to piety; having respect to *quantity* rather than to *quality*; the building up of the temple with wood, hay, and stubble, instead of with gold, silver, and precious stones. "Know ye not," says Paul, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy."

REFLECTIONS:—

1. We see, from this subject, of what materials the churches of Christ should

be composed—of those who give evidence that they are living in the fear of the Lord, and have been made partakers of the comforts of the Holy Ghost. By adhering to this principle in the admission of members, so far as man can judge, we may incur the opposition of worldly-minded professors; we may keep our churches small and poor; but we shall best promote the peace and prosperity of Christ's kingdom, the honour of the Gospel, and the glory of God. It is not simply by *preaching*, but by the practical exhibition of Christian character on the part of professing Christians—especially by their love and unity in their associated capacity—that the world is to be convinced and converted, according to the prayer of our Saviour, “that they all may be one, as thou Father art in me, and I in thee, that they all may be one in us, that the world may believe that thou hast sent me” (John xvii. 20). What a beautiful picture is presented, in the text, of primitive Christianity! Never will the churches enjoy true rest or prosperity till they become followers of the churches of Christ in Judea, Galilee, and Samaria. No wonder that the Gospel, thus preached and exhibited, triumphed over the united efforts of earth and hell! Where are all these churches now? Alas! they departed from their first faith, and left their first love, and gradually ceased to walk in the fear of the Lord; they corrupted the simplicity and purity of Christian doctrine

and Christian worship, became ignorant, superstitious, and worldly-minded, and their candlestick was at last removed out of its place. The church in Jerusalem itself is now only a shadow of what it was, and the abomination that maketh desolate—the mosque of the false prophet—still stands in the holy place. So it ever has been when churches depart from the faith, or leave off their first love. “Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear” (Rom. xi. 20, 21).

2. We learn, from the sketch before us, with what rapidity the Gospel spread in the primitive age. The existence of so many churches, so soon after our Lord's ascension (supposed to be about five years), in those very places where the principal events of His life are said to have happened, proves the truth of Christianity, and confirms the fact that the Spirit had been poured out from on high.

3. When churches are walking in the fear of the Lord, they may expect to have rest, to enjoy a measure of spiritual comfort, and to be edified and multiplied; but perfect purity and permanent rest are only to be enjoyed in the heavenly world (Heb. iv. 9). Let us pray for the peace of Jerusalem, and labour to enter into that rest, lest any of us should seem to come short of it, and fall after the same example of unbelief.

Musselburgh, N.B., July 6, 1863.

Household Hints.

HOW DO YOU BRING UP YOUR CHILDREN.

“Train up a child in the way he should go; and when he is old, he will not depart from it.”

THIS rule of Solomon's mostly holds good. If we see a dutiful and obedient child, we shall rarely be wrong in concluding that his parents have brought him up carefully in the fear of the Lord. On the other hand, whenever we see a self-willed, disobedient boy or girl, the probabilities are that over-indulgence and unwise training have led to the sad result.

How many children are ruined by the selfish indulgence of their mothers, who, to avoid the pain or trouble of correcting or guiding a child, allow it to repeat an act of disobedience, instead of checking it at first! “Johnny, don't do that,” cries a mother in a complaining tone: Johnny goes on in spite of his mother's command. He is again told to stop, in a still more angry tone, which has the

effect of rousing the spirit of disobedience within him. Another empty threat follows, or an outcry of "I never saw such a child in my life, there's no making him mind;" and Johnny has gained a victory, which he will not fail to repeat the very next opportunity that may occur.

"Where is little Katie?" I asked a woman whom I sometimes called to see.

"I have sent her to bed, ma'am," said her mother, "because she would not come in from playing in the streets when I sent for her."

We may be pretty sure that Katie would come the next time she was sent for, and that she had thus learned a lesson of obedience, for which she would live to feel grateful.

I had called one day upon a respectable and industrious widow, who, since the loss of her husband in the prime of life, had brought up a large family by the labour of her hands. Her eyes were red with weeping, and her countenance wore a look of the greatest misery. "What is the matter, Mrs. Parry?" I asked.

"Oh, ma'am, my boy, my Tom!" cried she, sobbing violently.

"Is he ill? has any accident happened to him?"

"Oh no, ma'am, would that were all! I could sooner bear to see him dead than as he now is."

By degrees I learned the sad and oft-told tale of the spoiled child growing up into the wayward boy, and the wayward boy becoming the selfish, unsteady young man, planting thorns in the heart of that mother whom he should have loved and cherished.

"I know I spoiled him," said his mother, "but when I lost my husband, I couldn't bear to cross him in anything." And now she was reaping what she had sown; and the son of her old age, who should have cheered and smoothed his mother's declining years, was wasting his health and strength in "riotous living."

"He goes to those dreadful places, ma'am, where they have music and dancing, and he comes home late, and then he isn't fit for his work in the morning; and to-day his master has turned him off for good. He took him on again twice before, when he promised to be steadier; but he didn't keep his word, and now his master will never try him again."

Another time I went to see a poor

woman who was very ill. After a few moments' conversation, I inquired whether she had any relatives living, and where her husband was.

"My husband died many years back, ma'am."

"Have you no children?"

"I never had but one."

"And is it dead also?"

"No, ma'am, she is alive."

"And does she know of your illness?"

"She wouldn't care if she did," said the poor mother, bursting into tears.

"Not care?"

"No, ma'am." And then I learned that this girl had been indulged and humoured by her weak mother, encouraged in her love of dress and finery, and that now, though holding a situation where she was earning good wages, she not only refused to assist her mother in any way, but had not been to see her for months, whilst living in the same town, and within half an hour's walk.

"I see it all now, ma'am, when it is too late: my girl was a very pretty child, and I was so foolish as to praise her beauty, and liked to dress her up smart, and let her have her own way in everything, and stay away from school to go out walking with her giddy young companions; and this is the end of it all."

This, one of the greatest of all earthly sorrows—"a thankless child"—this most bitter cup, will be the nearly certain consequence of setting a bad example to children, or neglecting to bring them up properly. Always let a child feel that you mean what you say; avoid all hasty passionate words; "provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Most truly did Solomon say. "A wise son maketh a glad father; but a foolish son is the heaviness of his mother." And again, "a child left to himself bringeth his mother to shame."

Blessed be God, there are parents whose hearts rise in daily gratitude to the Author and Giver of all good things, for the blessing of good and obedient children. A worthy and industrious couple, known to me, had brought up decently and respectably a family of nine children. The father was a jobbing gardener, and the mother kept a mangle. The two elder girls, eighteen and nineteen years of age, had served their time to a dressmaker, and were just beginning to earn a little for themselves, when the poor mother was suddenly seized with a dangerous complaint. "I'm sure I don't

know what all those poor little ones will do with no mother to look after them," said one of the neighbours to me.

I called at the house. A neatly dressed, modest-looking young woman opened the door. I asked her if she was any relation to Mrs. Stanfield, the sick woman.

"I am her eldest daughter, ma'am; I have been out at work. My sister Mary used to go with me, but since poor mother's illness we have both stayed at home. I nurse mother, who says she would rather have me than a stranger about her, and Mary looks after the little ones."

This was said so modestly, with such an entire absence of anything like parade, or seeking for praise, that I was quite pleased. I asked if I could see her mother.

"Oh, yes, ma'am, she will be so glad to see you; she was hoping you would soon come again."

Poor Mrs. Stanfield's face bore the traces of great suffering, yet there was a look of happiness and deep love upon her countenance as her daughter came into the room, which could not be mistaken. She named me to her mother, and left the room. I said I was sorry to see her so ill.

"Oh! ma'am, I have much, very much to be thankful for. When I was first taken, it seemed to me as if all was dark and sad. I could not help thinking of my poor little ones, and of what they would do without me. But how merciful

God has been to me! My greatest trouble was about my young children; and now I have no further care or anxiety on their account, for my daughter Mary, without a word of regret, left her work and has taken the entire care of them, and they are so happy and so quiet, that I feel they could not be better cared for if I were with them."

"You do indeed seem blessed in your children," I said; "your eldest daughter appears to be a great comfort to you."

The invalid mother's eyes filled with tears of love and gratitude. "Oh! ma'am, I could not tell you what Susan is to me: surely God will bless her and prosper her. She was to have been married, to a respectable and steady young man, as soon as she had saved a little money at her work; but I was no sooner taken bad, than she gave up all her work, and said no one should nurse her mother but herself. She is a blessing to her parents, and an example to all her brothers and sisters."

Mrs. Stanfield continued long ill, and her bodily sufferings were great; yet the sunshine of domestic happiness was always beaming in that chamber of pain and weakness, and the poor mother felt that if it should please God to take her from amidst her family, her daughters would fill her place, and with filial affection carry out all her wishes. Such, with God's blessing, were the results of persevering Christian training and parental government.

Popery.

For anything could awaken the dormant spirit of Protestantism, both in England and in the Colonies, it would surely be the zeal of the Papists, both there and here, to diffuse their own deadly dogmas to all our friends, and especially the constituents of the Colonial Missionary Society, we commend the

PASTORAL ADDRESS

OF THE ROMAN CATHOLIC ARCHBISHOP AND BISHOPS OF AUSTRALIA TO THEIR FLOCK.

"One subject about which we are most anxious that you should be rightly informed is steadfast in your Catholic principles, is that of the public education of your children, and especially of the children of the poor. It

is evident that attempts are being made to wrest from us our liberty of conscience in this matter, to curtail the freedom in which we have been able to train our children in secular learning, quickened by Catholic faith, and guarded by Catholic discipline, in order to submit them to the fetters of what is called National Education. This is a manifest misnomer. The so-called National Education, or Board of General Education, is in truth sectarian, for it is at variance with the religious feelings of Catholics, that is, a large body of the population, equal to one-fourth or even one-third of the nation—if we may use the term—and it is a persecuting sectarianism, since it would compel Catholics to accept a system vitally defective, however accepted by non-Catholics, who have of course neither fear nor sense of such deficiency.

Catholics do not believe that the education of a child is like a thing of mechanism that can be put together bit by bit. Now a morsel of instruction on religion, and then of instruction in secular learning—separate parcels, with as little reciprocal action as have two books on the shelves of a library. We hold, that subjects taught, the teacher and his faith, the rule and practices of the school day—all combine to produce the result which we Catholics consider to be education, and that this desirable result cannot be looked for without such combined action. The system to which we have adverted, seems to consider the child as a receiving machine, and the teacher as an imparting machine, and that here their relations end. It is not so; the human being teaching will by reason of his religious faith, and other qualities, influence the human being taught; the day with its work and devotions, arranged on a plan consistent throughout with our faith, will mould one form of character, the day not so arranged will produce quite another; there is, in the system we deprecate, no unity, no consistency. It is not only defective, it is corrupting and dissipating, and therefore, for reasons obvious to every well-informed Catholic, we must have for our children Catholic schools, Catholic teachers, and, as fast as we can supply them, Catholic books. Do not be seduced out of this determination by promises of superior learning for your children! The promises are vain; our own schools can and shall supply all that Catholic children could obtain elsewhere. Make your determination known, see that your representatives in Parliament are duly impressed with it, and choose only those who will respect your religious rights and liberties in this most vital point. Be not influenced by plausible statements and appeals to a false liberality. Catholics must secure for their children, above all things, a religious education, and in a matter of so much importance, they must not risk hazardous experiments. Their children may and must in school breathe a Catholic atmosphere. It would be as wise to take away one of the constituent elements of common air, and think to maintain the health and vigour of human beings, living in that unnatural medium, by restoring afterwards the withdrawn elements, as to make up a Catholic education for children by adding at one time the religion which has been scrupulously banished at another. If you grow a flower in cold and darkness one half the day, no arbitrary amount of light and heat afterwards will produce a plant of the vigour and beauty proper to its kind.

"The Divorce Bill, which has, unhappily, passed into law in some of the colonies, and which has been so odiously pressed upon the Legislatures of the other colonies during the present session, has naturally drawn our attention afresh to the evils of mixed marriages. This measure adds, you will observe, materially to those evils, inasmuch as it allows, by human law, a separation which the Catholic believes is not allowable by the divine law, and so exposes the Catholic party to be left bound as long as the non-Catholic party who may choose to form other ties, shall live. Let this added mischief, dearly beloved, prevail upon you to renew your

aversion and watchfulness against mixed marriages. You know how the Church treats them, how she tolerates them only as an inevitable evil, how she stands by at such a marriage, sad, and as if mourning. No holy, all grace-procuring mass celebrated; no solemn nuptial blessing, with uplifted hands, pronounced by the priest of God. It cannot be that young people, properly trained in affectionate allegiance to Holy Church, duly estimating the graces of which she is the channel, should so lightly permit their thoughts to rest on the beginning of attachments that must end in a dreary prospect at best. Let the obstacle of a different religion be frankly pronounced by parents an insurmountable one, and the young, accustomed all their lives so to consider it, and see it so considered, are in no danger of allowing themselves to be entangled. It is the indecision and worldliness of parents that create for their children danger, and so we entreat you to contemplate again the nullity of all earthly position and advantages as a compensation for the certain evils of mixed marriages. At the best, what must be the result? Husband and wife divided on the most important, the most influential, and pervading of all subjects! No mutual aid, no common sympathies in religion; religion that gives dignity and safety to their union. As Catholics, you believe the married state to be a vocation, having its special trials, dangers, hopes, and to meet these its special graces, and you know it is idle to talk about each party worshipping God undisturbed, according to his or her conscience. And of the children of such marriages what can we say, even where the Catholic conditions are faithfully—as they so frequently are not—kept? What can you, in ordinary prudence, expect them to learn to be? At the best, perhaps, indifferent: born and practically bred in that subtlety of the modern forms of infidelity, the notion that an essence of all religions can be extracted and secured, in abstraction from all positive belief, from all sacrament, within the recesses of a man's own breast. Dare you do this? Will your children dare to do it, if you think, and teach them to think of it, as the danger of indifference, of practical infidelity, ought to be thought of? What is it to tempt the goodness of God, if this be not it? We do hope, dearly beloved, that thoughtlessness about consequences, more than unfaithfulness and reckless worldliness, is the cause of so many of these deplorable marriages. We must speak strongly, because we fear greatly; we can no longer maintain even an apparent silence in the presence of a growing evil; we dare not see Catholics, were it to gain the whole world, divest themselves, as married people, of great safeguards against the loss of their own and children's souls. May you, dearly beloved, lay these things to heart, and may the Holy Spirit enlighten and strengthen you.

"The blessing of God, the Father, the Son, and Holy Ghost, be with you, now and for ever.

"JOHN BEDE, Archbishop of Sydney.

"ROBERT WILLIAM, Bp. of Hobart Town.

"JAMES ALIPIUS, Bishop of Melbourne.

"JAMES, Bishop of Brisbane.

"Given at Melbourne."

Biography.

REV. JOHN ASHBY.

THE death of the Rev. John Ashby of Stony Stratford was an event for which few were prepared, till within a week or two of its occurrence. Such had been his physical energy as to warrant the expectation of a protracted life. But He, in whose hands our breath is, and whose are all our ways, had otherwise determined. For some few years it seems, notwithstanding appearances, a distressing disease had been preying upon his frame, unknown to himself and others. Only the year before, he was called to suffer a most heavy trial, in the affliction and death of an only and much-loved son, the issue of a second marriage; a youth of decided piety and great promise, of whom his parents justly indulged the most pleasing anticipations, and of whom they had often said in their hearts "this same shall comfort us." By this painful bereavement the progress of the disease seems to have been greatly accelerated and brought to a fatal termination. On the first of June last, near the close of his fifty-eighth year, he calmly yielded up his spirit into the hands of his Redeemer, leaving a sorrowing widow to mourn her double loss; first, in the death of her only child, and then, only six months after, of her husband.

The deceased was born, June 29th, 1805, at Kettering, Northamptonshire, a place rendered memorable by the contemporary life and labours of a Fuller and a Toller. Here he passed his earlier years under the ministry of the Rev. T. W. Toller and his excellent son, the present pastor. It was his happiness to be blessed with Christian parents, and a father above mediocrity as a man and a Christian. Under these influences he was brought to early religious decision, and joined the fellowship of the church in his eighteenth year.

The following extract from his own pen, relates to the steps by which he became a Christian and a minister:—

"It was my privilege to have a pious parentage and considerable religious advantages, which, under the divine blessing, operated favourably upon my mind, so that from my earliest recollections I have been the subject of serious impressions, which, though in a great

measure evanescent, led, I trust, ultimately, to the effectuation of the great change, so that I conceived myself enabled to adopt the expressive language, 'whereas I was once blind, now I see;' and feeling a desire for union with the Lord's people, entered into such union with the church under the pastoral care of the Rev. T. Toller, in April, 1823. Feeling, I suppose like most young converts, anxious for the spiritual welfare of others, I occasionally directed my attention towards the ministry, as a work that would accord with the feelings of my heart, were it the Lord's will I should attend to it. At the same time, the greatness of the work and my incompetence to it, made it appear presumption in me ever to think about it. However, in process of time, circumstances directed my attention to it, and I occasionally officiated in the adjacent villages; where, appearing to meet with acceptance, I continued to labour, finding at the same time, that in watering others myself was watered also. These engagements, with the claims of business, I found much to occupy my mind, and sometimes much to oppress it, on account of the difficulty I found in paying a suitable attention to both, which led me often to question the propriety of my proceedings. For the sake of feeling greater satisfaction, I made known the exercises of my mind to Mr. Toller, who introduced the case to the notice of the church, who, after hearing me, expressed their wish that I should devote myself to the work."

Thus, the seed early sown, not only ripened into youthful conversion, but resulted in evangelistic efforts in the neighbourhood, and eventually in consecration to the Christian ministry.

The deceased was admitted a student of the Newport Pagnel Institution, then under the care of the Rev. T. P. Bull, in the year 1830. While here, he developed considerable mental ability both in his studies and preaching, which, combined with a gravity of manner, acquired for him among the students the honourable title of Doctor. Having finished his college course, he visited several congregations, and eventually settled at Thetford in Norfolk, where he laboured with acceptance for several

years, and some tokens of the divine blessing. While here, he passed through the deep waters of adversity. The painful illness of an affectionate wife, which eventually ended in her death, combined with the opposition of a faction toward the close of his ministry in that place, greatly embittered his spirit during the remainder of his stay, and proved an almost overwhelming trial.

At the close of 1847, he removed to Stony Stratford, having accepted an invitation to the pastorate of the Independent church at that place, and commenced his labours with the year 1848. After some months had elapsed, his worst apprehensions were realised in the death of his wife, and he was left a solitary widower. This stroke was crushing. A few months after he writes, in reference to this event, "I had this cordial in her death, her perfect resignation and desire to depart. A death-bed could not be more striking, affecting, and satisfactory. At first my desolation overwhelmed me. I am happy to say, a brighter sky seems now to be hanging over me, and the loving kindness of the Lord seems to be again returning." At Stony Stratford he laboured with general acceptance and various degrees of success to the close of his life; and several are able to testify to the benefit they derived from his sound and intelligent preaching. For some years the deceased filled the office of secretary to the North Buckinghamshire Association of Independent Churches, and devoted himself to its interests with ability and zeal to the last. His loss will be much felt in that important sphere of service, and not easily supplied. The disease which terminated his life was very rapid in its progress towards the last, and defeated every attempt at alleviation. He was the subject of excruciating pain for weeks together, which caused entire prostration of frame; but mentally his strength remained unabated to the last, and though restlessness and irritability, resulting from the malady, precluded much enjoyment and pleasurable intercourse with friends, his mind was calm in prospect of the issue, and reposed with satisfaction on the great truths of the Gospel.

A day or two before his death, his sorrowing wife received the most affectionate assurances from her dying husband, and the communication of his sentiments afforded her great satisfaction.

He left with her his dying message for the church, which was to the following effect:—"Tell them," he said, "from me, if they wish to get on, they must keep together, they must be willing to work, they must be more prayerful, believing in the efficacy of prayer—tell them the truths I have preached are now sustaining me, and will be their support if they practise them as I preached them." Here his strength failed, and he passed. He afterwards added, "I can say 'thy rod and thy staff comfort me.' In the multitude of my thoughts within me, thy comforts delight my soul." In reply to the inquiry of his wife, whether he had not something for her, he said, "The Lord be with thee." To which she responded, "As He is with you." When asked, "Is the valley light?" he replied, "It is; it is all right." He then said, "I can say no more, and there is no need to say more."

The following Monday he quietly breathed his last. Thus his end was peace. The storms of life were hushed, and his frail bark entered calmly into the heavenly port.

The funeral service was conducted by the Rev. James Slye of Potterspury, and the Rev. Mr. Forster of Stony Stratford (Baptist), whose sympathy and indefatigable attentions were truly Christian, and much appreciated. The following Sabbath week, funeral sermons were preached by both these estimable ministers, at the Baptist and Independent chapels alternately, to crowded congregations.

SKETCH OF THE LIFE AND LABOURS OF MR. JOSEPH NOTTING.

MR. NOTTING was born at Poole, in Dorset, July 14th. 1796. At the age of sixteen he was brought to a saving knowledge of the truth through the instrumentality of the late Rev. Thomas Durant. From that period he devoted the powerful energies he possessed to every good word and work that came in his way, and gave his advocacy and help to whatever was likely to advance the honour of his Saviour. At eighteen years of age he began preaching the truth he so sweetly experienced himself, to the villagers in the neighbourhood of Poole. It is now about twenty-seven years since, that Providence directed him to Longham, as a special field in which to labour. The desired fruits of

his early ministry soon began to appear. Sinners were powerfully awakened and brought to Christ. The little band of believers was greatly increased; and it soon became evident that a larger and more commodious place for worship was necessary. At the suggestion of the Revs. T. Durant, A. M. Brown, and others, the work was undertaken and accomplished; towards which Mr. Notting contributed largely, both of time and means.

Being possessed of remarkably strong physical and mental abilities, he endured an amount of trial and labour which would have worn out men of weaker build and feebler faith. But the strong must yield, and the two past years have borne witness to the Christian patience and holy joy which characterised him as a sufferer. The desire of his heart, which had been uppermost in health, was the same in sickness. He had lived and laboured to bring souls to Christ, and in the prospect of death, while rejoicing in his personal assurance of safety, he sought to lead those who visited him to his Saviour. On the Sabbath fortnight before he died, he made his last effort to preach to his people. His parting address will not be soon forgotten by those who heard it. The text he selected was 1 Peter ii. 7. "Unto you therefore which believe, He

is precious." He appeared to have a presentiment that this would be the last time he should speak publicly for Jesus, and regarded himself as just waiting his Master's call. He took a brief review of his life and labours, spoke of the preciousness of his Saviour to his own soul, and with tears urged upon his hearers, every one, to meet him with joy at his Saviour's right hand.

While much joy in God sustained his soul during his long and painful affliction, the sentiments he loved to breathe were contained in those lines,—

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all."

His whole dependence for salvation was on Jesus as his Saviour. When a friend commented upon his many and earnest labours, he replied, "It is all nothing—nothing; I am a poor sinner, trusting for salvation to the Saviour." In this state of simple reliance on the finished work of Jesus Christ, he passed quietly and peacefully into his heavenly rest, on Sabbath morning, July 19th, aged sixty-seven.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Literature.

Lectures on the Pentateuch; with Special Reference to the Recent Objections.

By the REV. GEORGE SMITH. John SNOW.

MR. JAY was accustomed to say that he had learned a lesson from mariners, to the effect, that nothing was better suited to the seaman's purpose than side-winds. He applied the principle to begging appeals, and other matters of an applicatory character. Mr. Jay's friend, the able and eminent author of the present volume, seems disposed to act on the same principle. He commences a voyage of considerable longitude, which he divides into six portions; and although his object is, not directly to assail the Bishop of Natal, ever and anon he

launches shot and shell against his dark and suspicious craft.

The first lecture is devoted to the divine mission of Moses, a point which is admirably worked out, and which, of itself, suffices quite to overthrow the Bishop; for, to determine the divine character of that mission is to determine the divine character of all that came out of it.

Mr. Smith next proceeds to deal with the departure of Israel from Egypt, and the miracles of the desert; and here again the matter is so managed, as, without having recourse to the dry technicalities of geography or arithmetic, to demolish error and to establish truth. These two lectures constitute a very

valuable contribution to the general subject. The religious character of Moses follows, and it is such as beautifully, magnificently to illustrate and support the claims of his mission to divinity. Next to Him who was more than mortal, a nobler spirit never trod this globe, or breathed its air. Every attribute of his character is stamped by superlative greatness.

We have in the next lecture the testimony of the other books of the Bible to the Pentateuch; an argument of great force, and well worked out, leaving after the perusal, a conviction of the most entirely satisfactory character.

We have now done with the Pentateuch, but we have not done with the Bishop of Natal. The lecture on the credibility of the Book of Joshua is a "heavy blow and a great discouragement" to the school of which Colenso is the head and chief. That school is very intent on overthrowing the Book of Joshua, seeing that he constitutes an all-powerful buttress to Moses.

The connexion of the Jewish and Christian dispensations is a fine piece of theological writing and teaching. The fact is, these dispensations constitute an arch, the stones of which mutually support each other, and give a strength which no weight can destroy. The dispensations are one, and they stand together or they fall together. The volume closes with a lecture on "The Evidence of Revealed Religion," which is of the same supplementary character, and which, in a bird's-eye view, presents the result of much sound thinking and careful inquiry. Although but an unpretending lecture, the foundation is here laid for a useful and valuable treatise.

Such is the work, which has our most earnest and unqualified recommendation. Mr. Smith has already earned for himself a good degree in the press by the publication of his substantial twelve shilling volume of Sermons on important truths of Christianity — a volume which, when sermons were in favour some thirty years back, would by this time have undergone several edi-

tions. His lectures on "Spiritual Life," also, is a very valuable publication, richly fraught with the purest ore. His minor productions are all useful, but these are the best; and yet, among them, there is not one more entitled to a general and enduring popularity than the "Lectures on the Pentateuch."

Imagine: or, the Flowers and Fruits of Rome. A Metrical Tale. By M. H. London: Wertheim and Co.

THE first thing that will strike the examiner of this substantial volume will be its magnitude, considerably exceeding 400 closely-printed pages; but, notwithstanding its extreme length, so skilfully is it relieved by the ingenious device of interludes, pieces, and songs, that there is no sense of weariness. These lighter portions, if they do not grow out of the narrative, yet finely harmonise with it, and are highly subsidiary to the general interest. While the themes are varied, not less so are the measures, indicative of a thorough mastery over both the materials of the poem, and the resources of the language. While the tale itself, is in blank verse, these *de bene esse*s are all rhymed. Viewed simply as a composition, the thing is admirably done; the printing and getting-up of the volume is worthy of its literary as well as its other and higher qualities; it breathes throughout the spirit of enlightened piety, and is replete with pathos. Few tales, whether in prose or in verse, excite so continuous and so intense an effect on the heart—a chief and crucial test of genuine poetry. Although neither in the title-page nor the preface is there aught that intimates the sex of the writer, yet, judging from its internal character, it may be safely inferred that it is the product of a female pen. None, we take it, but one of the singing sisterhood, is equal to such a production. Hannah More herself, unrivalled as she is in prose, was in this respect not equal to the present writer in verse. Several of her heroines, while distinguished by intellectual and moral worth, are yet the

subjects of depressing poverty, which never fails of being told in strains of kindness and sympathy. This is one of the most endearing attributes of the composition. The perfection of humanity is to "weep with them that weep, and to rejoice with them that do rejoice." The crowning excellence, however, of the tale is the spirit of genuine evangelism which pervades it; in this point there is no cant, neither is there any over-doing or over-drawing; all is rational and scriptural, bearing throughout the stamp of modesty and propriety. The work is a most valuable contribution to the literature of Protestantism. Without being controversial in form, it is so occasionally in effect. The baleful influence of the teaching and the rule of the Popish church is exposed with remarkable success, and the system itself is smitten as with a bolt of heaven. The fair writer is a good hater! She detests the Pope with her whole soul; she may say with the Psalmist, "Do not I hate him with a perfect hatred?" She has here inscribed a memento that will be long enduring with the record of her devout and womanly abhorrence.

Such is a general glance at the work; our space interdicts all attempts at analysis: we can do nothing more than present a few extracts by way of specimen, while in themselves they will be found to possess a special value. Here is

A DEATH-SCENE.

Ere he breathed his last,
Dolores with the fever had been seized,
Though in a milder form. She struggled
through;

But to consumption quickly fell a prey.
The pastor of St. Celda's was aware
Dolores to the church of Rome belonged
Before her marriage with the heretic.
And, as he stated, hoping to restore
The erring wanderer to its fold again,
He visited, unasked and undesired,
The hapless lady on her dying bed,
And with him took a friend who near him
dwelt—

One of those priests who haunt the bed of
death,
Like greedy vultures hovering o'er their prey;
Not to point out salvation, freely bought
For guilty sinners by a Saviour's blood;
But on the mind, oft weakened by disease,

Working by terror's engine to extort
The wealth, full oft a slender pittance, saved
For wife or children, left to mourn their loss.

But what care hearts by Romish teaching
made
Hard as the nether millstone for the tears
Of widow sad or orphan destitute,
So their rapacious church may be enriched?
Her coffers, like the yawning grave, ne'er say,
"It is enough!" Nor does she care to ask,
Whether the silver and the gold consigned
To their strong keeping, may not be the price
Of crime or pillage, perjury or blood.
'Twas all in vain Dolores had enjoined
Her faithful nurse Jeanette to prevent
The intruders' entrance; her remonstrances
Were unavailing; for they made their way
Into the dying chamber, and beset
The sufferer, charging her with heinous guilt,
In having from the faith apostatized:
For which, if she would punishment escape,
They told her, she must to the offended church
Leave all the worldly wealth within her power,

But heavenly grace the weakest can sustain
With strength divine. And, timid as she was,
And all unskilled in subtle argument,
She stood her ground, and all their threats
defied—

Until at length, despairing of success,
They left her with revilings on their lips.
While she, exhausted sunk in Jeanette's arms,
And died, before that trying day had closed,
With holy calmness; after she had clasped
Her orphan children to her yearning heart,
And prayed in death, as she had done in life,
That whate'er their earthly lot might be,
Parents and children might together meet
In that bright world where sorrow is no more.

This did not suffice to put an end to
the cruel intrusion of these ghostly
fathers. We have

ANOTHER VISIT.

It was not long ere Father Austin made
His way to Jeanette; to inquire, he said,
After the welfare of her orphan charge.
At first he greeted them with kindly smiles,
And took some pains to win their confidence;
But questioned them to learn how far their
minds

The parents' faith and teaching had imbibed.
He found Alexis silent and reserved.
And, when he spake to them of *Mary's* love,
And bidden them pray to her, the boy replied,
With artless truth, his father told him not;
"For that it was idolatry to give
Worship to one but mortal like themselves;
And impious 'twas to style her Queen of
Heaven."

On this, the Father's brow grew dark as night
As, with an angry voice, he warned the pair
That to withhold the adoration due
To *Mary*, or refuse to worship her,
Was to incur the anger of her Son,
And bring down heavy judgments on their
heads;

Perchance like that, those wicked children
met,

Who thoughtless words of mockery and scorn,
Towards Israel's holy prophet dared to use,
And by two furious bears were torn and slain.

He added, that their parents greatly erred
 In turning from that true and holy church,
 In which alone salvation was secured
 To all the flock within its sacred fold.
 Alexis was bewildered and distressed;
 (For reason's powers were undeveloped yet;)
 And Imogene was greatly terrified.
 But neither dare remonstrate, though with grief
 They saw the ruthless Father take away
 The little books they had so dearly prized,
 As their fond parents' gift in happier days.
 Books in which, like our Saviour's parables,
 Religious truth in fiction's pleasing garb,
 Informed the judgment while it won the heart.
 The Bible which their father used to read
 At morn and evening prayers, had long before
 Been secretly conveyed they knew not where,
 Nor yet by whom: nor could Jeanetta tell.
 Ere long, the priest returned in milder mood:
 And brought some books with gaudy pictures
 decked,

And filled with histories of Romish saints,
 And all the wondrous miracles they wrought,
 Which more amazed than edified the pair.
 Before he left, he gave Jeanetta charge
 That, as she precious deemed the children's
 souls,

Or wished to save her own, she should exert
 Her utmost influence, from their father's faith
 To wean their minds; and to prevail on them
 To say, each day, some prayers he left with
 her.

She dare not disobey; and Imogene
 Soon, like a little parrot, learned to lip
 Prayers to the Virgin, and some patron saint.
 But it was long before Alexis' mind
 Beneath the power of Romish teaching fell.
 And, while at Jeanette's, oft at evening's hour
 He to his lonely chamber would retire,
 And there pour forth, with many a silent tear,
 A simple prayer by his loved mother taught.
 'Twas to the gracious Saviour's name ad-
 dressed;

And sought an interest in His offered grace
 And pardoning love, who little children
 blessed,
 And bade His followers resemble them.

Let us now glance at convent life.
 Referring to the death of a Lady
 Superior, the best of her class, the
 writer goes on:—

In her place there came
 One who had lately her assistant been;
 She was a lady of capricious mood,
 Whose smiles could ne'er be trusted for an
 hour;

Though soon they learned to tremble at her
 frown.

For ah! the prisoners pent in convent walls
 Are like the inmates of some lonely ship;
 Who, far from land, are subject to the will
 Of one o'er-ruling mind, perhaps humane.
 But if disposed to play the tyrant's part,
 How wretched they who groan beneath that
 sway;

It is not meet to trust despotic power
 In human hands. Dost thou this saying
 doubt?

Oh! listen to the bitter groans that come
 Across the Atlantic wave, from Afric's sons,
 In slavery held by those Britannia loves,
 As her descendants.

To this succeeds a powerful passage
 on the American rebellion now raging;
 in which, however, the authoress is
 much at fault; she bewails and de-
 nounces the war simply as *war*, regard-
 less of its authors and its objects,
 although in the previous context she
 condemns it. There are worse things
 even than war. It is much worse that
 millions of human beings should be
 manacled, bought, sold, converted into
 beasts of burden, and murdered, than
 that their oppressors should be subdued,
 many of them, perchance, slain, and
 by that means every captive set at
 liberty.

The King and the Liberator of Italy
 are not forgotten. The following will
 strike a chord in the heart of every
 Englishman:—

Piedmont's valiant king,
 And that heroic chief, whose name shall live
 In history's pages while her records last,
 Responding to the cry of the oppressed,
 Who long had groaned beneath the Pontiff's
 yoke,

Drew forth the sword victorious in their cause,
 And Italy's fair land at length is free!
 Save one small spot, where still the triple
 crown

Bears rule; and may perchance for centuries
 yet.

For ah! the hero, whose devoted soul
 Was firmly fixed on Rome's deliverance,
 A wounded captive, now lies powerless!
 O! noble patriot! though some may doubt
 The lawful policy of thy design,
 Yet all lament thy fate with grief sincere;
 All honour, all admire thy honest zeal,
 Alike from guile and low ambition free;
 The generous and self-sacrificing love,
 Which nerved thy valiant arm and filled thy
 heart.

But though those lofty hopes once entertained
 Of Rome's deliverance, like a dream have fled,
 Let us not yield to dark despondency;
 But to the wise Disposer of events,
 Whose mighty power can good from evil
 bring,

The future leave. The time may yet arrive,
 When we shall see the Pontiff's temporal
 sword,

Which ever loved to bathe itself in blood,
 (Witness Perugia and her children slain!)
 To shivers beaten; and sweet liberty,
 Restored to them its terrors long had awed.
 But though in Italy we yet may trust
 To see the fall of Papal tyranny;
 Scarce can we hope to see its temporal rule
 Disowned in Spain, or blinded Austria.
 In truth, it may be granted difficult,
 For those who as Christ's representative
 Esteem thy Pontiff, to deny his claim
 To temporal sovereignty, which he asserts
 By heaven was delegated to his hands.

The while his spiritual dominion rests
On strong foundations. Think not that we
speak

Of those by argument or reason urged,
But of the bias in man's hollow heart,
Which error oft prefers to heaven-born truth.
For in Rome's doctrine, that deceived heart
Finds, as it thinks, a broader path to heaven,
Than that of holiness, by Scripture taught,
A gate less strait than that its page reveals.
The strict observance of external forms
Is easier than sincere and earnest prayer;
And e'en the penances the priest enjoins,
Less painful than to tear up by the roots
The evil passions, which, neglected, grow
With fatal strength in nature's weedy soil.
And, sooth to say, full many a sluggish soul
Is glad to shift responsibility,
That onerous charge which each should deem
his own,

On those blind guides, who teach it to believe
That they can answer for its sins to heaven,
And bid it rest in passive ignorance:
Since 'tis unquestioning obedience,
Not knowledge, which the church delights to
see

Her dutious sons and daughters cultivate.
'Twere well if all would trace in history's page
The rise and progress of the Romish church,
From infancy to full development;
And see how slight, though specious, are the
grounds

On which her arrogant pretensions rest,
To be the infallible and only guide.
There is one true and universal church,
Without whose pale salvation is not found:
'Tis the Church Spiritual; its Head is Christ,
Its members, those who own Him as their Lord,
And seek salvation by His cross alone.
Nor only they, we trust the infant race,
And they who reason's light have ne'er enjoyed,
By covenant or uncovenanted love,
Form of that church a part. Its children now
Are found in East, and West, and North, and
South,

In unity though in diversity,—
For divers sects that unity includes,—
Differing in minor points, but well agreed
In all essential truths by Scripture taught.
To it belong the few before the flood,
Who righteous 'mid prevailing wickedness,
Like favoured Enoch walked with God on earth.
To it belong the saints who lived by faith
And not by sight in patriarchal days;
And those in later times whose lot was cast
Beneath the twilight of Mosaic laws;
When sacrificial rites prefigured Him,
Who of Himself, for man's transgression, made
The offering which avenging justice claimed.
And by that one vicarious sacrifice
For ever perfected salvation's work;
Though Rome's presumptuous priesthood dare
assert,

They on the altar offer Him afresh.
Another company the church may claim;—
The souls departed from this sinful life
In faith and love since Christ on earth
appeared.
All these from earth have passed, a mighty
host;
The Church Triumphant they. But many a
name
Of those as yet unborn, must swell the list,
Before that mystic church will be complete.

Those of her members sojourning on earth,
Form the Church Militant; who with the
world,

The devil, and the flesh, stern conflict hold.
These find refreshment in that outer fold
Called the "Church Visible;" a goodly church,
Though tares in it are mingled with the wheat.
For still its ordinances pasture yield,
And its true shepherds feed the flock of Christ.
'Twas founded by the Apostles, and endowed
With pastors, and the holy sacraments
Of Baptism, and the Supper of the Lord.
In its first centuries it flourished fair,
And still retained its infant purity;
Though tried by persecution's ordeal-fires.
But when prosperity's bright sun arose
Beneath the golden reign of Constantine
And his successors, what a change appeared!
Secure from danger, soon its members grew
Supine and lukewarm; while its teachers
basked

In courtly favour, and, alas! became
Ambitious, worldly, covetous, and vain;
And soon began to lord it o'er their flocks.
Themselves they styled "The Church;" the
Laity

They deemed its vassals bound to do its will.
They charmed the multitude with gorgeous
shows

And ceremonial forms, but took away
The "Key of Knowledge," and the Scriptures
veiled

In unknown tongue; and thus themselves
became

Its sole interpreters. But as its light
Pained their own eyes, they strove to darken it,
By placing near its throne a rival power,
Tradition called; with lying errors fraught,
Of man's invention. Soon the people learned
To worship images and saints, of whom
Two o'er the rest as idols soon were raised.
Mary (profanely called the "Queen of
Heaven,")

And Simon Peter. But of him, they made
A representative to fill his chair
As they affirm; though none has ever proved
That Peter held a bishopric at Rome.
Within the seven-hilled city, high they raised
His throne; placed on his head the triple crown
And to his hand assigned the double sword,
To slay the church's foes. For of her power,
Terror, not love, the strength and bulwark
forms.

They called him "King of Kings," and "Lord
of Lords,"

Christ's Vicar and Vicegerent upon earth;
To whom as such, authority and power
O'er every nation, people, prince, and realm,
Of right belongs. For small indeed would be
The influence of the Pontiff, or his Church,
Deprived of temporal power. Henceforth the
State

Was looked on as the vassal of the Church,
A passive instrument to work her will.
'Twas not one age that saw this wondrous
change.

No! 'twas a gradual work: each century
New errors introduced, fresh rites prescribed,
Till priest and people were alike enslaved.
The church's written code began to swell;
And soon to massive volumes was increased.
The bloody *Canon Law*, like Saul of old,
Breathing out threatening, punishment, and
death

To all, who dare the Papal power deny,
 Or differ from its creed: enjoining faith
 Should not be kept with heretics, whence'er
 The Church's interests perfidy required:
 The false *Decretals*' lying forgery;
 And impious *Bullarium*; in whose page
 The Infallibles each other contradict,
 Nor care for Councils that oppose their will.
 Amid these mediæval ages, say,
 Where shall we look for the Church Spiritual?
 Hid in the hollow of the Almighty's hand
 It still existed, though its light was quenched
 As a "Church Visible;"—save where it shone
 In scenes far distant from the Papal See.
 We say not, that within the pale of Rome
 No members of the mystic church were found
 (From its worst errors, graciously preserved),
 Nor souls of humble piety to whom
 The cross of wood and stone, (which they
 were taught

To venerate) was but an outward sign,
 By which their contrite hearts in faith were led
 In adoration to the Saviour's feet.
 But leaving these, a remnant still remained,
 Descended from the Apostolic Church;
 Though far from Rome they had their dwelling
 place,

'Mid Alpine Switzerland's sequestered scenes.
 Along the southern provinces of France
 And north of Italy, they quickly spread;
 Amid the peaceful vales of Lombardy;
 And by the courses of the Rhine and Rhone;
 And carried blessings wheresoe'er they went.
 But from the Vatican the Pontiff's eye
 Beheld their numbers and their prosperous
 state;

And like the King of Moab looking down
 On Israel's goodly tribes, his jealous heart
 Was filled with rage. And calling to his aid
 A Council, 'twas resolved to draw the sword;
 And persecution's bloody work commenced.
 Three centuries it raged, and neither age
 Nor sex was spared; till torture, fire, and
 sword,

Their aim accomplished. And o'er those fair
 fields

Where peace and piety, and useful arts,
 Had hand in hand their happy course pursued;
 Extermination, like a spectre, sat

'Mid smoking ruins and a blood-stained soil:
 Whose cry for vengeance still goes up to
 heaven!

But Papal Rome her nature must belie,
 Ere she from persecution can abstain;
 Since by her church 'tis sanctioned and en-
 joined.

Well might she hug with transport to her
 breast

The hideous phantom raised by Dominic;
 Fierce verifier of his mother's dream!
 Beneath whose genius persecution's rage
 (No longer fitful) became organised
 Into a system, whose espionage
 Extended to the palace and the cot;
 The blight and curse of social happiness.
 Thy strong foundations deep as hell were laid,
 Dread Inquisition! and thy walls are high:
 Fain would'st thou rear them till they pierced
 the heavens;

And with their gloom o'ershadowed all the
 earth.

And though strong hands at times assailed
 thy towers,

Yet like the hydra-headed monster, fraught

With life inherent, soon they rose again!
 Thou gloriest in the terrors of thy name,
 And lov'st to see full many a cheek turn pale,
 Whene'er thy members meet the public eye.
 The secret curses of the bursting heart,
 Thou canst not reach; but woe to those that
 breathe

The faintest whisper 'gainst thy cruelties!
 Who can recount thy victims? who describe
 Thy seven-fold tortures, with their horrid
 queen?

Yet not one scream of helpless agony,
 And not one name of all thy countless slain,
 Is by the righteous Judge of heaven and earth
 Forgotten or unknown. All, all are writ
 In the dark scroll which registers thy crimes;
 And published to the execrating world,
 Shall cover thee with endless infamy.
 Yea! even now imprisoned in the grave,
 (Which like thy dungeons deep, no secret tells,)
 Thousands and thousands of thy members lie,
 To take their trial at the last great day.
 'Tis true the zenith of thy power is past;
 Thy deeds no longer court publicity,
 But hide in darkness meet.

No more is seen
 The dread procession, bearing to his fate
 Some hapless victim doomed to die by fire;
 But who can tell what secret tyranny
 Thou still may'st exercise? or who affirm
 No captive lingers in thy dark abodes?
 Or that no tortures still are practised there?
 Strange tales are whispered yet, of missing
 ones

Who ne'er have re-appeared to tell their fate.
 But be they true or false, too well 'tis known
 That in thy palmy days, thy thirst for blood
 Was quenchless as the hate which prompted it.
 Thy active agents, like the prowling wolf,
 Went forth at night to seize their destined prey.
 Thy caterer, the dark confessional;
 Where malice or revenge, with whispers dark,
 The foe or rival to thy wrath consigned;
 And where e'en friends the loved one oft
 betrayed,
 Lest excommunication's fearful curse,
 Or thy fell vengeance on themselves should
 fall.

When on the victim closed thy iron gates,
 Their relatives put on the sable garb
 Of mourning for the dead; but hid their grief,
 For none dare pity, or inquiry make.
 Though long, long afterwards their shuddering
 hearts

Bled, when compelled by circumstance to pass
 Where thy dark walls like frowning spectres
 rise.

Such are varied samples of the spirit,
 beauty, and power, of the present
 volume, which is full of love and hatred,
 fidelity and treachery, hope and dis-
 appointment, truth and falsehood,
 honour and baseness, life and death
 The work is specially calculated for the
 meridian of the softer sex, with whom
 it deserves to be a special favourite. To
 all such, and to ladies of every sect and
 denomination in these Isles, we very
 cordially commend it.

The Complete Works of Richard Sibbes, D.D.

Edited, with Memoir, by the Rev. A. B. GROSART. Vol. V. Nisbet and Co.

THIS volume, like its predecessors, is rich in spiritual excellence. Had the great and good man done nothing more, he would have lived to some purpose, and have deserved to go down to a distant posterity. Every part of it bespeaks his fine and cultivated powers, his evangelical sentiments and devout feelings. The larger number of pieces which form the volume are brief, but most precious. We have "The Christian's Work,"—"The Providence of God,"—"Exposition of Philippians iii,"—"The Redemption of Bodies,"—"The Art of Contentment,"—"The Power of Christ's Resurrection,"—"The Hidden Life,"—"The Spiritual Jubilee,"—"The Privileges of the Faithful,"—"and "The Christian's End." These golden pieces form about half the volume. The latter portion is composed of a beautiful treatise on "Christ's Exaltation purchased by Humiliation,"—"The Life of Faith,"—"Salvation Applied,"—"The Fountain Sealed" and "The Fountain Opened." These two treatises of the Fountain are singularly beautiful and rich in evangelical excellence.

Glimpses of Christ. By MRS. FURSE. John Snow.

MRS. FURSE is clearly a lady possessing gifts and graces of no mean character, and the whole are sanctified by the Gospel of the grace of God. The pieces, which are numerous and varied, form excellent reading for the young, and for her own sex generally. The publication is decidedly one of merit, and cannot fail of favour in the circle where the lady is known.

The Cloud Dispelled; or the Doctrine of Predestination Examined. By the Rev. JOHN KIRK. Second Edition. Jackson, Walford, and Hodder.

THE Rev. John Kirk is a man of mark and might in the Evangelical Union of Scotland. His success as a preacher has been great, and his various attempts from the press have been successful. The present treatise exhibits the peculiar views of the denomination on the great subject of which it treats. Our readers generally are aware that they do not harmonise with those which are received by Nonconformists generally, and, indeed, by the bulk of the evangelical denominations of these realms. Wherein Mr. Kirk differs, we deem Mr. Kirk wrong; but it does not follow, that the treatise may not be singularly elaborate, and on a multitude of points highly instructive, and throughout pervaded by a devout spirit. The tendency of the careful

study of the work, wisely conducted by the lights of inspiration, must be good; though the foundation is throughout false, yet there is much in the superstructure true and rich, beautiful and valuable. The volume is constructed with such care and skill, and bears so deeply the impress of sincerity and conviction, that it is calculated to shake those whose views are right, but vague and not properly bottomed. It is very probable, that such will be led astray, and brought over to what we must deem the side of error. To such we do not recommend the publication; but to those who are well grounded we do, as an excellent, intellectual, and theological exercise, through which no man can patiently and prayerfully pass without experiencing special benefit.

The Old Lieutenant and his Son. By NORMAN MACLEOD, D.D. Strahan and Co.

THIS work, already so famous, requires nothing to be said in its behalf beyond announcing the fact of its appearance in a cheap edition, complete in one volume. Notwithstanding this reduction of price and condensation of magnitude, the type is still beautiful. The volume has cheered ten thousand hearts, and it will cheer ten times ten thousand more, for it is a book that will live. When the present generation shall have passed away, it will still be in favour, and reflect honour on the genius of the gifted man from whose pen it proceeds.

Dr. Macleod is one of the most famous men of his time. Beloved by the million, he is the favourite preacher in Scotland of his Sovereign; and we daresay, did it comport with his sense of duty, he might very easily find his way to an English bishopric. He would certainly adorn the office, for his goodly person and majestic mien would wonderfully accord with the lawn sleeves and the mitre. We presume, however, he will be satisfied to end where he has begun, the plain Scottish, popular, useful, evangelical, and beloved preacher and pastor. We desire that his reign may be long, and that he may occupy whatever remains, as he has done hitherto, by abundantly adding to those mental structures which will constitute his best memento with the ages to come.

The Power of Consistency. By KATE. John Snow.

Few ideas are more thoroughly and generally stereotyped on the human mind, than that of the necessity of consistency in order to impart knowledge and do good to our fellow-men. Even in the times of the apostles, it was a great governing principle in society: "Thou that

teachest another, teachest thou not thyself?" This little volume is intended to illustrate the great truth, and so correctly is the doctrine stated, so elegantly is it expressed, and so sweet is the spirit which pervades the whole, that it requires no recommendation from reviewers. All that they have to ask is, that it shall receive a careful examination, which can hardly fail to be followed by purchase.

Christ All in All; or, What Christ is made to Believers. By the Rev. PHILIP HENRY, A.D. 1691. With a brief Memoir of the Author. Religious Tract Society.

It is superfluous to commend this little volume, which was famous in the church of God before the present generation were born. Of all the sweet and precious things bearing the name of Henry, father and son, this is certainly one of the best. It is literally "apples of gold set in pictures of silver."

The Pulpit Assistant. By the Rev. THOMAS HANNAM. Sixth Edition. William Tegg.

A WORK in the sixth edition has long since passed beyond the precincts of criticism. The book is well known, more especially in Methodist circles, where it has for a long time been of eminent service to that most valuable class of men known as "local preachers." We need say nothing more, than that this edition is well printed, and, from its size, conveniently pocketable. The outlines are selected from a variety of evangelical writers, and hence, to some extent, they may be viewed as the cream of our best sermons.

The Works of John Howe, M.A. Vol. VI. Religious Tract Society.

It is a comfort to have to deal with the Tract Society, for whatever it promises it is able to perform, and it never fails to do so. This is one of its greatest achievements, and by it an incalculable benefaction has been conferred on the church of God. The present volume opens with "The Future Blessedness of the Righteous;" although small in bulk it is beaten gold, and one of the most highly prized of the great author's intellectual performances. We have also Howe's sermon for Queen Mary, for Mrs. Sampson, Mrs. Hammond, Mr. Adams, Dr. Bates, Matthew Mead, Peter Vinck, and others, closing with Spademan's funeral sermon for Howe himself. To the work there is appended a copious and valuable index. We cannot close without tendering most fervent thanks to the Committee of the Tract Society, for this edition of the immortal author. We have several others, but this is incomparably the best, as well as the cheapest. To all who can afford

to purchase, we would say, defer not an order to your bookseller. To men who can afford it, and all the minor congregations, we would also say, hasten to order a copy for yourselves, and also a copy for your pastor; the former you will never repent, and the latter you will find to be an excellent investment.

Words of Peace; or, the Blessings and Trials of Sickness. By the Rev. ASHTON OXEN-DFN. William Macintosh.

THE worthy rector has here performed an excellent service. The matter, the spirit, the composition, the type, everything is what it should be for such a publication. It is replete with Gospel sentiment, and constitutes one of the best companions to the sick-room anywhere to be found.

Texts of Scripture; arranged for the Use of Family Worship, and for Private Meditation. By H. N. CHAMPNEY. Wertheim and Macintosh.

THIS is an ingenious and beautifully arranged little publication, which will be of important assistance to the private student of the Scriptures, the Sunday-school teacher, and even to the minister of the Gospel. We have met with nothing like it so compact and so complete. We greatly commend it. For a mere trifle, we have an arrangement of the whole Word of God under the most comprehensive classification.

Elijah the Prophet; or, Past, Present, and Future. By the Rev. SAMUEL GARRATT. Morgan Chase.

THE great German preacher first attracted the attention of Englishmen by his admirable work on this great prophet. A preacher of our own, the Rev. Thomas Aveling, of Kingsland, delivered a series of very masterly sermons, which were published by Mr. Snow, but in a form so inconvenient, that a new edition is desirable. The present volume, while brief, is yet comprehensive, and sufficiently extended for ordinary purposes. Its avowed object is to state, illustrate, and enforce the necessity and importance of entire consecration of soul, body, and spirit, all that men have and are, to the service of Christ.

Dreamthorp; a Book of Essays written in the Country. By ALEXANDER SMITH. Strahan & Co.

THE strange title of this book is not the only strange thing about it. It is remarkable for originality, variety, solid thinking, and good writing—an excellent supplement or companion to "Foster's Essays." We have dissertations "On the writing of Essays;"

"Death, and the Fear of Dying;" "William Dunbar;" "Christmas;" "Men of Letters;" "The Importance of Man to Himself;" "A Shelf in my Bookcase;" "Chaucer, the Poet;" "Books and Guardians;" and "Vagabonds!" Such are the topics; and it is but justice to say that they are wrought out with admirable ability, and are every way worthy of the author of "A Life Drama;" "City Poems," &c. The book is emphatically one for young men, and to all such we commend it.

The Prize Worth Striving For. By the Rev. JOHN SMITH. W. J. Johnson.

THIS is one of the best tracts that has for a long time been published. Mr. Smith has the happy art of simplifying whatever he treats, and of cramming the largest possible amount of matter into the least possible space. He is, moreover, thoroughly evangelical. This pretty little book abounds with Gospel truth, and deserves to be circulated by tens of thousands.

The Temple of the Holy Ghost. By HAY MACDOWALL GRANT. Nisbet & Co.

WE cannot well commend this little volume in terms too strong for its merit, although of limited dimensions. It is like a casket filled with jewels, to be estimated, not by its bulk, but by its contents. The all-important subject of the Holy Spirit is here discussed with a minuteness, fulness, and comprehensiveness nowhere else to be found within the same limits. It is theology for the millions. We have, in forty-three sections, a successive illumination of all the great points connected with the subject set forth by the Scriptures.

Arctic Discovery and Adventure. By the Author of "Brazil; its History, People, Natural Productions," &c. Religious Tract Society.

WE set great store by this book, which cannot fail of most extensive favour and long-endur-

ring popularity. It is a correct, comprehensive, and elaborate digest of the whole great subject, and is eminently fitted to improve the mind, and to extend the views of all that shall give it a close and careful perusal.

The Pentateuch, and its Relations to the Jewish and Christian Dispensations. By ANDREW NORTON. London: Longman, Green, & Co.

THIS volume is a valuable addition to the little library, which it has been the privilege or the misfortune of Bishop Colenso to call into existence. The present work, even from a Unitarian pen, sufficiently settles the question as between the Bishop and Moses. Talents, learning, experience, and logical penetration all unite to expose the heretical prelate. The volume is well thought out, well written, and altogether a conclusive performance. The author's views differ widely, indeed, from ours; but even a Unitarian may do immense service in questions of language and literature, and such service, we think, has here been performed.

A Story of Carn Brea. Essays and Poems. By JOHN HARRIS, Cornish Miner. London: Hamilton, Adams, and Co.

MR. HARRIS is well known, and a deserved favourite. There is genius within him, and what is better still, there is the knowledge of the truth. The volume presents a large amount of variety, both in prose and verse; and had it been written by some glittering occupant of the high places of the earth, it could scarcely have failed to attract notice and secure a measure of fame. It is a book of life as it appears to the author, who has made an accurate transcript of his impressions, which he here presents in the shape of essays, epistles, and early effusions. The book is a very readable one; and from the list of subscribers we see subjoined, he appears to be had in great esteem by his friends and neighbours.

Intelligence.

THE COLONIES.

A VOICE FROM QUEENSLAND.

To the Ministers, Deacons, and Members of the Congregational Churches throughout England, Scotland and Wales, and to the Protestants of every other Denomination.

BRETHREN,—I am at a great loss to understand the reason why you pay so little attention to this young colony of Queensland. Are you doing your duty?

The Roman Catholics, ever wise in their

generation, are doing everything in their power to make this an *Irish Roman Catholic colony*. Their bishop, Quernn, is an energetic and far-seeing man, and he has established a Society, called the "Queensland Immigration Society," with the avowed purpose of peopling this young country with Roman Catholics. Not content with the Irish, he has been trying to persuade our Government to admit a lot

of Italians on the same terms as British subjects.

The terms on which the colony of Queensland admits of emigrants, are well known in Britain through the labours of Mr. Henry Jordan, our Emigration Commissioner; and if any further information is desired, it can be readily obtained on application to him at his office.

Now, I ask you, as Protestants, will you do nothing to prevent our beautiful land from becoming a hot-bed of Romanism? We have already a bishop buying lands and enriching himself by the profits of his Immigration Society, which, if it continues long to exist, will give a preponderance of Roman Catholics, and make the bishop so rich, that he will become virtually the ruler of the country. We have lots of priests and nuns, and nunneries are established in Brisbane and Ipswich; and great attempts have been made to get some of our educational establishments into the power of the priests. We have to thank God that the bill for abolishing State-aid, and another for the establishment of a national system of education, was passed before Bishop Quernn arrived; had it not been so, we should have been in a far worse position. There have been attempts to tamper with these laws, but so far without success. *The future depends entirely upon the number of Protestants who may come to this country during the next eighteen months. Unless we have a large number, the Irish Roman Catholics will outnumber us, and then the voting will place the government of the country in the hands of the Roman Catholic bishop and his tools.*

Will you Protestants of England be satisfied with such a result? I scarcely think you would. If you would prevent it, take some steps to send us some of the poor of your people. You may so manage to do this, that there will be no loss to any one who lends or invests a trifle to assist in forwarding some of the poor brethren to this land. What is to hinder every church from having an Emigration Society in connexion with it. You know each other, you know the honesty and worth of every member, and you know that in advancing the means to pay the passage of a family to this country, you are doing double good; you remove those who, it may be, have been a burden to you,—you remove them from poverty, caused by want of employment, and you send them to a country where the chief cry is for labour. Once in this country, they will find plenty of work at good wages; and if it is so arranged, they will soon be able to repay the amount advanced, and thus the

operations of the Society may be continued, *ad infinitum*.

Recollect, you have too many people in England; they tread on each other's toes, and compete with one another to such a degree, that some must of necessity fall into poverty. Here, on the contrary, we have not sufficient population to get through the work we have to do; and if we had all the people of the British isles in this colony, there would still be room for more. We only want abundance of strong, good, honest and God-fearing men and women to make this country in reality a "land flowing with milk and honey," a land of corn, the olive, and the vine.

If the Congregational churches have not lost that spirit which induced the Puritans of old to seek for freedom in the wilds of America, certain it is that this appeal will not be in vain. If you send us emigrants to subdue the land, you will not forget ministers to instruct the people. Such ministers must be men of large minds,—men of the world in one sense, who can make themselves at home anywhere. They must have a large share of the spirit of the martyred Williams, ready to travel through the length and breadth of the land, not afraid to ride fifty miles away, and, if need be, sleep in a blanket in the bush, or under a bark hut. Many a wealthy squatter does this, and the Roman Catholic priests do it also; Protestant ministers, therefore, must be prepared to do their work in like manner. In a few large towns, a minister may enjoy a good deal of comfort, but in the bush, which must be the home of the majority for years to come, a good deal of privation must be submitted to. Let the ministers who come, be prepared for this, and they will find plenty of work to perform, and will, in the end, have much cause for joy.

Come, then, fellow Christians, to the aid of this young state. All you send away will relieve your over-populated country, and by their success be the means of improving the condition of those who remain behind. Christian sympathy, patriotism, and political economy, all combine to make a call on you; will you not heed it? Let your answer be sent, and that soon, *in the shape of a shipload of people every month for years to come.*

This would be a cause of rejoicing to many here, as well as to those who come; and they would make it the cause of rejoicing to many whom they left behind. Join, then, to help us, and you shall speedily reap your reward.

I am, brethren,

Yours faithfully,

A PROTESTANT.

CONGREGATIONAL RECORD.

BAYSWATER.—The Rev. J. S. Russell, M.A., of Edmonton and Tottenham Chapel, has undertaken the charge of the new Congregational church assembling (*pro tem.*) in Westbourne-hall, Bayswater, and enters forthwith upon his ministerial duties.

DEVONPORT.—The centenary of the Independent church worshipping at Princess-street Chapel, in this town, has been celebrated by a series of interesting services. On Tuesday evening, August 4th, a public

service was held in the chapel, when the pastor, the Rev. R. W. Carpenter, gave a brief history of the church from its formation to the present time, and an impressive sermon was preached by the Rev. Henry Allon, of London. On Thursday evening, August 6th, a tea and public meeting was held in the large hall of the Mechanics' Institute. About 800 persons sat down to tea, the tables being gratuitously supplied by the ladies of the congregation. Addresses were delivered

by the Revs. E. Miller, B.A., of Tavistock; C. Wilson, M.A., of Plymouth; H. F. Holmes, of Devonport; and John Pulling, of Deptford, who, with other ministers, were present at this and the Tuesday evening service. On Sunday, August 9, the Rev. Henry Quick, of Bristol, preached, and at the close of the evening service the ordinance of the Lord's Supper was administered by the pastor. It is worthy of record, that the church at Princess-street owes its origin to George Whitfield, who, on his first visit to Devonport in 1744, then called Plymouth Dock, preached his first sermon in the locality, standing on the piece of ground now occupied by the present chapel; and its first pastor, Rev. Andrew Kinsman, by whom the church was formed, August 4, 1763, was one of Whitfield's converts, and, subsequently, one of his most intimate friends and devoted fellow-labourers.

EDMONTON.—The Rev. Arthur Hall, of Luddenden Foot, has accepted a cordial and unanimous invitation to the pastorate at Edmonton and Tottenham Chapel.

HINGHAM, NORFOLK.—The Rev. F. G. Andrews, late of Tredegar, has accepted a cordial and unanimous invitation to the pastorate of the Congregational church, Hingham, Norfolk.

HOVE, NEXT BRIGHTON.—The friends of the Congregational interest in this vicinity have written to the Rev. James Hill (late of Clapham), saying, "Abide with us;" and Mr. Hill, after about three months supplying the pulpit, has accepted the cordial and unanimous invitation. On Thursday evening, August 13th, a recognition service was held, in which the ministers in the vicinity took part.

KING'S LYNN.—Mr. William Jones, of Hackney College, has accepted a unanimous invitation to the pastorate of the Congregational church, King's Lynn, Norfolk, and enters upon his ministerial labours with very encouraging prospects of success.

LISKEARD.—The Rev. W. Whittle, of Market Weighton, Yorkshire, formerly a Wesleyan missionary to the Fiji Islands, has accepted a call from the Independent church at Dean-street. A considerable increase of the church and congregation has already attended the rev. gentleman's ministry.

NEW BROAD-STREET CHAPEL.—The Rev. W. O'Neill has resigned his pastorate in New Broad-street Chapel, London, and closed his labours there on the 30th of last month.

PORTSMOUTH. — TESTIMONIAL TO THE REV. A. JONES.—This rev. gentleman having resigned the pastorate of Buckland Chapel, it was resolved by his friends to present him with a testimonial, which was done after a tea-meeting held in the Commissioners' Hall. The Rev. T. Cousins presided, and the other ministers present were the Revs. G. Arnot, E. H. Burton, J. H. Cooke, W. Cotton, J. Davis, H. Kitching, W. T. Matson, S. Spurgeon, J. Smith, G. Triggs, J. Tollerfield, and W. Hall. The rev. chairman said he was one of Mr. Jones's oldest friends; once he was associated with him in the ministry, and for thirty years he had regarded him with the highest possible esteem. He entered into a lengthened statement as to the rise and pro-

gress of Buckland Chapel, showing how much that had been accomplished was owing to Mr. Jones's zeal in his pastoral labours. The course which he had pursued at Buckland had been a very honourable one, and he believed, during the greater part of the time he was there, a very happy one. Circumstances, however, had rendered it desirable, at least he (Rev. A. Jones) thought so, that he should resign the pastorate. His brethren in the ministry esteemed and loved him as a brother, and as a faithful and successful minister of Christ. The rev. gentleman then read the following address:—

"The ministers taking part in the monthly missionary prayer-meetings, held by the Independent and Baptist churches in the island of Portsea, to the Rev. A. Jones, on his resignation of the pastorate of the church of Christ meeting in Buckland Chapel, Landport.

"Dear Brother,—On the retirement from the pastorate of the church over which you have had the oversight for twenty-nine years, it is a duty we owe to ourselves, not less than to you, to give expression to our appreciation of your personal and ministerial worth. Amid the manifold vicissitudes of life, the creditable pursuit of any honourable calling for almost an entire generation, is an evidence of more than ordinary excellence and stability of character; but especially is this the case in one which, like the Christian ministry, entails continuous mental application, frequent intercourse with others, constant exposure to public observation and various criticism, and unflinching hardihood in encountering incessant discouragements. The manner in which, for so long a period, you have been enabled, by divine mercy, to walk in both your private and public life worthy of the Gospel, to meet the varied claims upon your ministerial service, and to conduct the Christian cause committed more immediately to your charge through successive stages of progress, entitles you to our warmest congratulations. You have well earned the honour due to faithful and protracted toil, in a work with which are identified the highest interests of men, and surely, if length of service is to be ill requited in the church of God, we are at a loss to know where it can be reasonably sought. Be assured, dear brother, that we, with whom you have been associated in various efforts to promote the spiritual welfare of men, hold your life and work in high estimation. Still, expressions of kindness, however cordial, you need not from us. You have a noble satisfaction in the approbation of your divine Master. The seals to your ministry, in souls converted to God, have been too numerous throughout your course to allow you to retire from it with a disconsolate heart. In His behalf we rejoice with you. May similar tokens of the favour of our common Lord attend your occasional ministrations during the remaining years of your useful life. Your beloved partner in life and your offspring share with you our best wishes. We pray that the toils of your public life may be followed by the uninterrupted enjoyment of health and peace in the bosom of your cherished family.

" 'The Lord bless thee and keep thee: the Lord make His face shine upon thee, and be

gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace.'

"We are, dear brother, ever fraternally yours,

"T. Cousins, H. H. Cullis, G. Arnot, E. G. Cecil, J. Davis, H. Kitching, J. H. Cooke.

"July 21st, 1863."

Mr. Jones, in an appropriate speech, thanked his brethren for their expression of fraternal and Christian feeling. He gave some interesting particulars with reference to his ministerial labours, showing the spiritual destitution that prevailed when he went to Buckland, and the altered state of things at the present time. To show that he had not coveted silver or gold, he mentioned that during the time he had been at Buckland (twenty-nine years) he had never received more, on an average, than £95 per annum. He referred to certain differences which had arisen, and which had induced him to resign, and stated that he left the cause in a healthy state. Mrs. W. Maynard then went on to the platform and presented the reverend gentleman with a handsome purse (of her own workmanship) containing twenty-five sovereigns, subscribed by his friends, as a mark of their esteem. The rev. gentleman briefly acknowledged the compliment. Several other ministers addressed the meeting before the proceedings were brought to a close.

POUGHILL.—The new Independent chapel erected by the East Devon Evangelical Association, has been opened for divine worship.

PRESTON.—**CANNON-STREET CHAPEL.**—We understand that the Rev. Andrew Reed has resigned his charge in Preston, in order to accept the pastorate of the new congregation now forming at St. Leonard's, near Hastings. His removal from Preston is rendered necessary by the fact (which his friends there are compelled to admit), that the climate has not suited his health; otherwise his pastoral relations with the church and its officers seem to have been perfectly harmonious and very prosperous. The newspaper opens out a prospect alike honourable to him and serviceable to our denomination. Its interest is greatly enhanced by the singular success of the Rev. James Griffin, the beloved pastor of the Hastings Congregational church, who has been the first to suggest the formation of a church at St. Leonard's, and with his leading friends to co-operate generously in all the preliminary steps. Mr. Thomas Spalding, also, whose services in raising new places of worship at Kentish-town, Hendon, the Hyde, and other places, are so well known, is about to reside at St. Leonard's, and will throw his energy and experience into this new enterprise.

REDCAR.—On Tuesday, July 21, Mr. G. W. Brownjohn, from Cotton End Institution, was ordained as pastor of the Congregational church here. The Rev. W. Lothian, of Musselburgh, read the Scriptures and prayed. The introductory discourse was delivered by the Rev. J. Earnshaw, of Pickering. The usual questions were asked by the Rev. T. Davies, of Morecambe; the ordination prayer was offered, with the imposition of hands, by the Rev. R. Baggallie, of Scarborough. The charge to the newly-ordained minister was delivered by the Rev. G. W. Conder, of Leeds,

and that to the church by the Rev. R. Baggallie, of Scarborough.

REPTON AND BARROW, DERBYSHIRE.—On Tuesday, the 28th of July, the Rev. W. D. Ingham was publicly recognised as the pastor of the united churches of Repton and Barrow: the day selected was the forty-ninth anniversary of the existence of these churches. The Revs. H. Ollard, F.S.A., H. Tarrant, J. Merwood, and J. Walker, of Derby, and Rev. G. Kettle, of Burton-on-Trent, took part in the service. The schools and congregations are in a prosperous state. The new pastor entered on his duties in November last.

THE LAST SERVICES IN OLD STEPNEY MEETING-HOUSE.—The last sermons in the old Meeting-house at Stepney were preached by the Rev. John Kennedy. The subject of discourse in the morning was "The changeable and unchangeable in Christianity," the text being Acts i. 11. In the evening Mr. Kennedy said that it seemed to him as if it would be a wrong to the memory of the holy men who had reared that sanctuary to choose any subject for the last sermon within its walls, but one which should be very closely related to the prayer which was written in the church book by Matthew Mead, when recording the first sermon which was preached in it, "The Lord make it a place for the begetting many souls to Christ." He preached accordingly on the parable of the fig-tree, and addressed solemn appeals to various classes, who and whose fathers have met and worshipped within the walls which will soon be among the things that were. The chapel was crowded morning and evening, and in the evening vast numbers went away who could not get within the doors. On Monday evening a large congregation assembled for a devotional service of thanksgiving and prayer, and the last accents of worship uttered within the time-honoured walls of Stepney Meeting-house were those of the doxology, "Praise God from whom all blessings flow." During the preceding week several thousands of people visited the upper rooms in the ceiling, and were deeply interested in these memorials of the times of persecution. Mr. Kennedy and his congregation will occupy the Beaumont Institution in the morning, and their own Sunday-school rooms in the evening, till their new sanctuary is ready to receive them.

UNITED CONGREGATIONAL CHAPEL, HARTSLANDS, NEAR SEVENOAKS.—On Sunday last the opening services of this place of worship were conducted by the Rev. John Curwen, of Plaistow. The attendance was very encouraging, and the commencement auspicious. The chapel, which was formerly the property of the General Baptists, but in which the congregation has become extinct, has been purchased, and an attempt is being made to combine both sections of Congregational Dissenters irrespective of differences on baptism. For some Sundays divine worship will be conducted by well-known ministers of both denominations until a Christian church can be established. A circular issued by the committee says:—

"It is intended to combine in the new congregation both sections of Congregational Dissenters on equal terms, irrespective of their differences on the subject of baptism, and to

welcome to the church, without distinction, all who love the Lord Jesus Christ, and are willing to walk according to His rule.

"For some Sundays divine worship will be conducted in the chapel, by well-known ministers of both denominations, until arrangements can be made for a permanent ministry, and the establishment of a Christian church. The services of the committee are provisional only; they will gladly retire at the earliest suitable period, and the premises will be conveyed to trustees."

The following are the names of the principal gentlemen interested in this enterprise:—Treasurer: Mr. Samuel Morley, London. Secretaries: Rev. Henry Baker, Lewisham; Rev. Edward S. Pryce, Gravesend. Committee:—Rev. J. Beazley, Blackheath; Mr. J. H. Hatton, Gravesend; Mr. William Jull, Staplehurst; Rev. R. H. Marten, B.A., Lee; Mr. W. M. Newton, Greenhithe; Mr. Joseph Palmer, Sevenoaks; Mr. Samuel Parr, Gravesend; Mr. Ambrose Whibley, Gravesend; Mr. Joshua Wilson, Tunbridge Wells.

WALSALL.—The Rev. J. C. Beadle, late of Limerick, has accepted a unanimous invitation to become the pastor of the Congregational church, Walsall.

WELLINGBOROUGH.—CHEESE-LANE CHAPEL.—The Congregational church, Cheese-lane, Wellingborough, dates its origin from the Bartholomew Ejectment. In the town and neighbourhood there were, two hundred years ago, ministers of Christ who were bent on retaining a good conscience, come what might. Amongst these brave-hearted men, Vincent Alsop, thrust out from his benefice in an adjoining village, claims special notice in connexion with the history of the church. His labours, so far as can be ascertained, had a direct influence on its formation. In earlier times its home was in Silver-street, and there it continued to be until 1746. In that year, the old meeting-house having become dilapidated,

a new sanctuary was erected in Cheese-lane. The interior of this building has lately undergone extensive alterations and repairs. A minister's vestry, a new infant school-room, new class-rooms, and a new organ, of good construction and beautiful tone, have been provided. The re-opening services were held on Tuesday, July 7th. At the morning service, the Rev. W. Allott, of Bedford, read the Scriptures, and offered prayer; the Rev. Samuel Martin, of Westminster, preached; and the Rev. James Marvell, of Kettering, presented the concluding prayer. In the evening, the sermon was preached by the Rev. John Stoughton, of Kensington, the devotional portions of the service being conducted by the Rev. E. Deane, of Harrold, and the Rev. W. Mellonia, of Yardley Hastings. A tea-meeting was held in the school-room, at which the trays were generously provided by the ladies of the congregation, and where space was the one thing needed to meet the requirements of the assembly. The expenditure has amounted to nearly £800, a sum that the contributors have already very nearly met.

WORTLEY.—A public tea-meeting has been held in the school-room of the Independent chapel, Wortley, to present a handsome tea and coffee service to the pastor, the Rev. B. E. Wood, on the occasion of his marriage, as a testimony of esteem. Joseph Nussey, Esq., occupied the chair. Statements of the success which had attended Mr. Wood's labours during the past five years were made by Mr. M. Walker and other members of the congregation. Mr. Wood replied with deep feeling to all their expressions of kindness. Congratulatory addresses also were delivered by Revs. W. Huds-well, G. W. Harris, Mr. Oldfield (Wesleyan), T. W. Tozer, and Messrs. Godson, Gledhill, and Tarbuck (town missionaries).

REVIEW OF THE MONTH.

ALL is now silent in the halls of legislation: the Cabinet, and the members of both Houses of Parliament, are scattered over the land and the world in search of health and pleasure; and our beloved and noble Queen is on a visit, with a portion of her family, to Germany. The state of trade and commerce is satisfactory; the current of emigration deepens daily. Home mission labours, and special out-door services, more particularly in Scotland, are being carried on with spirit and success. There have been no divine baptisms, however, such as those that characterised these Isles some years back; but there is reason to believe that the ordinary means of grace, which are, after all, the main hope of the church, are receiving a large amount of spiritual blessing.

The intelligence from China is of a mingled character. Letters from various gentlemen have been received in this country, all tending to show that nothing but evil can flow from England's intermeddling with the quarrels of

the Chinese. It is the wisdom of foreigners to leave them, as they best may, to settle their own disputes. It is impossible to separate in the native minds, between the English Government and the English missions; if the former shall create enmity, the latter will inevitably suffer in popular estimation. The missions of China, we are happy to say, have received a considerable reinforcement both from England and the United States.

India has been not a little excited by the capture of Nana Sahib, the most cruel and the most wicked of his countrymen. In this case, the emblem representing Justice with a lame foot, but always moving onwards, has received a striking exemplification. Six years has she been in pursuit of the monster, and at last, she has found him out amongst 180,000,000 of human beings! A matter has just been decided in the court of Calcutta, of very considerable interest to the missions. Ayruth, upwards of 15 years of age, educated in Dr.

Duff's school, became a convert to Christianity, and refused to return to his home. The father of the lad applied for a *habeas corpus* to recover his son. Dr. Duff and the missionaries made an affidavit, that they had not invited him to remain, but left him to the exercise of his own free will; and that they would not expel him. The judge of the high court decided—on what ground it is impossible to perceive—that the missionaries had done wrong in “not sending back the child to his parents,” and said, “I, therefore, now direct that he be given up to his father.” It is difficult to see how that can be given up which is not in custody. Public opinion is against the judge as having gone in the face of former decisions, and opposed the principles of equity.

Things in South Africa are quiet and progressive, and public opinion is becoming daily more adverse to the Bishop of Natal, who has but a dreary prospect before him in the event of returning to his diocese. Things have gone very sadly with the African missions and the African explorers. According to the reports received from Dr. Livingstone, the curse of slavery has extended to the very heart of the country, covering it with desolation. The bishop has fallen a victim to his generous imprudence, keeping himself wet for days together while travelling in furtherance of his public object. Dr. A. Petermann gives an account of Dr. Steudner's death, and of the progress of the German expedition under Baron Heuglin, from which we gather some few particulars. “We have to lament a new victim to African exploration; one of the most meritorious among the members of the German expedition for Central Africa—Dr. H. Steudner, is no more. For full two years he had withstood all the dangers of the murderous climate; he had borne the tropical heat of the Red Sea, at Massua, and on the Dahlak Archipelago, in the very height of the summer of 1861; in the winter following he defied the snow-storms of the highlands in Abyssinia; in the summer of 1862 he was exposed to the fever regions of the East Soudan and Khartum, to the dangerous miasmata of the morasses of the White Nile and the Bahr-el-Gasal, till at last, just when he neared a doubtless healthier part of Central Africa, he was overtaken by bilious fever in the heyday of life. He died, thirty-one years old, at Wan, a Dschur village, a few miles west of Bahr-el-Dschur. In the last despatch but one, which arrived in Germany in the beginning of June, he had sent reports to Dr. Barth. All the diaries of the deceased, his many other manuscripts, drawings and collections, have been carefully gathered by Herr von Heuglin and despatched to Germany.

One hundred and twenty people carried the luggage of the expedition from here to the interior, next to Bongo and the Kosango river, a journey of about ten days. On the 10th of May, the last date of the present communications, the bulk of the expedition, with the three ladies and Herr von Heuglin at the head, were on the point of starting for the interior.”

The condition of Poland remains the same. Russia is fencing skilfully with the Great Powers touching the “Six Points,” and the Poles themselves are so infuriated against Russia, and so determined to establish a separate national existence, with perfect freedom, that nothing else will satisfy them. The Great Powers, however, will be no parties to such a proposal, and it is impossible that the Poles can make their point good by force of arms; the prospect, therefore, is simply one of lengthened, and unutterable affliction, immense damage to commerce, agriculture, trade, and religion, and ultimate submission to the terms which the Czar may please to dictate. The names have been published of 118 landed proprietors whose properties have been confiscated at Wilna by order of Mouravieff, and of 40 members of the first families in Lithuania sentenced to hard labour in Siberia.

The French have crushed all opposition in Mexico; the 22 States of which are now declared to constitute an empire, which means a despotism after the French model. But there seems some probability that the new constitution will provide liberty of conscience, a thing not previously known in that country, where Popery has for ages been rampant.

The great struggle in America still goes on, but the position of parties is much altered. The rebels have sustained some terrible reverses, in consequence of which the President of the South has issued a proclamation for a day of humiliation and prayer; and the President of the North has made a similar proclamation for a day of public thanksgiving and praise. The time has not yet come, however, for the mediation of the European Powers; indeed, the parties appear to be as resolute as ever. It seems, nevertheless, highly probable, that the South will collapse; the re-establishment of the Union we take to be impossible; and, in the absence of that, it is difficult to say, what is most likely to come to pass. One thing, however, seems certain, and that is the principal matter with which English Christians are concerned—the days of slavery are numbered. How true in this matter is it, that “God is His own interpreter.” Little was it imagined, when the first shot was fired at Fort Sumter, and when arms were taken up with the view to the establishment of a slave kingdom, that the project would terminate in the extinction of slavery itself.

Theology.

THE CHRISTIAN IN LIFE AND IN DEATH.

A Funeral Sermon for the late MR. JOSEPH EAST, preached in the Poultry Chapel on Lord's Day Morning, the 9th August, 1863.

BY JAMES SPENCE, D.D.

How true it is that we know not "what a day may bring forth." Last Lord's day the well-known form of our friend Mr. East was in our midst. Twice he worshipped with us, discharged his duties as an office-bearer at the Lord's table, and purposed to be at the Merchants' Lecture on the following Tuesday morning. But his Lord and Saviour had something far better in store for him. He was in town on Monday, and gave attention to a matter which he had undertaken connected with this place of worship. He retired to rest on Monday night at his usual hour, and apparently in his usual state of health, and was suddenly summoned to his eternal rest at half-past twelve o'clock on Tuesday morning, after acute suffering for about a quarter of an hour. His remains were committed to the dust yesterday, and we are met this morning lamenting our loss, yet blessing God for all that He made our deceased friend, and for all that He enabled him to do in connexion with His church and cause.

It would be quite contrary to all that we knew of Mr. East to suppose, for a moment, that he would be pleased, were he now among us, with any attempt to eulogise him; but his death is an event to us of so much sorrow, and he occupied so long a place of prominent usefulness in this church and in the denomination to which we belong, that it is proper and desirable, if not indeed incumbent upon us, to call attention to the dispensation for the instruction and improvement of the living.

Let me direct your attention to the words of St. Paul in Philippians i. 22, 23:—"But if I live in the flesh, this is the

fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

The Apostle had just declared that his supreme ambition in living and dying was to magnify Christ; that the Saviour was the sum and substance, the principle and the end of his life; and that death to him would be gain. He thus spoke, however, both of life and death from a strictly personal point of view. The thought of his apostolic or official labours instantly passed before him, and reminded him that his life bore blessings and fruitfulness to others; therefore, he paused and said that he really knew not what to choose, hesitating between that which would be the most desirable good for himself, and that which would be the more valuable good to the Christian church. He had no doubt at all but that to depart and be with Christ would be the highest blessing for himself; and he felt that it was as little to be doubted, that his continued abode in this world would be a higher blessing to the churches which had enjoyed and which might yet enjoy his labours. His difficulty was not as to what was best for him, nor as to what was best for them, but as to which of the two on the whole he should prefer. At length he seems, as it were, to prefer the latter, is content to have his own blessedness and glory deferred out of his love to Christ and the souls of men; while as to himself he has no doubt that to depart and to be with Christ would be far better.

These words of the Apostle, indicating, as they do, a state of mind earnestly to

be sought and cherished by all who profess to be the disciples and servants of the Lord Jesus, teach impressively two things:—(1) The right idea and feeling with regard to the present life; and (2) The right idea and feeling with regard to the future life,—to be entertained by the Christian.

I. THE CHRISTIAN'S VIEW AND FEELING WITH REGARD TO THE PRESENT LIFE.

"But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not."

From these words of the Apostle we learn several things regarding his view of this life.

1. He speaks of it as a life in the flesh, and speaks of himself in a way to show that his highest being was in some sense distinct from the flesh and independent of it. He might live away from the flesh and separate from it. The flesh did not constitute himself or his true life. It is well for the Christian ever to remember this; that he has, so to speak, a two-fold nature, a being, a relationship, and an interest distinct from the flesh—what may be called a double life. The body may be weak, while the man himself is strong; the body may be diseased while the man, in all the elements of his higher existence, is healthy; the outward man may be decaying, while the inward man is being renewed day by day. It is mournful, it is shameful, when manhood is so sunk in the flesh as to recognise no higher life for itself than the passing enjoyment of bodily propensities, or the mere gratification of the senses, or delight in pursuits and pleasures from which there must be separation at death. The Christian lives in the flesh here, but he himself is born of the spirit of God, and "that which is born of the Spirit is spirit." You remember the words of Paul respecting himself, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. ii. 20.) Some, like our

departed friend, carry about for many years a frail and afflicted body, while they themselves, in the highest relations of their being, are prosperous and in health. Yet how few, even in the judgment of charity, would be well if St. John's wish for Gaius were to be realised, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." (3 John ii.) The welfare of the soul is, on all accounts, vastly more important than the health of the body.

2. Further, we gather from the Apostle's words that his main interest in this life was to do good to others. This was the grand purpose of his earthly existence, the great object for which he lived, and for which he had any desire to live. "But if I live in the flesh, this is the fruit of my labour,"—this will be to me the means of fruit from my labour, the opportunity of further success in my ministry. The Apostle thus affirms that continuance in this life would be continuance in labour, and the opportunity of reaping additional fruit from his toil. For him to live was to work for the welfare of others. And this is the true Christian idea of life—to make the world better, purer, happier for our existence in it—to live to do good and "serve our generation by the will of God." It is the highest object for any man to seek in this present life. Yet what multitudes exclusively seek their own things, and not the things of others; and never think of doing good as the true and noble aim of life! Many live for pleasure, and regard the world and men around them, only as means of ministering to their sensuous and selfish gratification. Many, with fine opportunities of usefulness, and with much in their power, from their wealth and social position, live for no conceivable object worthy of men. Many live for fame, the mere breath of the world's applause, which vanishes away; and multitudes, like the man with the muck rake in Bunyan's "Pilgrim," live only to gather the dust of this world, and to accumulate riches

which must perish with the using. Thus they may realise that

"Loudest laugh of hell,—the pride of dying rich,"

and, at the same time, lose their own souls. In marked and striking contrast to all these is the man who with apostolic spirit finds the highest joy of life in doing good, and who seeks to serve his generation for the sake of the Lord that bought him. This is the life of the true man, and there is something sublime and beautiful about it. He may have sorrow, anxiety, and care, or he may have prosperity and joy, but he wishes to subordinate all, in self-denial and humility, to the noble end of glorifying God, and promoting the true welfare of his fellow-men. And looking at the present life soberly, is not this really the only end worth living for? All else will vanish—wealth, reputation, rank, all will go; but to do good is godlike, and accumulates a glory that will never fade away. A man's life is really measured in its extent and value by the good that he does. Such was St. Paul's estimate of his life in the flesh; he was willing to live that he might be useful and willing to live only so long as he could be useful.

This was remarkably the case with him who has just been taken from us. It may be said of him pre-eminently that he lived to do good, and had his highest joy in serving his generation according to the will of God. For some years past he continued in business chiefly, if not solely, that he might have more means at his disposal wherewith to help the cause of God and humanity; willing to stay here that Christ might be honoured and His cause advanced by him; but ready to depart with the well-grounded assurance that he would go to be with Christ, which was far better.

II. THE CHRISTIAN'S VIEW AND FEELING WITH REGARD TO THE FUTURE LIFE.

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." Apart from the Apostle's strait or difficulty, we learn here his idea and feeling with respect to

the future life. It is, to be with Christ, a condition of being far better than to be here.

1. He speaks of the entrance on the future life as a departure from this world. The word means to unloose, and may refer to the weighing of the anchor previous to the sailing of the vessel, or the striking of the tent before the march. The Apostle's desire was to depart hence, to leave this world with its temptations, imperfection, and suffering; and the point which is noticeable is that the departure is really spoken of as co-incident with the being with Christ. There was no long journey to be performed; to depart hence was actually to be with Christ, without any intermediate state or stage of unconsciousness. When the Christian dies, he is "absent from the body and present with the Lord." "To-day," said the Saviour to the dying thief on the cross, "to-day shalt thou be with me in paradise." When the earthly house of this tabernacle is dissolved, the believer is not unclothed but clothed upon, and mortality is swallowed up of life. (2 Cor. v. 1—4.)

2. The great distinction and high privilege of the future life is "to be with Christ." There is no object of desire or hope to the Christian like this. It is the fullest, the grandest, and the most attractive idea that he can form of heaven. This fills up and constitutes the true glory of the future. So says St. John, "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." (1 John iii. 2.) There is, indeed, much uncertainty to us and much mystery about the future state, but it is enough to be assured that we shall be with Christ; and the believer can sing with Richard Baxter,—

"My knowledge of that life is small,

The eye of faith is dim;

But 'tis enough that Christ knows all,

And I shall be with Him."

But what is it to be with Christ? How can human words describe that

which no one on earth has yet known? Yet we learn from Scripture two things at least regarding it.

First, to be with Christ is to be spectators of His glory. This was His own prayer for His disciples, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." John xvii. 24. We think they were highly privileged who beheld the glory of the only begotten Son of God, in the days of His flesh, and who, like Mary, sat at His feet, or like John, leaned on His bosom; but a far higher privilege awaits all His true disciples. Christ is now highly exalted at God's right hand. He is the Lamb slain in the midst of the throne. He has entered on His glory, and has a name given Him that is above every name. All heaven is filled with His renown, and its hierarchies celebrate His praise. Angels and archangels unite with saints in singing, "Worthy is the Lamb that was slain." He is the King of Glory. What will it be, then, to see Him as He is, in the perfection of His glory, "made as glorious as glory can in any way make him?"* What will it be to be with Him as spectators of that glory which fills the seraphim with rapture, and makes heaven shine with resplendence? What will it be to behold Him as "the light" of the Heavenly City, with His name written on His vesture, and on His thigh "King of kings and Lord of lords?"

Secondly, to be with Christ is to be partakers of His glory. This is the wonder, and this is the felicity. The believer is to be "glorified together" with his Lord, and to "reign with Him."† There is a glory to be revealed in every true follower of Christ, and an exceedingly great and eternal weight of glory to be inherited by all who believe and obey Him. Men, redeemed and perfected, will be with Christ, not only beholding His glory, but partaking of it,

and enjoying it to the full as the grand distinction of the future life. Surely this is the fulness of joy, and these are the pleasures for evermore that are at God's right hand. To be with Christ; to behold Him; to be like Him, conformed to His image, and fashioned like unto His glorious body for ever. What is there that is delightful, or desirable, or enjoyable to sanctified souls, that is not comprehended in being with Christ? This includes all power and purity, all peace and felicity, all perfection and glory, world without end. I can conceive that, hereafter, saints as well as angels may have high exercise and lofty delight in exploring new worlds as spheres of the Creator's power; in discovering new stars over which they may sing together and shout for joy; in finding new wonders and new beauties to admire throughout the universe; but to the redeemed there will ever be the highest joy in being with Christ and beholding and partaking of His glory. This was the brightest prospect in all the future; the grandest attraction of heaven to apostles, confessors and martyrs; and in every age the godly have sung as the true expression of their desire and hope,—

"Millions of years our wondering eyes
Shall o'er thy beauties rove;
And endless ages we'll adore
The glories of thy love."

3. But consider the estimate of this future life formed by the Apostle, and thus expressed by him,—“to be with Christ, which is far better.” This is a feeble expression of the original which has two comparatives. “It is by much, far better; it is very far better to be with Christ,” than to be here. There is a force and energy in the expression which are remarkable. It is good to be here in the enjoyment of God's mercy, in the experience of His grace, and in the engagements of Christ's service; but it is very far better to be with Christ in glory. So the Apostle thought, and so every Christian must really feel. Nor is there any doubt about this. St. Paul you see, speaks positively; and he had

* John Howe. *Funeral Sermon for Mr. Richard Adams, M.A.*

† Rom. viii. 17; 2 Tim. ii. 12.

been "caught up to the third heaven," "caught up into paradise," and heard unspeakable words which it was not lawful for a man to utter. (2 Cor. xii. 2—4.) He knew, therefore, what he said when he declared, that to depart and be with Christ was very far better. "It is good to be here," as Peter said on the Mount of Transfiguration; good to be associated with the people of Christ; good to be interested in the cause of Christ; good to enjoy fellowship with Christ, even amid the imperfections and entanglements of the flesh; good to live to toil, and even to suffer for the sake of Christ; but it will be very far better to be with Christ, to be near Him, to be like Him, to behold His glory, and to be partakers of His blessedness for ever.

Victory is better than conflict, and the calm repose of conquest is better than the heat, anxiety, and turmoil of the battle-field. The fight of faith is a "good fight;" but it has its cares and crosses, its difficulties and its occasional defeats, its weariness and its watching, its liability to danger and to disaster, so that it is better, much better, to have to lay aside the armour, to receive the crown of victory, and to sing the conqueror's song, beyond the reach of assault and all possibility of defeat for ever. "The end is better than the beginning." The beginning is good in surrender to Christ, and in setting out heavenward on the true pilgrimage of life; and progress is good in journeying on from day to day in faith, following Christ, even though sometimes afar off, and growing gradually in conformity to Him; but the end is better, much better, to have reached the goal, and won the prize, and received the welcome award, "Well done, good and faithful servant, enter into the joy of your Lord!" The beginning is good, to receive the new life from above, and come forth even as a babe in Christ; but the end is better, to have attained "unto a perfect man, unto the measure of the stature of the fulness of Christ," and to be with "the spirits of just men made perfect" in the Saviour's presence above.

Fruition is better than hope. Hope is good and blessed. Dreary and dark would the world be without it. It lights up much of our gloom, and alleviates much of our sorrow. Poets have sung its praises, and philosophers have celebrated its preciousness and power. "We are saved by hope;" and it is blessed to be daily strengthened and encouraged by the hope that is set before us in the Gospel. We hope for that which we see not, and wait for it, advancing onward in the faith and expectation of things to come. But how much better is the enjoyment of the things themselves,—to have reached the land for which we longed, and the rest for which we sighed; to behold the glory in which we believed, and to inherit the splendence and the felicity in which we were caused to hope! And, surely, home is better than the way to it. That way, though often rough and thorny, yet has its peculiar pleasures, as we tread along in hope or holy fear. It is true, that the soul is sometimes discouraged because of the way, because of the difficulties that beset us and the enemies that harass us, yet the pilgrim often sings as he advances, and even amidst his tears gets glimpses through faith of the heavenly country to which he goes. But, even to the boldest pilgrim and the robustest traveller, it will be far better to be at home, than to be on the way to it; better to have entered within the gates of the heavenly city, to behold its beauty, to hear its seraphic melodies, to wander amidst its glories, to enjoy its society, and to dwell among its delights for ever. For ever! no more to go out, no more to weep, no more to suffer pain, no more to sin, no more to die. Tears and sorrows and imperfections gone for evermore! At home with Christ in our Father's house above, "where everlasting spring abides," where every tear is dry, where sin has no place, and where death is swallowed up of victory! Brethren, if we live so as to find Christ's work on earth to be sweet,

"What will His glory be?"

To be with Christ, which is far better, better than eye has seen or ear has heard, better than tongue can tell or heart of man conceive. Thither our departed friend, Mr. East, is gone, where he wished and longed to be. He used sometimes to say to those who, on account of his usefulness in the church below, wished that he might live for years to come. "Why do you utter for me such a cruel wish as that?" He knew whom he had believed; and he has now received the crown from the living Lord whom he loved and served so long.

4. Mark, further, the feeling expressed by the Apostle with regard to this future life, "having a desire to depart and to be with Christ." The language is strong, and expresses the Apostle's desire as steadily and uniformly directed to this future glory. It indicates the strong bent and inclination of his spirit. It was not a desire that sometimes befel him, or occasionally visited him; but a desire that dwelt in his bosom and uplifted his soul. So it should be with every believer. This desire is more or less the mark of elevated piety. It is not the fretfulness of discontentment with this earth, nor the impatience of suffering in the pilgrimage, nor rebelliousness against the discipline and providence of God; but thankfulness for the present, with all its heritage of peace from Christ, and desire for the future with its heritage of glory with Christ.

But whence this feeling of desire to be with Christ? Why does it become every Christian man to cherish it?

To be with Christ is the climax of redemption. It is the end for which we are called, and justified and sanctified. "Whom He called, them He also justified; whom He justified, them He also glorified." (Rom. viii. 30.) All the blessings of grace, and all the discipline of providence are arranged with the view of making us "meet to be partakers of the inheritance of the saints in light." Anything short of being with Christ would be short of the end for which He

died, and short of the purpose for which He has apprehended us, and short of the true issue of the grace which He has bestowed upon us. Hence, to desire to be with Christ is not only to desire to be free from all sin, and trouble and imperfection; but to prove ourselves in fullest sympathy with the gracious purpose of our Father and of Christ. To be content to remain here always with imperfect likeness to the Saviour, and often interrupted fellowship with Him, is unworthy of the Christian man, and alien to all the just and true aspirations of the Christian life. By the Gospel the believer is called out of the world, and the final term of this call is eternal glory by Christ Jesus and with Him.

To be with Christ is the native tendency of the new life, which is given to us in Christ. It is the genius of this new life, and the nature of the new creature, to aspire upwards. "They that receive the first fruits of the Spirit groan within themselves," desiring and longing to participate in the glory of the sons of God. This tendency in the spiritual life will show itself wherever that life is healthy and strong. Just as the ear of corn, from the seed deposited and decomposed in the soil, will shoot through the thickest sod, seeking the light and air of heaven, so does the Christian life in the human soul struggle upward, through the cares of the world and the entanglements of the flesh, seeking the development of its own true nature in heaven. It has come from heaven, for every true disciple of Christ is born of God, born from above; and as water will ever seek to rise to the level of the fountain whence it flows, so does the spiritual life seek to rise to its home above. The very purpose and nature of our regeneration are expressed in our being begotten again unto a lively hope, "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us." (1 Peter i. 3-4.) The true principles of the new life, therefore, dispose the soul heavenward, so that it is part of the Christian's new nature to desire to "be with Christ,

which is far better." Thus may we try to measure the depth of our piety, and the strength and healthfulness of our Christian life. In proportion to its energy, it will aspire after the place and the condition most suited to the development and satisfaction of its nature.

To be with Christ is the perfection of manhood. Well, therefore, and with earnestness, may the Christian desire it. The great mystery of godliness is seen in "God manifest in the flesh," and dwelling with men; the great triumph and consummation of godliness will be seen in man being raised to be with God, and dwelling with Him. Christ assumed our nature and wedded it to Himself for ever, that He might raise us with Him to eternal glory. The perfection of manhood, therefore, is in being with Christ, in being like Him, entirely conformed to His image, and ultimately fashioned like unto His glorious body. He is made of God unto us wisdom, and righteousness, and sanctification, and redemption; and this redemption will be manifested, and find its consummation, in our complete likeness to Christ and enthronement with Him in celestial glory. Perfection can nowhere be reached by man but through Christ, in Christ, and with Christ, as the God-man; so that to be perfect, and to realise the full restoration of our fallen nature, and the complete development of our regenerate being, we must rise to be with Christ, which is far better. For these reasons the Christian desires it; and the measure of his desire will largely be the measure of his spiritual life and godliness. To live to be useful, to die and be with Christ; these express the sum and substance of the believer's view and feeling with regard to the present and the future.

No life that I have ever personally known more fully illustrated these principles than the life of our late friend Mr. East. He lived to do good, yet desired to be with Christ, which he believed to be far better than even the state of happy enjoyment which the

Christian realizes here. He is now gone to be with his Lord. He died on the anniversary of his wedding day, and joined the church above in the same month as he joined this church below, eight-and-forty years ago. We are not here this morning to eulogize the dead, but to speak to the living. Yet for this very end some aspects of the life of the deceased must be referred to. Many of those who have only recently become connected with this church did not, and could not, know much of him: others, who have known him longer, and have had opportunities of estimating his worth, will never forget him. He has been connected with this house of God from its foundation, and with the church worshipping here when it worshipped in its former sanctuary. During the whole of this lengthened period he maintained a beautiful Christian consistency, distinguished by sincere devotedness to the cause of God; and for thirty-four years he honourably and usefully sustained the office of deacon. He was a man of simple, earnest, and intelligent piety. In some respects he reminded one of what we read of the old Puritans, with something occasionally of the severity of their religiousness, but with all their faithfulness to truth, to conscience, and to God. Yet he had a heart full of the milk of human kindness, and rejoiced in seeing and making others happy. He clung with fond and firm faith to the great facts and doctrines of the Gospel, not merely for the sake of orthodoxy, but because they were his life and strength as a Christian; and he was fully able to give a reason of the hope that was in him. His attachment to evangelical truth was the dictate and necessity of his own spiritual life, so that his orthodoxy was neither bigoted nor blind. He was a man of singular integrity of purpose. There was nothing of pretence, or sham, or equivocation, about him. He might not be always right, but if he differed from you, the very difference and the way in which he maintained it, compelled you to respect him, and even to reverence his motives,

where you could not follow him. His character was marked by unbending adherence to principle. Now and then we might be disposed to think that in some things his principle was a little too narrow; or that he made a principle of what to others would have been a matter of indifference; but no fear or frown, no smile or allurements, would prevail to turn Joseph East aside from what he judged to be right. He would neither be drawn nor driven from what he regarded as principle; and you could not fail to see that his principle, even occasionally with some sharpness of manner in asserting it, steadily pointed to what he considered to be the glory of God and the true prosperity of His church. It was manifest to all who knew him that his attachment to the church, and word, and house of God, was fervent and strong. You have seen how constant and regular has been his attendance in the sanctuary. He was here often in a state of bodily illness and infirmity which would have kept many men at home, if not in bed. His love to this church and all its interests was very great; and few know how much he did, for many years, to maintain the public worship of God, and support His cause in connexion with the Poultry Chapel. But while, in this respect, his charity began at home, it did not end here. He loved the religious denomination to which he belonged, was jealous of its honour, and anxious for its usefulness. Nor was his zeal confined to his own fellowship; his Christian affection and lively interest extended to the whole church of God, and to the ends of the earth. The London Missionary Society had no warmer, and, according to his means, no more generous friend than Mr. East. For many years he was one of its trustees, and repeatedly chairman of its board of directors. That board can testify to the value of his unobtrusive and earnest services. He was also well known on the committees of the British and Foreign Bible Society, the Home and Colonial Missionary Societies, and the Irish Evangelical Society; and

for a long period he was officially connected with the Congregational Union of England and Wales. His loss, therefore, will be felt far beyond ourselves, and a hearty tribute of sorrowful affection will be paid to the memory of Mr. East by many who have been associated with him in some of those Institutions and Societies which are the honour of our land. I have referred to his liberality. He was unusually generous in helping the work of God, and spreading the Gospel in the world. His highest enjoyment was in connexion with the kingdom of Christ, and its extension on the earth, and he was ever willing to pay for that enjoyment; ready, according to his means, to further any good work which commended itself to his judgment. There was no ostentation about his generosity. He never wished himself to appear, unless it might be occasionally to stimulate others to give; and he has often placed a large gift in the collection plate, that the special donor might be overlooked in the multitude of givers. His good deeds in this respect were many and various; the last day only will reveal them. I never knew one who seemed to act under a juster estimate of the comparative, or rather contrasted value of things temporal and eternal. His main interest in the property of this world was that he might do good with it. He evidently regarded himself only as a steward of what he possessed, and endeavoured to discharge his obligation as in the sight of God. I never knew him make a promise to give, or the amount to be given, conditional and dependent on the donations of others. Yet how often this is done. It was not his custom to say, "I will give so much, if such an amount can be raised, or if so many others will give a like sum." No; he never made his duty to his Lord, or to the church, dependent on the duty or faithfulness of other men. He endeavoured to realize his own obligation, and resolved, as in the sight of God, to do his duty and exercise his privilege, irrespective of the liberality or parsimony of others.

An illustration of the character of Mr. East is within the recollection of many of you. A few years ago, during our Sabbath evening service, in the summer time, he was suddenly summoned from his place in the sanctuary. He went out, but after a brief interval he came back and resumed his seat in the pew. At the close of the service he told us who were in the vestry that he had been sent for, because his premises in Abchurch Lane were on fire. On expressing our surprise that, under these startling circumstances, he should have returned to the chapel, he quietly said, in his own decided way, "What could an old man like me do there? I found that the fire brigade were present, attending to their duties; and I felt that I should do better to come back to the house of God!" How few men could or would have acted so!

But in the providence of God he is gone from us, and it is ours to magnify the grace of God in him, and to profit by the bereavement. Brethren beloved, of this church and congregation, we shall no more see his face, or hear his voice, in this house of God; but though gone from us, and gone before us, he still speaks to us. Let us hear the voice of his devoted life, telling us to seek and find our highest blessedness in the cause of God, and in doing good to men; urging us to strive to serve our generation by the will of God. This alone will make life a holy beauty and a pilgrimage of light to the land of glory.

To all of us his death speaks loudly. It was very sudden, and it calls upon us, with a voice which we cannot mistake or misunderstand, "Prepare to meet thy God." There is but a step between us and death. We cannot tell what a day may bring forth. The Judge standeth before the door. Blessed are they whose loins are girt and whose lamps are burning and who are found waiting when their Lord cometh. It is Christ alone that can make our lives truly happy and useful; and Christ alone that can make our death triumphant. All who trust in Him and follow Him here, shall reign

with Him hereafter. In the providential event which claims our thoughtfulness, and calls forth our sorrow, He says to us, as if with renewed impressiveness and point this morning, "What I say unto you I say unto all, Watch."—(Mark xiii. 37.)

THE LORD JESUS CHRIST AS COMFORTER.

"I will not leave you comfortless, I will come to you." "I will pray the Father, and He shall send you ANOTHER Comforter."—JOHN xiv. 18, 16.

THIS is a world of trial, of trouble, of sorrow. These come upon all. They come so frequently, and oftentimes so suddenly, that men need continually to be prepared for their presence. This being so, there is no part of God's word more precious, to those that receive it as God's word, than those passages which speak of the means He has provided to alleviate sorrow and distress.

There is no relation which the blessed Redeemer sustains to His people, that brings Him nearer to their hearts than the one indicated by the term Comforter. That He does sustain the official relation of Comforter to His people, the passages above quoted prove. He will not leave His people comfortless; for He will come to them. His coming to them, therefore, is synonymous with comforting them. The Holy Spirit is spoken of as "another Comforter." This language, in its connexions, clearly shows He referred to himself as the first Comforter. The Lord Jesus Christ is therefore THE Comforter of His people, and the Holy Spirit is the other Comforter.

How does the Lord Jesus Christ comfort His afflicted, troubled, sorrowing ones? The field opened up before us by this question is a large one; and we must content ourselves, in this paper, with a few gleanings from its precious fruits.

The Lord Jesus Christ comforts His people in affliction BY CAUSING THEM TO REALIZE HIS PRESENCE WITH THEM.

The presence of the Saviour can make

joy anywhere, and in any heart that truly loves Him. The storm may rage, the tempest howl, the sky be darkened, the floods overflow : but let the sun only burst forth upon the scene, and what a change his rays produce ! Though the storm may continue, the heart is cheered by those rays ; and under their influence all things wear a different aspect from that which they previously exhibited. So is it with the human soul in times of affliction. If the rays of the Sun of Righteousness but enter its darkened chambers, if Jesus but shines into the soul, hope takes the place of despondency ; and the dark cloud which before completely overspread the heavens, becomes only the background to display more vividly the brilliant hues of the bow of peace.

He may, however, be present without His presence being at the time realized. The full benefit of His loved presence is not then experienced ; but He will cause His sorrowing ones to realize that He is with them, " I will manifest myself to them ! " He will sit down with them in their sorrow and commune with them. However humble their lot, He will not disdain it ; but will seat himself with them. However mean their fare, He will sup with them, and permit them to sup with Him ! It is this condescending sympathy that attached the suffering to Him in the days of His flesh. And the same attracts to Him now. Oh ! to have His loved presence in the scenes of sorrow and trial, is indeed to have a source of comfort the world can never give, and which the world can never take away.

He comforts His people by the assurance that **HE WILL NEVER LEAVE NOR FORSAKE THEM.**

Present trials can be borne ; for we know what they are. It is the future that renders the picture so exceedingly dark and gloomy. When we are in serious trouble, every object around us seems shrouded in gloom. The mind presages new and undefined trials still future, and these throw back their cold and deathlike shade upon those we are at the moment experiencing. The future

thus adds to the sadness of the present. Fear of the future more deeply embitters the present. And the mind sinks deeper beneath anticipated trials, than it would do with the weight of those really present. How comforting, in such circumstances, is the promise He gives, " I will never leave nor forsake you." Though you may not realize always my presence, still I am ever near. I will never even temporarily leave you ; I will never finally forsake you. " Lo, I am with you always, even to the end of the world." In every trial, in every sorrow, as well as in every joy, He is present with His people ; and not only with those whom He personally addressed, but all His people, even to the end of time. He will not leave them comfortless. If He be for a time withdrawn from their view, He has not really left them. Only His manifested presence is withdrawn. He is still near, though unseen ; and He will quickly re-appear to their sorrowing eyes.

" 'Tis only tears that hide the sight
Of His life-giving smile."

He comforts His people by the assurance of His word that **ALL IS FOR THEIR PROFIT ; THAT ALL THINGS SHALL WORK TOGETHER FOR THEIR GOOD.**

How difficult this is at times to realize ! Truly, no affliction for the present is joyous, but grievous. Sometimes, how grievous ! When the loved are taken from our embrace and consigned to the narrow house appointed for all living ; when our earthly possessions are ruthlessly borne from us, or take to themselves wings and fly away as an eagle towards heaven ; when disease seizes upon our frail bodies, and our strength lies prostrate ; when the tongue of calumny has blown its foul breath upon the fair mirror of our character, and tarnished it for a time in the view of others : when any or all of these things come upon us, how difficult it is for us to realize that all this is permitted *for our good*. How difficult to feel that the hand of a tender and loving Father has been concerned in it

all. Yet He distinctly tells us in His word that none of these things come by chance. For "not a hair of our head can fall to the ground without our Father." The afflictions of life, the sorrows of the heart, and the buffetings of Satan, are all wisely permitted. He condescends to tell us why these things are permitted. All our trials form a part of His all-wise plan concerning us. These things are permitted that we may learn the insufficiency of earthly good to satisfy an immortal spirit; the fleeting character of earth's joys; and the hidden sinfulness of our own hearts that cleave to these things, instead of to those which are enduring.

The object of their being permitted to come upon us, is summed up by an inspired Apostle in a few words. It is, "that we might be partakers of His holiness." Holiness and happiness are indissolubly united. So are unholiness and unhappiness. God would make all His people happy. This is the desire of His heart. But to be happy, they must be holy. Their affections must be fixed upon Himself, in order to be channels of blessedness. They must, therefore, be detached from all inferior objects. The tendrils of the vine may enclasp the weed or the bramble, and to disentangle them may require the removal of that around which they had twined. The human affections may twine around earthly objects; and if the mind is not to remain ever "fallen and prone upon the ground," the objects around which its claspers had twined themselves must be removed. God distinctly tells us this. And the Lord Jesus Christ comforts His tried ones as a tender mother comforts her sick child, when about to administer some nauseous medicine, with the assurance that it will do the little sufferer good. "ALL things shall work together for good to them that love God."

The Lord Jesus Christ comforts His people, further, BY THE ASSURANCE OF PERFECT AND EVEN SPEEDY DELIVERANCE.

The deliverance shall be perfect. He

has gone to prepare a home for His servants; and He will come and take them there, "to be with Him, and to see His glory." In that loved home neither sin nor sorrow can enter. His own gentle hand will wipe the last tear from sorrow's eye. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." The deliverance from all these is perfect and complete.

"A hope so full of bliss,
May trials well endure."

But not only does the Saviour comfort His loved but sorrowing ones with the assurance of complete deliverance from their griefs; He further assures them that such deliverance is already at hand. It is only for "a little moment" that He hides His face from them, but "with everlasting kindness will He have mercy upon them." And again He assures them that "these light afflictions" are but "for a moment;" they shall nevertheless "work out for them a far more exceeding and an eternal weight of glory."

The Lord Jesus Christ comforts His people, finally, BY THE ASSURANCE OF THE JOY WHICH SHALL SUCCEED THESE TRIALS.

He has left on record the promise, "I will come again and receive you unto myself, that where I am ye may be also." "In His presence is fulness of joy, at His right hand are pleasures for evermore." After He has prepared His people, by the discipline of trials sanctified by the Holy Spirit, for their eternal home, He will take them to himself. There the wicked cease from troubling, and the weary are at rest. Palms of victory over the last of every foe shall wave from their hands. A harp of joy, attuned to the praise of redeeming love, shall give expression from its strings to feelings too deep for utterance in words—feelings of intense, unmixed, ecstatic joy. A crown of gold, studded with gems, each of which represents a soul won for Christ, shall adorn the brow of each, now become a

king and priest unto God. The approving smile of their loving Redeemer and God shall beget eternal sunshine in the soul. Access to Him shall be unrestrained. He Himself shall be with them and be their God. The society in which they shall ever mingle as loved companions, will be that of the eldest sons of creation. Angel and archangel; cherubim and seraphim; principalities, thrones, dominions, powers; these are the associates of the redeemed of earth. Intermingled with them and "equal to the angels" are all the hosts of earth's worthies. Adam, and Enoch, and Noah, and Abraham, and David, and Isaiah, and Elijah, and Daniel, and Paul, and John, and a multitude of kindred spirits, are all before the throne destined to be the companions of all the redeemed for ever. What blissful society! Their employments are consistent with the honour and station of their exalted Head, and the dignity and glory to which He has raised them.

"We speak of the realms of the blest,
That kingdom so bright and so fair;
And oft are its glories confessed,
But what will it be to be there?"

"We speak of its freedom from sin,
From sorrow, temptation, and care;
From trials without and within;
But what must it be to be there?"

"We speak of its service of love,
The robes which the glorified wear,
The church of the first-born above;
But what must it be to be there?"

This, and all this, and more than this, the Lord Jesus Christ has promised to His people as that which shall follow their trials here. For "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the joys which the Father hath prepared for all those who love His Son." With the assurance of this He comforts them here. Amid their earthly trials He bids them look forward to these rewards. He has himself set them the example. For He, while on earth and undergoing those trials which fitted Him to be a sympathising Saviour,

as well as their expiating Redeemer, He himself, "*for the joy that was set before Him*, endured the cross, despising the shame: and is now set down at the right hand of the throne of God."

What a precious Comforter is the Lord Jesus Christ to all those who obey Him. Blessed Jesus! Be thou our Comforter; and we will no more give way to sinful sorrow; we will no more murmur or repine at those trials by which thou art fitting us for the fulness of joy at thy right hand in heaven.

G. W.

HARPS ON THE WILLOWS.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof."—Ps. cxxxvii. 1, 2.

THIS is the mournful plaint of the poor Jews, and relates to what they did when brought captives into Babylon. It is an affecting episode in their history, and contrasts with their former happy privileges. "We hanged our harps upon the willows in the midst thereof."

I. *What they hung upon the willows.*

It was their "HARPS:" the instruments with which they oft had cheered their spirits, and celebrated the praises of their God, in their own beloved land, and happy Zion. Now they were far away from those favoured abodes. They no longer sat each under His vine, and every one under His fig-tree. Their circumstances were reversed and afflicted. They were now captives in a heathen country. And those "HARPS," strung for the service of the Temple of their God, could not be employed in idolatrous Babylon. "For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion." But they said, "How shall we sing the Lord's song in a strange land?"

And what is this world to us, as Christians, better than Babylon was to the Israelites? What is it other than "*a strange land*," in which we are far

from home, and with the spirit of which we can have no fellowship. "Our conversation is in heaven," of which we are citizens by the new birth. Oh! let us be "determined not to know anything among men save Jesus Christ, and Him crucified." Let us have "no fellowship with the unfruitful works of darkness, but rather reprove them," as did the Jews those who required of them "*mirth*," saying, "Sing us one of the songs of Zion." "How shall we sing the Lord's song in a *strange land*!"

II. What they *did* with their harps.

The text tells us, they did not *destroy* them, did not cast them into the *deep rivers*, by the side of which they sat down weeping. Those "*HARPS*" were dear to their hearts. They were precious things, for which they had cared when compelled to forego consolations, and to become dwellers in the kingdom of their powerful oppressors. Their "*HARPS*" they had made companions of their destiny, sharers of their exile. They bore them into their affliction, like as they had delighted in them amidst their prosperity. It bespoke how fondly they valued, how greatly they prized their "*HARPS*." But they had now no song to sing, and only notes of lamentation to utter! And they hanged their harps upon the willow branches above their heads; and, beneath the sombre shadow of which, they grouped in grief, and sat in tears.

Christians sometimes *HANG UP* their harps, through adverse circumstances. Jacob did so, when in tears he said, "All these things are against me!" (Gen. xlii. 38.) Job did so, saying, "When I looked for good, then evil came unto me; and when I waited for light, there came darkness." (Job xxx. 26.) And the sweet singer of Israel forebore his song, to give utterance to words of deep distress, saying, "Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar." (Ps. cxx. 5.)

It is not often that believers can sing while sorrowful! Words like these are sometimes heard, "Thou holdest mine eyes waking: I am so troubled that I

cannot speak. I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search. Will the Lord cast off for ever? and will He be favourable no more? Is His mercy clean gone for ever? Doth His promise fail for evermore? Hath God forgotten to be gracious? hath He in anger shut up His tender mercies?" (Ps. lxxvii. 4—9).

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?"

"What peaceful hours I once enjoyed!
How sweet their memory still!
But now I find an aching void
The world can never fill."

"My harp also is turned to mourning, and my organ into the voice of them that weep." (Job xxx. 31.)

III. *Why* they hung their harps.

Just as persons suspend family portraits in their dwellings, in loving memory of the dear departed, so the sad Israelites hanged their "*HARPS*" upon the willows, to gaze on them day by day; and that, thus suspended before their view, they might be mementos of former joys, of their sacred festivals, and holy assemblies. Their hearts were in Canaan, and with loving attachment and true patriotism they said, "If I forget thee, O Jerusalem, let my right-hand forget her cunning; if I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

But the hanging up of their "*HARPS*" publicly on the willow trees was to exhibit to their spoilers, not only their patriotic devotion and to be symbolic of their social and grateful occupations, but to be significant that they were worshippers of the one only living and true God—the God of Israel; whose praises their ancestors and selves had been wont to celebrate in "*songs*" in Zion, upon psaltery and on harp.

But there was another special motive,

too:—it was to intimate their *contrition* for offences against Him whom they were bound to reverence, obey, and serve. Alas! God was angry with them; they had provoked His displeasure; they had not served Him with true hearts, and by devotedness unto His glory. What they now suffered, therefore, was in fulfilment of His solemn threatenings, and as a punishment for their sins. This reflection aggravated their calamity, and weighed down their minds with the heavier sorrow; hence, they hanged their “harps” upon the willows, as expressive of their contrition. Had not God forsaken them!

The heart yearning for heaven rather vents itself in sighs, than in notes of lively song.

“JERUSALEM, my happy home!

Name ever dear to me!

When shall my labours have an end,
In joy, and peace, and thee?

“When shall these eyes thy heaven-built walls
And pearly gates behold?

Thy bulwarks, with salvation strong,
And streets of shining gold?”

The believer, surrounded with principles inimical to holiness, mourns with longing desires after freedom. “O that I had wings like a dove, for then would I fly away and be at rest.” (Ps. lv. 6.) No patriot has borne love to his country, nor absent one far away breathed more earnest longings after home than the spirit of the believer does for heaven—its holiness and peace. But, alas! he has to lament also over his imperfections, his failures in duty, his backslidings and sins. “I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God.” (Jer. xxxi. 18.) “Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.” (Ps. li. 7, 8.)

IV. It was upon “the willows that

they hanged their harps.” Because the willows, drooping beside the streams, were a fitting emblem of their griefs; and corresponded to their spirits bent and bending under calamity and woe! There were stately trees in Babylon, upright palms, and lovely spreading, fragrant cedars. But they chose the “willows” in preference, as congenial with their saddened feelings, whose music was hushed, and songs were silent, and harps were unstrung, and weeping had taken the place of rejoicing and thanksgiving.

And how does the poor sinner, convinced of his ruined estate by the Holy Spirit, act? And to what company does he repair in this hour of his deep distress of soul? Does he choose the thoughtless, join the gay, attach himself to the frivolous, and unite with those who neither have show of humanity or exhibit any bending of the stubborn will before God? No, never. He seeks for what will be in congeniality with his broken spirit and his contrite mind; just like as the cypress is chosen to adorn the grave; and the drooping willows were adopted by the weeping Jews whereon to hang their harps beside the rivers of Babylon, because in some resemblance unto their bending spirits. So the penitent virtually adopts the “sackcloth and ashes,” puts on the habiliments of mourning; takes his situation beside the Saviour’s cross, with feelings like the contrite publican, who dared not so much as lift his eyes to heaven, but smote upon his breast, saying, “God be merciful unto me, a sinner.” (Luke xviii. 13.) But,—

V. They hanged their “*harps*” upon the willows for their *preservation*.

There was a memorable day in their national history when King Solomon, having dedicated the Temple he had built to God’s service, prayed special prayers on behalf of his people, and amongst them were these supplicating words:—“If they sin against thee (for there is no man which sinneth not), and thou be angry with them, and deliver them over before their enemies,

and they carry them away captives unto a land far off or near. Yet, if they be-think themselves in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly. If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee." (2 Chron. vi. 38—39.)

The circumstances of this people were thus now. Seventy long years they were to bear the chastisement for their sins under the hand of their captors in Babylon; but, humbled there, still day by day they trusted in God's mercy, that in due time He would "turn again" their "captivity as the streams in the south." (Ps. cxxxvi. 4.) And when this happy deliverance should come, then their "*harps*" should revive the songs of Zion, and again awake to the praise of Jehovah, the God of their salvation. They hung them up, therefore, in hope of this event, to preserve them for this purpose, and to be in readiness for their jubilant return; of which the Prophet had spoken in such glowing terms, saying, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. xxxv. 10.)

And this great deliverance God eventually effected for them by the hand of Cyrus; and so suddenly, that, in describing it, one of their pious number says: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongues with singing; then said they among the heathen, The Lord hath done great

things for them. The Lord hath done great things for us; whereof we are glad." (Ps. cxxvi. 1—3.)

And when the Almighty by His grace redeems the poor former slave of Satan from the dominion of his sins, and by his Holy Spirit, opening his prison-house, makes him the Lord's freeman, the deliverance to him is like this emancipation for the captives; he "returns" to the Lord, with blessing and joy; his words are the utterances of delight and thanksgiving; he shakes off the ashes, puts on "the garments of praise for the spirit of heaviness," and sings, "O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away; and thou comfortest me." "Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness, to the end that my glory may sing praise to thee, and not be silent. O Lord, my God, I will give thanks unto thee for ever." (Isa. xii. 1; Ps. xxx. 11, 12.)

Believer, are *you* now in sadness? Is your "*harp*" hung upon the willows, and your song silent through adversity and affliction? Do you call to mind "the days of old," when you could repair "unto the house of God in company," and join the worship of the sanctuary with them that kept holy day? Yes, you "have loved the habitation of His house, and the place where His honour dwelleth;" it was your delight to be there; and you say, in reference to those days, "I was glad when they said unto me, Let us go into the house of the Lord." "For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." (Ps. cxii. 1, and lxxxiv. 10.)

But *now* you cannot be there, you are visited with affliction! Day and night God's hand seems heavy upon you, your soul is "cast down" within you; and the enemy, taking advantage of your trial, taunts your calamity, and mockingly asks, "Where is now thy God?" (Ps. xlii. 10.)

Sorrowing one—this season of affliction, these manifold trials, may yield good, and through grace be sanctified unto your best spiritual interests; like as in the experience of him who writes, "It is good for me that I have been afflicted." (Ps. cxix. 71.) The Lord is still upon His mercy-seat, to hear prayer, and to answer it by surprising deliverances, and with opportune mercies. "Is any afflicted? Let him PRAY." (Jas. v. 13.) "The sacrifices of God are a broken spirit." (Ps. li. 17.) "They that sow in tears, shall reap in joy." (Ps. cxxvi. 5.) "Weeping may endure for a night, but joy cometh in the morning." (Ps. xxx. 5.) Yes; there is a morning succeeding every night: the night may be dark, but "light is sown for the righteous, and gladness for the upright in heart." (Ps. xcvi. 11.) And now,—

"Your HARPS, ye trembling saints,
Down from the WILLOWS take:
Loud to the praise of love divine
Bid every string awake."

The promises are yours—plead them.
The merits of the Saviour are yours—trust them.

The comforts of the Spirit are yours—embrace them.

The joys of salvation are yours—sing them.

"For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." (1 Cor. iii. 22, 23.)

E. B.

Heavities.

THE HARVEST A WITNESS FOR GOD.

"Who in times past suffered all nations to walk in their own ways. Nevertheless, He left not himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Although Jehovah had furnished the heathen with no revelation like that which He had given to the Jews, yet He supplied them with evidence suffi-

cient to command their faith in Him, their love for Him, and their devotedness to Him. Thus much Paul affirms in his address to the astounded idolaters of Lystra. The witness for God which the Apostle more particularly brings forward we wish to call attention to, as affording a suitable theme to think about at this joyous period of the year.

FRUITFUL SEASONS ARE A WITNESS FOR GOD'S BEING.

Adaptation is necessary to fruitfulness. There must be a perfect adjustment between the earth, the air, the rain, the sun, and the seed, or there can be no fruit. Cast the seed on the rocks, and it could not spring up. Put it into the ground, and let the atmosphere be cold and withering, and it would remain unproductive. Sow it in the best land, and should the rains be scarce or constant you will have hardly any crops. Set it in good earth, and let the sun seldom shine, or shine without intermission from seed time to harvest time, and you will have no produce. No: the earth, the air, the rain, and the sun must each be adapted to the vegetable kingdom, or there would not be any productions for man or beast. The seed must have a genial soil, the atmosphere must be balmy, and there must be just rain and sun when rain and sun are needed. Who can think of this marvellous adaptation without perceiving that there is an all-wise Being, whom we call God, at work in our world? Blind chance could not effect and continue this exquisite adaptation.

Each seed must produce its own kind, or we should have no food. Were the different seeds, when sown, not to yield their own sort, but to bear divers kinds, there would be utter confusion and universal famine. If you sow a field with grass-seed, you expect grass. If you sow a field with wheat, you look for a wheat crop. If you plant a field with potatoes, you anticipate a potato crop. Supposing, however, you had found that the grass, the wheat, and the potatoes you put into the ground last spring had each produced a variety of crops, neither

fit for yourselves nor your stock, you would have been utterly confounded. Then had this happened throughout our country and in other lands, there would have been nothing except desolation and famine. But would it not be so if mere chance, and not the living God, had the management of our world? Does not every species of seed yielding food and seed of its own kind, from year to year and age to age, discover wondrous skill and foresight? Can such skill and foresight exist apart from an intelligent Being? For more than four thousand years, upwards of one hundred thousand different species of plants have each continued to produce its own kind. Never has it so occurred, that any one of the numerous species of plants has yielded another species, foreign to its own. What life, beauty, and fruits are cased up in each seed! Who can meditate on a single grain of wheat, or think of its capabilities of reproduction and of the power it has to sustain human life, without being constrained to exclaim, "Verily, there is an all-wise God!"

The fruits of the earth are not occasional. From year to year they are produced. There has been no year in the world's history, since the creation of man, when there has been universal dearth. For about five thousand years the earth has never been without a harvest. Just suppose there were to be no crops of any kind throughout the world, next year, what surprise and distress and death there would be in every part of our habitable globe! Is not, then, the very regularity of our fruitful seasons a manifest proof that there is a skilful, kind, and superintending God? Could mere fortuitous circumstances cause such regularity? That individual who imagines that they could, must be void of the least understanding.

In the earth's productions there is design. Every seed is not only made to produce its own kind; but is fitted to be food for the various creatures that people our sphere, and is a grand means of sustaining their life. Here there is

evident design, and where there is design there must be a designer. Indeed, design may be seen in the construction of the seeds of vegetation, in their invariably bearing their own kind, and in the adaptation of the earth, air, rain, and sun to the seed's germination, growth, and productiveness. Wherefore, we think with Paul, that our harvests year after year abundantly prove the existence of the great Creator.

FRUITFUL SEASONS ARE A WITNESS FOR GOD'S EXCELLENCY.

Every successive harvest proclaims the faithfulness of God. "While the earth remaineth," said Jehovah, "seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." All the annual crops men have gathered into their barns are a continuous confirmation of this passage of Holy Writ, and an unceasing proof of the Almighty's truiness to His own word.

The in-gathered crops show the equity of God. Does the Lord let man prepare the ground and sow the seed, and give him no return for his industry? Has He not in all ages rewarded the toils of His creatures? We know that He does sometimes blow upon the labours of the people. But why does He do this? Is it not because of their extreme wickedness? As a rule, He rewards the honest endeavours of the farmer and of the shopkeeper. In fact, He has so ordained that whatsoever we sow in the natural or spiritual kingdom, that shall we assuredly reap. In thus acting He discovers His evenhanded justice.

Another year's supply of food exemplifies the forbearance of God. Although we, as individuals and as a nation, have been and are repeatedly sinning against Him, yet He has not blown upon the husbandman's labour and sent us cleanness of teeth. Notwithstanding our iniquities He has caused the earth to yield her increase, and given us the opportunity of gathering it in uninjured. Have we not enough here to convince us that our God is very long-suffering?

Yearly provision for man and beast

indicates the benevolence of God. To supply the daily wants of all His creatures, and thus to fill them with comfort and joy, must be deemed an unquestionable proof that the Most High is exceedingly benevolent. What kindness to provide such food as is calculated to afford pleasure as well as nourishment to the rational and irrational creation! No one can contemplate the bounty of God's providence without being struck with His rich goodness.

FRUITFUL SEASONS ARE A WITNESS FOR GOD'S CLAIMS.

The Almighty requires godly sorrow of us. "God now commandeth all men everywhere to repent." Have we sinned against that God to whom we owe our existence, and who opens His hand and supplies all our need? Does not, then, the goodness of the Highest justify our listening to His voice and repenting our transgressions before Him? Surely it is enough to melt our obdurate hearts into true penitence. "Or despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?"

Jehovah imposes the duty of Christian faith on us. "Believe," He says, "the Gospel." Has God promised seed-time and harvest as long as the earth remains? Do men, on the strength of this promise, till the land and sow the seed? Yes. And are they not constantly realizing its fulfilment in the crops they gather in every year? Has not the same God said, and in the same Book, too, believe on Jesus, the expiatory Lamb for sin, and you shall be justified, sanctified, and saved? Should you not, then, credit this promise as well as the other, and as really trust to Christ for salvation as to sow the fields with a view to a crop? His faithfulness to His promise of a harvest warrants us to expect Him to be faithful to His promise of mercy; and if we can and do act on the one, we can and ought to act on the other.

Our heavenly Father expects divine assimilation in us. "Be ye followers of

God," says the Bible, "as dear children." Do we see in the fruitful seasons the faithfulness of God to His declaration, the equity of God to the industrious husbandman, the forbearance of God to the sinner, and the benevolence of God to the evil and the good? Then such seasons urge upon us fidelity to our word, justice to those who labour for us, forbearance towards any that are provoking to us, and kindness to the needy, whether friends or foes.

God demands practical honour from us. Does He provide for us? Then we ought to do all we do to the glory of His great name. Do we eat of the bounty He furnishes? Then we should glorify Him by not eating to excess, and by giving Him thanks. Do we drink of the beverage He supplies? Then we ought to magnify Him by not drinking intemperately, and by rendering Him praise. Has He blessed you in your farm, or in your shop? Then give Him the glory of your success by thanking Him for it, and by devoting a portion of your gains to the support and extension of His cause in the world. Indeed, the only sure way to get on in life is to glorify Him by obeying His voice in all things, by asking Him to bless our endeavours, by recognising His hand in our prosperity, and by dedicating a portion of our profits to Him from time to time. "If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures." "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." "Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." The Highest will never let us be losers by devoting ourselves and our wealth to His delightful service.

Finally, there is a very different reaping time coming. A day will soon be here when every man shall reap in kind and quantity according to the deeds he has performed from day to day. If we sow to the Spirit, we shall of the Spirit

reap life everlasting. If we sow to the flesh, we shall of the flesh reap corruption. If we sow sparingly, we shall reap sparingly. If we sow abundantly, we shall reap abundantly. "Say ye to the righteous, that it shall be well with them: for they shall eat of the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the

reward of his hands shall be given him." O bear in mind the great harvest-day, and repent of sin and trust in the Lord Jesus for pardoning and renewing grace, and henceforth live for man's good and Jehovah's glory. Then, when it comes, you shall reap a harvest of unfading honour and endless felicity.

Witheridge.

J. S.

Essays.

THE DIVINE PLAN FOR THE SUPPORT OF THE ORDINANCES OF THE GOSPEL.

WE now proceed to inquire *what provision*, if any, has been made by the Great Head of the church for the support of His own ordinances? It is evident that, in order to their continuance and operation in the church, they require "support" of various kinds; such as personal service, prayer, and pecuniary contributions; but it is the last of these only, which we intend to consider. Our inquiry, then, is—Has our Lord left us any intimations of His will respecting the source from which these ordinances are to be supported, or has He left us to our own devices? Has He given it in charge to "kings and all that are in authority" to provide for the support of the worship of His house, and the propagation of His Gospel? or has He devolved it as a sacred duty on his friends? or is it to be done by the joint efforts of them both?

To suppose that the Lord has left no intelligible instructions to His people on this subject would be to impeach His wisdom and goodness. *All* plans cannot be alike indifferent to Him; He must, therefore, have told us, somewhere in His word, *which* He would have us adopt. The appeal lies, therefore, to the statute-book of the kingdom—"to the law and to the testimony." From that infallible guide we shall endeavour to establish the following proposition: THAT CHRIST HAS COM-

MITTED THE SUPPORT OF HIS OWN INSTITUTIONS TO THE EXCLUSIVE CARE OF HIS OWN PEOPLE.

1st. *His word affords no intimation that He has entrusted this duty to the kings and rulers of the earth.* True, it has been prophesied that kings shall be nursing fathers, and their queens nursing mothers to the church of Christ. (Isaiah xlix. 23.) But surely this may be done by their pious example, and personal offerings; by protecting Christians from the violence of persecutors, and securing for them liberty of worship, without supposing that they are charged with the duty of superintending the affairs and supporting the ordinances of the house of God. Beyond "their own proper good," of which they may give as much as they "purpose in their hearts," with the assurance that it will be "accepted," they have nothing to contribute without having recourse to means which the Gospel does not sanction. As kings, the affairs of Christ's church are beyond their province. "There is another King, one Jesus." In His kingdom they are constituted neither guardians nor judges; and the only consequence of their interference is to degrade heavenly things to the low level of earth, by subjecting them to the maxims of expediency and worldly policy. In *their* hands, the church has too often become a mere

instrument of state-craft—a means of upholding their power over an oppressed, it may be, and persecuted people.

And if no command has been laid on the kings of the earth to support Christ's institutions, *much less has one been laid on the men of the world.* Kings may be pious men, and so personally interested in the common salvation; friends of the truth, and therefore concerned for its support and propagation. But worldly men are, everywhere and always, "the enemies of the cross of Christ;" and, therefore, the support of the ordinances of His kingdom cannot appertain to them. Their *sole duty*, while such, is to lay aside their enmity, bow to the authority of Christ, and cast themselves on His mercy for pardon and eternal life. Then will He put them among the children of the kingdom, and assign them their work and their reward. But until this personal surrender has been made, He will accept neither duty nor service at their hands. They stand "without," adjudged as rebels, and "condemned already, because they have not believed on the name of the only begotten Son of God." Having, therefore, "neither part nor lot in this matter," the Saviour assuredly looks not to them for the support of His institutions.

2nd. *The word of God expressly enjoins the support of all Christian ordinances on the members of the churches of Christ.* To them He has entrusted the interests of His kingdom. On their love and gratitude He relies *exclusively*, with no reserve on which to fall back—neither the aid of the State, nor the good-will of the world—if they prove unable or unwilling to discharge the trust which He has devolved upon them. For such a contingency *no provision whatever* has been made in the word of God.

The passages of Scripture which enjoin on Christians the support of Christian ordinances, are many and explicit. Respecting *the maintenance of Christian ministers*, for instance, we have the

following admonitions:—"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine; for the Scripture saith, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. And, the labourer is worthy of his hire." (1 Tim. v. 17, 18.) "Let him that is taught in the word, communicate unto him that teacheth in all good things. (Gal. vi. 6.) "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? or saith He it altogether for our sakes? For our sakes, no doubt, this is written, that he that ploweth, should plow in hope; and that he that thresbeth in hope, should be partaker of his hope. Do ye not know that they which minister about holy things, live of the things of the temple? and that they which wait at the altar are partakers with the altar? *Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.*" (1 Cor. ix. 7—14.) We might be content, without multiplying quotations, to rest the whole case on this one verse. As the priests and Levites of old had their maintenance out of the offerings presented on the altar, "*even so hath the Lord ordained*" that those who devote themselves to His work, and labour in His service, should be supported by those among whom they labour, reaping their "carnal things," to whom they have sown "spiritual things." This is the *Lord's* "ordinance." Who, then, has a right to set it aside, to put in its place a device of his own?

The support of missions to the heathen is in like manner, if not in such express terms, devolved on the churches of Christ. For the command to preach the

Gospel to every creature is, in effect, a command to provide all things necessary to that end; and as no other source of aid is indicated, it follows that those to whom the command is given, are required and expected to meet the expense of carrying it into effect. The great lesson which the Gospel of Christ teaches those who receive it, is that *they should no longer live to themselves*, but to Him who loved them and gave himself for them. With Paul to "live" was "Christ." Life had no other value in his eyes, except as it furnished him with the means of making known the riches of His grace, "to the praise of His glory." Such should be the aim of all upon whom His name is named, and such we find to have been the aim of His people, in the best and purest age of the church. Thus the Christians of Macedonia are praised for the liberality which they displayed in their contributions for the relief of the poor saints in Judea. (2 Cor. viii. i.) And the believers in Galatia and at Corinth are exhorted to imitate their example, and instructed, at the same time, how to proceed in making their collections. (1 Cor. xvi. i.) Thus we find the Christians at Philippi commended for having sent supplies to the Apostle Paul "once and again," while he was engaged in a missionary tour in Thessalonica; as also while he was a prisoner in Rome. (Phil. iv. 14—16.) In all these instances we see the operation of the same principle—spontaneous contribution by believers of one country, for the relief of saints and the propagation of the Gospel in others, as a duty to their Lord, prompted by their knowledge of His "grace" in divesting himself of His "riches" and becoming poor for their sakes, "that they through His poverty might be rich."

If we have succeeded in showing, from the passages cited above, that the support of ministers and missionary operations is enjoined on the churches by Christ, we need not occupy much space in attempting to show that all other "ordinances" of His kingdom fall under the same rule. We do not con-

tend for the erection of large and costly edifices for their weekly meetings, nor for their decoration with objects which can only appeal to the senses, but which contribute nothing to inform the understanding or affect the heart. All that would seem to be required for the decent celebration of divine worship, with its simple ceremonial, lies easily within the reach of the poorest Christian community, aided, as the Saviour's rule demands, and the circumstances of the case may require, by the contributions of wealthier churches. "Look not every man on his own things, but every man also on the things of others."

DUBLIN STATISTICAL SOCIETY.

SIR ROBERT KANE in the chair.

Mr. R. D. Urlin, at the close of the meeting, read a paper on Miss Rye's plan for promoting the emigration of women to the colonies. Her conviction, based on long experience, was that the class of domestic servants was not the class most in need of employment at home; and hence the Society directed its attention to the class possessing a certain amount of education. Up to the last report, 54 persons of this description had been sent out by the Society, all of whom obtained remunerative employment; and 315 others were assisted to emigrate, and, had the requisite funds been forthcoming, thousands of eligible females of the middle class might have been advantageously sent out, chiefly from the Lancashire districts. The paper gave an account of the various precautions taken by the Society to test the moral character and fitness of the applicants before extending to them any assistance, and referred to the statements recently put forward by Miss Rye on the subject of the want of accommodation and protection to female emigrants during the voyage, and on landing at the colonial settlements.

Mr. Robert F. Clokey read an interesting and elaborate paper on Irish Female Emigration from workhouses.

The object of the writer was to show that, with very few exceptions, the female emigrants sent out from Irish workhouses had turned out well, both as to moral condition and social progress. During the 14 years ended 31st March last, 21,476 such persons were assisted to emigrate, at a cost of £120,792. The Poor Law Commissioners did not regard emigration as an object to be permanently pursued on an extensive scale, nor as the chief means of relief for the evils of Ireland, but as an auxiliary essential to a commencing course of amelioration. The writer quoted extracts from the reports of the Emigration Commissioners and other authorities, and referred to statistics which showed that the emigration of females from the workhouses of Ireland and under the Poor Law Statutes, had not been a failure, but that, on the contrary, it had resulted—at a comparatively trifling expense—in relieving the public at home from a serious burden, at the same time benefiting the colonists, and enabling the emigrants to follow a useful, respectable, and independent career. It was also conclusively shown that the decline from 1852 and 1855 to 1862 of Irish female emigration from workhouses had not arisen from any failure of the system of emigration pursued, from any objection to the character and fitness or subsequent conduct of the females selected for emigration, or from any cause whatever affecting the character of previous emigration under the poor laws, but that it had been concurrent with a diminishing population, an increasing independent emigration, a decreasing number receiving relief in the workhouses, and increased means of employment at home, with improved wages.

The president observed that the object of Miss Rye's exertions was one

with which all must sympathize, and he hoped that those who had the power would remedy the evils of which she complained. Mr. Clokey's paper had most satisfactorily shown that the recent decline in emigration from workhouses was not due to failure, but to an increase in the prosperity of the country, and that the general results of Irish female emigration, as hitherto conducted, were highly creditable to the pauper population and to the country.

Mr. Charles Bagot said the favourable view taken by Mr. Clokey was scarcely borne out by facts, as it gave a very partial account of the results of Irish pauper emigration. His paper was only convergent with that portion of the pauper emigrants who had been sent out at the expense of the workhouses; but, in addition to these, a very large number of girls were taken out from Irish workhouses at the expense of the colonies. The colonial authorities were entirely dissatisfied with it. These unfavourable results were attributable chiefly to the want of education and training in the emigrants.

Mr. James Haughton observed that the general result of what had been said was, that the only persons whom it was desirable to send out as emigrants were those who were intelligent and well instructed. Now that was precisely the class of females most wanted at home. There was no dearth of employment at home for intelligent females.

Mr. James R. Barry advocated a system of selected emigration.

The chairman, in closing the session, congratulated the Society on the success which they had achieved during the year, and observed that they had received an accession of new members equal to one third of the total number of members of the Society.

"PUT YE ON THE LORD JESUS CHRIST."
—"To be clothed with a person" is a Greek phrase, signifying to assume the interests of another, to enter into his views, to imitate

him, to be wholly on his side. This mode of speech is taken from stage-players, who assume the name and garments of the person whose character they represent.

Ecclesiastical Affairs.

CONGREGATIONAL PSALMODY.

At the recent meeting of the Annual Assembly of the Congregational Union for the West Riding of Yorkshire, a very masterly Essay was read by Samuel Smith, Esq., of Bradford, of which the chief portion is here subjoined:—

Have we ever thought seriously upon what is meant or included in the phrase, "Congregational Psalmody," upon the idea which is embodied in it, upon its lofty aims, its grand realities, how by its means we are permitted, as it were, to enter into the presence of the Great King himself, and with our united voices up-raise before Him the lofty song of praise and thanksgiving? Have we ever thought upon all that is implied in the united praise of the congregation? Have we ever endeavoured to realise its solemn import, how far it reaches, what it embraces, and to whom it is addressed? Have we ever thought that this duty of united praise and worship, so frequently and too often so thoughtlessly undertaken, is truly the grandest and noblest work which mortal man can take part in; and that if we desired to live up to our high privileges, we ought carefully to prepare ourselves for its proper discharge? To this end, when we come up to God's house to offer the sacrifice of thanksgiving and praise, it would be well for us to bear in mind, that under the old dispensation it was made imperative that all the offerings brought to the altar should be perfect, without blemish or defect, under severe denunciations. May not this teach us, that if we would present an acceptable sacrifice of praise to the Lord, we must take every care and precaution to render our service as perfect as may be possible?

Let us here, for a moment, glance at the advantages to ourselves in having our service of praise conducted and sustained in the true spirit of worship—of devout, earnest worship. Consider how it elevates us, and fills our hearts with holy desires, with heaven-ward aspirations, stretching into regions far beyond our present narrow vision. And, if it be true that our title to, and fitness for, heaven must be secured and completed here below, then how important does our present duty of praise become, viewing it as a part of our preparation for the glorious occupations hereafter. And looking at the close connexion which necessarily exists between our life and

worship here—notwithstanding their many defects and infirmities—and the life of the blessed beyond the grave, is it too much to assume that the greater the perfection of our praises here, the better we shall be fitted to join the heavenly choirs above?

To resume. Wherever congregations are in earnest, and fully alive to their various duties, the service of praise will be maintained in efficiency, if not vigour. For we ought always to remember that, in an especial sense, praise is not only the duty, but the peculiar privilege, of the congregation—it is, in fact, the only portion of public worship in which, according to our usages, the people take a prominent part; and ought never to be lightly or carelessly undertaken. The minister is expected to be well prepared by study—oftentimes careful and laborious study—for the due discharge of his part in the service; and shall we, the members of the congregation, enter upon our solemn duties in the house of God without needful preparation? Should we venture into the presence of our earthly sovereign without careful consideration and forethought? Certainly not. Not long ago it fell to my lot to make all the arrangements for the appearance of a large choral body at the palace of our beloved Queen. I can well remember the flutter of excitement and expectation which thrilled through every breast in that meeting, when her Majesty's gracious commands were made known, the care taken in selecting the pieces to be sung on the occasion, the assiduity with which every member attended the rehearsals. One idea and one thought only seemed to pervade the whole, and that was to render the offering and the homage of their united voices to their sovereign as perfect as skill, patience, and careful training could make them. If such preparation was deemed necessary and fitting before entering into the presence of an earthly monarch, how much more should we, who profess to serve the King of kings and Lord of lords, prepare ourselves for the celebration of His lofty praise?

And yet have we not large numbers, in all our congregations, who never bestowed a serious thought on this matter, and who very likely never spent five minutes, in all their lives, in even trying to fit themselves for a more worthy discharge of this important duty? They seem to think, or at least to act, as if all the singing required in the services of

God's house would come by intuition. They never appear to take any trouble about it, nor have they apparently any idea of personal obligation in relation to this matter. How lamentable it is to see members of our churches, otherwise earnest and hearty enough, taking no interest in this portion of the service of the sanctuary, as if it was of no consequence, and might be left undone or done ill, as it happened. It is this carelessness and indifference to one of the most enlivening exercises of public worship that has covered many congregations with chilling coldness, as with a pall, and has no doubt in some cases had a tendency even to discourage the minister, and hinder, if not prevent, spiritual progress.

Much as we rejoice in the liberality which has placed so many good and well-appointed organs in our chapels, and also provided professional aid in sustaining the vocal harmony, yet these are only so many helps; their presence and powerful aid are, and can be, no excuse for the neglect of the duty of praise by the congregation. We cannot accept of these things as in any way discharging *our* obligations to render the praises of our *lips*. Praise, to be devotional and worthy of the name, must be personal, earnest, and heartfelt. The idea of praise offered by proxy is about as absurd as salvation by deputy. We sometimes find a beautiful organ well managed, and an excellent choir carrying on the psalmody, musically considered, without fault, yet having little sympathy with the congregation. The organist and the choir keep well together, and sing away at what they conceive to be the proper time, but, in too many cases, leaving the people to struggle, or rather to scramble after, as best they may. In some cases, however, it is but fair to say, that the cause of this unfortunate state of things is to be found in the bad position of the organ, which prevents the organist from hearing anything but his own instrument. He has no chance of hearing what the congregation are doing, except in some extra popular tune when they will perforce be heard and attended to. Sometimes this want of accord arises from a desire of the organist and his friends in the gallery, falling in with certain new-fashioned notions, to quicken the time at which the congregation has been accustomed to sing, forgetting that, while it may be very easy and smart for a few persons in a choir to sing quicker, a large congregation, spread over the area and galleries of an ordinary chapel, cannot be moved with the same rapidity. However necessary it may be to accelerate the time, it ought never to be attempted in public worship without previous explanation and practice.

We think a great mistake is being made in

some places in reference to the time at which psalm tunes are sung. Lively, hearty, earnest congregational singing is one thing, and very much to be desired; but, when pushed to extremes, psalmody soon loses its solemn and devout character.

A short time ago I attended the morning service in one of our chapels in London. One of the hymns in that service was a four-line seven, the tune "Lubeck," but the character of that fine old tune was so thoroughly destroyed by the extremely rapid rate at which it was taken, that, though an old acquaintance, it was scarcely recognisable. All its native solidity and grandeur were gone. On the evening of the same day I found myself in another of our chapels. The first hymn given out was a C.M., for which "York" tune was named from the pulpit, and right grandly did the congregation sing it. There was a weight and solemnity about it befitting a large congregation, which never can be secured with rapid singing.

Thanks to the labours of the Rev. J. J. Waite and others, and to the advancing taste and knowledge of the present day, great improvement in the style of the music used in our psalmody has taken place within living memory. Forty years ago, the solid, plain, syllabic tune, such as that we have just now heard, was the exception, and the long, florid tunes—full of divisions, roulades, repetitions, and fugal points—were the rule; the managers of our psalmody in those days having no conception of the rule that tunes ought to be suitable for, and subservient to, the hymns to which they are sung. But in the florid style just mentioned, of which "Cranbrook" is a fair type, this order is reversed, and the hymn is made subservient to the tune; for, in most of these cases, the words of each verse are so tortured and tossed about in repetitions, to meet the requirements of the music, that we are in danger of losing sight of the simple meaning of the hymn in attending to the points of the tune. If we wish to sing the hymn as an act of devotional worship, we should scarcely adopt this style, for nothing can be more unsuitable or in worse taste. Let us ever remember in our praise the injunctions of our Lord and Master in regard to prayer, "Use not vain repetitions, as the heathen do." Happily tunes of this class have now almost disappeared, and are seldom heard in our places of worship. And, while we still retain considerable freedom and variety of style in our psalmody, there is generally a solidity and a fitness in our tunes, which, while keeping them popular, does not prevent them from being devotional.

We have inherited a goodly number of our

more solid and weighty tunes from the early psalters. To these, great additions have been made from various sources and in various styles, but chiefly composed as psalm tunes; and yet, with all this almost endless choice and variety of music written expressly as psalm tunes, we have still persons among us so lost to all the principles of good taste, who think it no wrong to take the sacred melodies of Handel, Haydn, and other composers, from their oratorios; and to twist and alter them to suit the measure of a hymn tune, though seldom with success. But how unjust to their authors, and how painful it must be to all who venerate true genius, to hear their works mangled and treated in this way; to hear, "O Thou that tellest," "He shall feed His flock," "I know that my Redeemer liveth," "With verdure clad," "In native worth," and many others from other works, barbarously cut up and eked out with puerile, if not foreign, phrases to measure! How shocking to all correct taste! And then, how absurd to make psalm tunes out of the "Dead March in Saul," the "Harmonious Blacksmith," and all sorts of gleanings and pickings from secular compositions, from symphonies, sonatas, overtures, and glees. Bad as these things are, and they ought all to be put down by a court of taste, to be specially summoned for that purpose, there is worse behind. What think you of airs from "Don Giovanni," "Der Freischütz," and other operas still on the stage, being used in our chapels as hymn tunes?—yet they are to be found in that form in collections of tunes intended and provided for congregations of our own order. Against such things every sense of decency and propriety must revolt. Talk of profanity indeed! Where can you match this? Do not the people who tolerate the introduction of these things into the worship of the house of God, lay themselves open to the charge of doing something very like offering strange fire before the Lord, or, at least, of bringing into our solemn feasts things that have been consecrated to idols? Brethren and fathers in the church, I appeal to you, whether these things ought not to be driven at once and for ever from the sanctuary. Let us not touch the unhallowed thing, nor expose ourselves and others to unholy associations, by permitting such music in our worship. How can we expect music of this kind ever to be a fitting handmaid to devotion.

Whilst exercising a wholesome vigilance over the purity of our music, let us see to it that our hymnody is all that it ought to be. We possess a rich store of excellent hymns, the devout effusions of pious and believing hearts, suited to almost all the varying cir-

cumstances of Christian life and experience. Next to the Bible, these noble hymns form one of the richest treasures the Christian church possesses on earth. In addition to all these, we have the grand old Psalms and other devout hymns of the Bible, of which, though perfectly available and equally suitable for the service of praise, yet we have passed them by, and not given them the place of honour, but preferred other compositions as the vehicles of our praise. Still, for all the purposes of worship, the Psalms of David stand pre-eminent, consisting as they do of poetry of the highest order. Possessing a vitality and a power which penetrates and subdues all hearts, they afforded solace and comfort in all their distresses to God's ancient people; they have been the text-book of religious experience and feeling, of holy joy and praise, in all ages; they are still continued to us, precious as ever: and they still afford us the truest expressions of sorrow for sin, of submission to the divine will, of joy and trust in God; while our loftiest praises and thanksgiving can only find adequate utterance in their inimitable and sublime phraseology. * * *

Where, then, is the objection to singing these glorious psalms in our worship? Is it because they cannot be sung to an ordinary hymn tune, but must be sung in such a way as to accommodate the ever-varying length of phrases, commonly known as chanting? Or is it because chanting is an ordinary part of the ritual service in this country, that, therefore, we must not permit chanting in our services? What an absurd objection! On that principle, we should have to stop preaching, reading the Bible, and singing of hymns in our services, because they do these things at church! Of course, to sing these psalms properly, and with due effect, requires more attention and care on the part of all, both choir and congregation, than ordinary psalm tunes and hymns demand, yet this can be easily secured with a little practice and perseverance. Let me again ask those among us who object to singing the pure word of God as a part of their service, if the *chanting* is really their hindrance? and if so, how is it that so many of these congregations are in the habit of chanting *hymns* by way of change and as a relief in their own services? Some have gone further, and have sung the same hymn to the same chant every Sabbath morning for months together, without variation. Let me further ask those congregations who are given to this kind of repetition, how they would like to hear their minister open the service every morning with the same prayer, in the same stereotyped words, for months running? Would they not naturally

and inevitably get tired of it, and wish for a change? And will not a similar result follow in regard to the singing? It may be the practice to sing a certain hymn, or a Bible psalm, or even the "Te Deum;" but however good and suitable in itself, *per se*, it matters not; the continual repetition of the same thing, day by day, becomes wearisome, and brings down what ought to be one of the liveliest and most heart-stirring portions of the service, to the cold dead level of routine—*lethargic routine*. There is no necessity for any of our congregations to be placed in a mill-horse round of this kind, when our resources are so ample and so easy of access.

To resume. Surely if chanting, or, as we would rather put it, singing devoutly a Bible psalm, be improper, then upon what principle can chanting hymns be justified? Moreover, the Psalms, there is little reason to doubt, were chanted originally in the Temple service; and it is certain that they have been and can be sung in that form in every known language that admits of musical expression. In fact, the chant, as we know it, has grown out of the psalm that belongs to it; but chanting metrical hymns is but a modern innovation, a sort of compromise, and a very weak substitute for the genuine article. Hymns have a style of music of their own, well suited to them in every way; and, for a congregation to continue to chant hymns, while they object to, or dare not look a Bible psalm in the face, because of the chanting, is something of the nature of a sham. One thing is quite certain, that no congregation that has once fairly got hold of chanting a few of the psalms in worship, will ever willingly consent to come down to chanting hymns again. To use a homely comparison, it would be like descending from good old wine to small beer—very small indeed!

In some of our congregations, where hymns are chanted, they go a step further. After getting through some seven or eight verses of a S.M. or C.M. hymn, they pass over the Bible, and go to the Prayer Book for the stereotyped "Glory be to the Father," &c., which is habitually added to every hymn when chanted, but which does not seem to be necessary when the hymn is sung in the ordinary way. What becomes of consistency here? If a doxology is proper in the one case, why not in the other? Further, in some of the selections of Bible psalms and hymns, prepared and published by eminent ministers of our own body, and intended for the use of our congregations, the "Gloria Patri," from the Prayer Book, is appended to every psalm or selection, apparently as a matter of course. Where, let me ask, is the scriptural warrant

to be found for this practice, any more than for the observance of Lent, Rogation days, Ember days, and many other contrivances of priestly ingenuity, belonging to the Dark Ages? Let us beware of nibbling about the edges of ritualism in this way; let it be ours firmly to adhere to the grand old Book of books, without addition or mutilation.

One word more about hymn chanting. Some ministers desirous of introducing the Bible psalms have said, "We take a chant now and then to a hymn in order that our people may get into the way of chanting, and be prepared for the psalms by-and-by." This is altogether a mistake. No amount of such practice can be of the least use. The true, expressive, and intelligent congregational delivery of a psalm is a very different thing from the measured monotony of hymn chanting.

The introduction of the Psalms as a portion of the service of praise is a very simple matter, where minister and people are in perfect accord on the subject, and thoroughly in earnest. Let them begin with a short psalm, read it over carefully, noting where the accent is laid, and how each verse is divided, marking where the words set to the reciting note end, and how the words fit the music of the cadence; then try to sing it—not too fast; and a little perseverance will conquer every difficulty. When one chant and psalm are mastered, the rest, to any extent, is easy enough.

We now come to the practical question "What can be done to improve our psalmody?" My answer is, if the people are really anxious for improvement and willing to make the requisite effort (and by requisite effort I mean persevering enlightened effort), willing to labour—not easily discouraged—not afraid of a little outlay, if needed; then I would suggest, as the most effectual method of placing our psalmody on a sound basis, that we no longer ask our congregations to trust to memory for the tunes they use, but to bring their usual intelligence to bear on this important subject. To this end, let every pew be provided with music books, so that in all cases, whether a hymn be sung or a psalm chanted, the appointed music may be seen along with the words. Every person who stands up to sing in our congregations should with his or her hymn-book hold a copy of the tune to be sung as given out from the pulpit, and all should fairly endeavour to sustain their proper part in the harmony. In this way we should soon be able, to a great extent, to secure a grand and most desirable object—that of making our choirs co-extensive with our congregations. Every pew ought to be

really and truly a singing pew; and every occupant an effective member of the grand choir.

Look, for a moment, at the advantages of the plan proposed—that of securing a plentiful supply of music, with opportunities for regular practice. We should then be able to employ a much greater variety of tunes than we now possess, and we should also enjoy greater facilities in the introduction of new ones, particularly those more special adaptations to many beautiful hymns with which our ministers often wish to vary and enrich the service, but dare not, because such tunes are not sufficiently known to their congregations. We should also have the advantage of a more widely spread interest among the people in the duty of praise; and with abundant material at hand, we should be able to give a more tangible and useful direction to our congregational singing-classes.

On the other hand, there will be difficulties to encounter—difficulties in the way of providing a selection of tunes sufficiently comprehensive for our wants and suitable for our purpose, at a moderate price, and in a form convenient for use in a pew—difficulties from the want of knowledge how to read music among the body of the people. The latter would with a little perseverance soon be got over, for there are doubtless many members of our congregations, perhaps more than we calculate upon, who are quite able to sustain their proper parts in psalmody from the notes; and there are others who, though willing, are not at present competent to do this, yet by dint of practice they would soon learn the ups and downs of the notes in ordinary psalm tunes; and find the sight of them to be of great use.

Further, it would be a great help to our service of praise, if to all our hymns suitable and appropriate tunes were affixed, to which they could always be sung. Of course, this advantage might be secured to a certain extent with our present hymn books and separate tune-books, but it would be far easier to manage if the hymns and tunes were printed together in one book. At present, with our hymns reaching as they now do to 1,000, the addition of the needful tunes would result in a book far too costly in price, and too large in size, for ordinary use, or, at least, for use in the pew.

But, if it were possible for us to be content with a selection of some 450 to 500 hymns—and surely within that margin a sufficient variety for all the requirements of public worship might be secured—then a really practicable and useful hymn and tune book might be arranged, moderate in size, reason-

able in cost, and within the reach of all. What an immense advantage a well-arranged work of this kind would give us in our service of praise! Yet who dare undertake to do it?

The more we consider the bearings of this important subject, the more we shall be convinced, that the only legitimate way to improve the singing of the hymns in our worship, is to trust no longer to singing from memory or by rote; but to bring the proper music into contact with each hymn as it is sung, either in a separate and convenient form of tune-book with our present hymn-books, or by arranging for a new hymn and tune book together.

I would further suggest, as another method of improving our congregational psalmody, that our service of praise should be enlarged and enriched by the addition of one or more psalms, or selections from the Bible, to be sung in a similar way to the examples introduced this evening.

Every one surely must acknowledge that, after all, chanting, or if you like it better, singing a Psalm from the Bible, is not so difficult, but may easily be managed by any average congregation, with a little care and attention at beginning; and, when sung with earnestness and intelligence, how great the advantage to the service! To these may be added, by way of increasing the interest and variety of the service—but only with perfect propriety when thoroughly and entirely congregational — “Short Anthems,” “Sentences,” different settings of the “Sanctus,” &c.

The last suggestion I have now to make is one, upon the adoption of which, the efficiency of all the foregoing means and appliances mainly depends. It is, that regular meetings for practice in congregational singing be established in connexion with all our chapels, and that, as far as possible, *all* the members of the congregation, especially the young, should attend regularly, and always with the advantage of the presence of the minister and deacons. Let the whole body assemble at a convenient time and place, with books in hand; let the conductor or manager arrange them, for practice, in groups according to the different pitch of their voices—trebles in one group, basses, tenors, with altos and contraltos in others, placing himself in the centre, and then proceed. No doubt, persons able and willing to lead each part in the harmony will be found in all our congregations, and even to fill the post of conductor. Then let each and all fairly contribute their quota to the improvement of the whole; and, with moderate application and perseverance, the onward march

will be rapid and certain. Of one thing we may rest assured, that if these meetings are well sustained and judiciously managed, they will soon come to be regarded with great

favour by all who attend regularly, especially by our young people, and be productive of great good in extending and increasing the efficiency of our psalmody.

Christian Martyrdom.

THOMAS BENET, BURNED AT EXETER.

AMID the ignorance, apathy, and security which obtain in the present day touching the principles, progress, character, evils, and dangers of Popery, it cannot fail to be useful to the cause of Protestantism, and all that it implies, to introduce our readers occasionally to the thrilling pages of the illustrious Fox, the Martyrologist, who will tell them tales of Roman falsehood, arrogance, impiety, and cruelty, which will make the hair stand on end, and the blood run cold! On the present occasion we shall set before them one of the most touching narratives in the English tongue.

Thomas Benet was born in Cambridge, and made master of arts, a man very learned, and of a godly disposition. The more he grew and increased in the knowledge of God and His holy word, the more he disliked and abhorred the corrupt state of religion; and, therefore, being desirous to live in more freedom of conscience, he forsook the university, and went into Devonshire, (A.D. 1524.) He came to the city of Exeter, and hiring a house, commenced teaching children, and by that means sustained his wife and family. He was of a quiet behaviour, of a godly conversation, and of a very courteous nature, humble to all men, and offensive to nobody. His greatest delight was to be at all sermons and preachings, of which he was a diligent and attentive hearer. The time which he had to spare from teaching, he gave wholly to his private study in the Scriptures, having no dealings nor conferences with any body, saving with such as he could learn and understand to be favourers of the Gospel, and zealous of God's true religion.

But as every tree and herb has its due time to bring forth its fruit, so did it appear in him; for, daily seeing the

glory of God blasphemed, idolatrous religion embraced and maintained, and that false, usurped power of the bishop of Rome extolled, he was so grieved in his conscience, and troubled in spirit, that he could not be quiet till he uttered his mind therein. He plainly opened and disclosed how blasphemously and abominably God was dishonoured, His word contemned, and His people, whom He so dearly bought, were by blind guides carried headlong to everlasting destruction; and, therefore, he could no longer endure, but must needs testify against their abomination; and, for his own part, for the testimony of his conscience, and for the defence of God's true religion, would yield himself most patiently, as God would give him grace, to die and to shed his blood therein, alleging that his death should be more profitable to the church of God, and for the edifying of His people, than his life should be. To whose persuasions, when his friends had yielded, they promised to pray to God for him, that he might be strong in the cause, and continue a faithful soldier to the end; which done, he gave order for the bestowing of such books as he had, and very shortly after, in the month of October, he wrote his mind on certain scrolls of paper, which he set upon the doors of the cathedral church; in which was written, "The Pope is Antichrist, and we ought to worship God only, and no saints."

These bills being found, there was no small ado, and no little search made for the heretic that had set up these bills: and the mayor and his officers were not busy to find out this heretic; but to keep the people in their former blindness, order was taken that the doctors should resort to their pulpits every day, and confute this heresy. Nevertheless this Thomas Benet, keeping his own doings in secret, went the Sunday following to the cathedral church to the

sermon, and by chance sate down by two men, who were the busiest in all the city in seeking and searching for heretics; and they beholding Benet, said the one to the other; surely this fellow by all likelihood is the heretic that hath set up the bills, and it were good to examine him. Nevertheless, when they had well beheld him, and saw the quiet and sober behaviour of the man, his attentiveness to the preacher, his godliness in the church, being always occupied in his book, which was a Testament in the Latin tongue, were astonished, and had no power to speak to him, but departed and left him reading in his book.

In the meantime the canons and priests, the officers and commons of the city were very earnestly busied, how or by what means such an enormous heretic who had put up those bills might be espied and known; but it was long first. At last the priests found out a way to curse him, whoever he was, with book, bell, and candle; which curse at that day seemed most fearful and terrible. The manner of the curse was after this sort.

One of the priests, appareled all in white, ascended the pulpit. The other priests, with certain of the two orders of friars, and certain superstitious monks of St. Nicholas' house standing round about, and the cross (as the custom was) being holden up with holy candles of wax fixed to the same, he began his sermon, which was not so long, as tedious and superstitious: and concluded, "That that foul and abominable heretic who had put up such blasphemous bills, was for his blasphemy damnable cursed, and he besought God, our Lady, St. Peter, patron of that church, with all the holy company of martyrs, confessors, and virgins, that it might be known what heretic had put up such blasphemous bills, that God's people might escape the vengeance."

The manner of the cursing of Benet was extraordinary: the prelate said, "By the authority of God the Father Almighty, and of the blessed Virgin Mary, of St. Peter and St. Paul, and of the holy saints, we excommunicate, we utterly curse and ban, commit and deliver to the devil of hell, him or her, whosoever he or she be, that have in spite of God and of St. Peter, whose church this is, in spite of all holy saints, and in spite of our most holy father the Pope, God's vicar here on earth, and in

spite of the reverend father in God, John our diocesan, and the worshipful canons, masters, and priests, and clerks, who serve God daily in this cathedral church, fixed up with wax such cursed and heretical bills full of blasphemy, upon the doors of this and other holy churches within this city. Excommunicated plainly be he or she, or they, and delivered over to the devil, as perpetual malefactors and schismatics. Accursed may they be, and given body and soul to the devil. Cursed be they, he or she, in cities and towns, in fields, in ways, in paths, in houses, out of houses, and in all other places, standing, lying, or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever thing they do besides. We separate them, him or her, from the threshold, and from all the good prayers of the church, from the participation of the holy mass, from all sacraments, chapels, and altars, from holy bread, and holy water, from all the merits of God's priests, and religious men, and from all their cloisters, from all their pardons, privileges, grants, and immunities, which all the holy fathers, popes of Rome, have granted to them; and we give them over utterly to the power of the fiend, and let us quench their souls, if they be dead, this night in the pains of hell fire, as this candle is now quenched and put out (and with that he put out one of the candles): and let us pray to God (if they be alive) that their eyes may be put out, as this candle-light is (so he put out the other candle): and let us pray to God and to our Lady, and to St. Peter and St. Paul, and all holy saints, that all the senses of their bodies may fail them, and that they may have no feeling, as now the light of this candle is gone (and so he put out the third candle): except they, he or she, come openly now and confess their blasphemy, and by repentance (as in them shall lie) make satisfaction unto God, our Lady, St. Peter, and the worshipful company of this cathedral church; and as this holy cross staff now falleth down, so might they, except they repent, and show themselves;" and one first taking away the cross, the staff fell down. But oh, what a shout and noise was there, what terrible fear, what holding up of hands to heaven, that curse was so terrible!

Now this fond foolish mockery being done and played off, Benet could no longer forbear, but fell to great laughter, but within himself, and for a

long, time could not cease, by which the poor man was observed. For those that were next to him, wondering at that great curse, and believing that it could not but light on one or other, asked good Benet for what cause he did so laugh. "My friend," said he, "who can forbear, seeing such merry conceits and interludes played by the priests?" Straightway a noise was made, "Here is the heretic! here is the heretic! hold him fast, hold him fast!" With that, there was a great confusion of voices, and much clapping of hands, and yet they were uncertain whether he were the heretic or not. Some say, that upon that he was taken and apprehended. Others report, that his enemies, being uncertain of him, departed, and so he went home to his house.

He was soon after apprehended, and on the morrow the canons and heads of the city examined him. When he confessed and said, "It was even I that put up those bills, and if it were to do, I would do it again; for in them I have written nothing but what is very truth." "Couldst not thou," said they, "as well have declared thy mind by mouth, as by putting up bills of blasphemy?" "No," said he, "I put up the bills, that many should read and hear what abominable blasphemers you are, and that they might the better know your Antichrist, the Pope, to be that boar out of the wood, who destroys and throws down the hedges of God's church; for if I had been heard to speak but one word, I should have been clapped fast in prison, and the matter of God hidden. But now I trust more of your blasphemous doings will thereby be opened and come to light; for God will so have it, and no longer will suffer you."

The next day he was sent to the bishop, who first committed him to the prison called the Bishop's Prison, where he was kept in stocks and strong irons, with as much favour as if he were a dog. Then the bishop, and others of his clergy and friars, began to examine him and charge him, that contrary to the catholic faith he denied praying to saints, and also denied the supremacy of the Pope. He answered in such sober manner, and so learnedly proved and defended his assertions, that he not only confounded and put to silence his adversaries, but also brought them into great admiration of him, the most part having pity and compassion on him. Among other priests and friars,

Gregory Basset was most busy with him.

The principal point between Basset and him was concerning the supremacy of the bishop of Rome, whom he named Antichrist, the thief, the mercenary, and murderer of Christ's flock: and these disputations lasted about eight days, where they repaired to him, both the Black and Gray Friars, with priests and monks of that city. They that had some learning persuaded him to believe the church, and showed by what tokens she is known. The unlearned railed, and said, that the devil tempted him, and spit upon him, calling him heretic: but he only prayed God to give them a better mind, and to forgive them: "For," said he, "I will rather die, than worship such a beast, the very whore of Babylon, and a false usurper, as manifestly appears by his doings." They asked, "What he did, that he had not power and authority to do, being God's vicar?" "He doth," quoth he, "sell the sacraments of the church for money, he selleth remission of sins daily for money, and so do you likewise: for there is no day but you say masses for souls in feigned purgatory: yea, and you spare not to make lying sermons to the people, to maintain your false traditions, and foul gains. The whole world begins now to note your doings, to your utter confusion and shame." "The shame," say they, "shall be to thee, and such as thou art, thou foul heretic. Wilt thou allow nothing done in holy church? What a perverse heretic art thou!" "I am," said he, "no heretic, but a Christian man; I thank Christ, and with all my heart will allow all things done and used in the church to the glory of God, and edifying of my soul: but I see nothing in your church but what maintains the devil." "What is our church?" said they. "It is not my church," quoth Benet, "God give me grace to be of a better church, for verily your church is the plain church of Antichrist, the malignant church, the second church, a den of thieves, and as far wide from the true universal and apostolic church, as heaven is distant from the earth." "Dost not thou think," said they, "that we pertain to the universal church?" "Yes," quoth he, "but as dead members, unto whom the church is not beneficial: for your works are the devices of man, and your church a weak foundation; for ye say, and preach, that the Pope's word is equal with God's

word in every degree." "Why," said they, "did not Christ say to Peter, 'To thee I will give the keys of the kingdom of heaven?'" "He said that," quoth he, "to all the apostles as well as to Peter, and Peter had no more authority given him than they, or else the churches planted in every kingdom by their preaching are no churches. Doth not St. Paul say, 'Upon the foundation of the apostles and prophets?' Therefore I say plainly, that the church that is built upon a man, is the devil's church or congregation, and not God's. And as every church this day is appointed to be ruled by a bishop or pastor, ordained by the word of God in preaching and administration of the sacraments under the prince, the supreme governor under God: so to say, that all the churches with their princes and governors are subject to one bishop is detestable heresy, and the Pope your God, challenging this power to himself, is the greatest schismatic that ever was in the church, and the most foul whore: of whom John in the revelation speaketh."

"O thou blind and unlearned fool," said they, "is not the confession and consent of all the world as we confess and consent; That the pope's holiness is the supreme head and vicar of Christ?" "That is," said Benet, "because they are blinded and know not the Scriptures: but if God would of His mercy open the eyes of princes to know their office, his false supremacy would soon decay." "We think," said they, "thou art so malicious that thou wilt confess no church." "Look," said he, "where they are that confess the true name of Jesus Christ, and where only Christ is the head, and under Him the prince of the realm, to order all bishops, ministers and preachers, and to see them do their duties in setting forth the only glory of God by preaching the word of God; and where it is preached, that Christ is our only advocate, mediator, and patron before God his Father, making intercession for us, and where the true faith and confidence in Christ's death and passion, and his only merits and deservings are extolled, and our own depressed; where the sacrament is duly without superstition or idolatry administered in remembrance of His blessed passion, and only sacrifice upon the cross once for all, and where no superstition reigneth, of that church will I be." "Doth not the Pope," said they, "confess the true Gospel? do not we all the same?" "Yes," said he,

"but ye deny the fruits thereof in every point. Ye build upon the sands, not upon the rock." "And wilt thou not believe, indeed," said they, "that the Pope is God's vicar?" "No," said he, indeed." "And why?" said they, "Because," he answered, "he usurpeth a power not given him of Christ, no more than to other apostles; and also because he doth by force of that usurped supremacy blind the whole world, and doth contrary to all that ever Christ ordained or commanded." "What," said they, "if he do all things after God's ordinance and commandment, should he then be His vicar?" "Then," said he, "would I believe him to be a good bishop of Rome over his own diocese, and to have no further power. And if it pleased God, I would that every bishop did this in their diocese: then should we live a peaceable life in the church of Christ, and there should be no such seditions therein. If every bishop would seek no further power than over his own diocese, it were a goodly thing. Now because all are subject to one, all must do and consent to all wickedness as he doth, or be none of his. This is the true cause of great superstition in every kingdom. And what bishop soever he be that preaches the Gospel, and maintains the truth, is a true bishop of the church." "And doth not," said they, "our holy father the Pope maintain the Gospel?" "Yea," said he, "I think he doth read it, and peradventure believe it, and so do you also, but neither he nor you do fix the anchor of your salvation therein. Besides that, you bear such a good will to it, that you keep it close, that no man may read it but yourselves. And when you preach, God knows how you handle it; insomuch, that the people of Christ know no gospel, but the Pope's gospel; and so the blind lead the blind, and both fall into the pit. In the true Gospel of Christ confidence is none, but only in your popish traditions, and fantastical inventions." Then said a Black Friar to him, "Do we not preach the Gospel daily?" "Yes," said he, "but what preaching of the Gospel is that, when with it you extol superstitious things, and make us believe that we have redemptions through pardons and bulls from Rome, *a pena et culpa*, as you term it: and by the merits of your orders you make many brethren and sisters, you take money yearly of them, you bury them in your coats, and in confession you beguile them: yea, and

do a thousand superstitious things more; a man may be weary to speak of them." "I see," said the friar, "thou art a vile heretic, I will have no more talk with thee."

Then stepped to him a Gray Friar, a doctor, and laid before him great and many dangers. "I take God to record," said Benet, "my life is not dear to me, I am content to depart from it, for I am weary of it, seeing your detestable doings, to the utter destruction of God's flock; and for my part, I can no longer forbear: I had rather by death (which I know is not far off) depart this life, that I may no longer be partaker of your detestable idolatries and superstitions, or be subject unto Antichrist your Pope." "Our Pope," said the friar, "is the vicar of God, and our ways are the ways of God." "I pray you," said Benet, "depart from me, and tell me not of your ways. He is only my way, which saith, 'I am the way, the truth, and the life.' In this way will I walk, His doings shall be my example, not yours, nor your false popes. His truth will I embrace, not the lies and falsehood of you and your Pope. His everlasting life will I seek, the true reward of all faithful people. Away from me, I pray you. Vex my soul no longer, you shall not prevail. There is no good example in you, no truth in you, no life to be hoped for at your hands. You are all more vain than vanity itself. If I should hear and follow you thus, everlasting death should hang over me,—a

just reward for all them that love the life of this world. Away from me, your company liketh me not."

Two esquires, namely, Thomas Carew, and John Barnehouse, standing at the stake by him, first with fair promises and good words, but at length, through threatenings, desired him to revoke his errors, and to call upon our Lady and the saints. To whom he with all meekness answered, "No, no, it is God only upon whose name we must call, and we have no other advocate with Him, but only Jesus Christ, who died for us, and now sits at the right hand of the Father to be an advocate for us; and by Him must we offer our prayers to God, if we will have them to take place and be heard." With which answer Barnehouse was so enraged, that he took a furze-bush upon a pike, and setting it on fire, thrust it into his face, saying, "Ah, heretic, pray to our Lady, or I will make thee do it."

To whom Thomas Benet, with an humble and a meek spirit, most patiently answered, "Alas, Sir, trouble me not." And holding up his hands, he said, "Father, forgive them." After which the gentlemen caused the wood and furzes to be set on fire, and this godly man lifted up his eyes and hands to heaven, saying, "O Lord, receive my spirit." And so continuing in prayer, he never stirred, but most patiently abode the torments of the fire, until his life was ended.

Household Hints.

MORAL SCIENCE FOR THE MILLIONS.*

COMMON sense is a jewel above all price. With that sense some men are endowed far beyond their neighbours. Such is the felicity of Mr. Blaikie, who has given us an admirable book. It is some such book as Benjamin Franklin or William Cobbett might have been supposed to write, had those eminent men possessed "the knowledge of the truth as it is in Jesus." It is incom-

parably the best of the class of publications to which it belongs; we have a number of volumes more or less resembling it, but not one that comes up to it. It is a species of encyclopædia of common sense and common life. We could wish that a copy of it were in the hands of every young man in these kingdoms. Were such to con it thoroughly, to act up to it conscientiously, fully to exhibit the character which is here delineated, building it on the principles here enunciated, the

* Better Days for Working People. By W. G. Blaikie, M.A. Edinburgh: Strahan and Co.

British Isles would, in a generation, become as the garden of the Lord; they would be the joy, the wonder of the whole earth. The volume is emphatically Ethics and Economics on Christian principles for the millions.

Other things being equal, the Christian writer always surpasses the infidel. Christian sentiment throws a radiance over everything; it is an emollient which softens the asperities of truth, and secures a lodgment for it in the soul. The present work throughout is pure and Christian, and the principles comprise everything that is interesting to man. The headings of the chapters indicate, to some extent, the character of the materials of which the work is composed. They are as follows:—"What to aim at," "Auspice Christo," "The Sweat of the Brow," "A Fair Day's Wage for a Fair Day's Work," "Make the Most of your Money," "Health with Drugs," "Houses *versus* Hovels," "Home Sunshine," "Reading and Recreation," "Holy Rest."

We might fill our Number with extracts, all admirable, pertinent, and practical, but the want of space forbids, nor is it necessary, seeing that condensation has been studied to the uttermost, and the book is published for a price little more than nominal. Messrs. Strahan and Co., and the Rev. Mr. Blaikie, by this work, have established a claim to the gratitude of the whole people.

The following are sample extracts from a single chapter:—

POLLUTED AIR.

"The necessity of a constant supply of fresh air for the health of the body can only be thoroughly appreciated where there is some acquaintance with the process of respiration or breathing, and the ends which that process serves. Why are we made to breathe? Why does our chest heave night and day, and our mouths and nostrils perpetually draw in air from without, and pour out air from within? The process is most intimately connected with the preservation of health and life. The blood that flows through our bodies, carrying, when it is healthy, fresh life and strength to every part of them, is continually gathering up in its passage a substance that is destructive, and is continually demanding a fresh supply of another substance, which is wholesome and life-giving. The process of breathing is designed for at once getting rid of the one and supplying the other. The chamber of exchange, where the blood throws out the hurtful substance, and takes in the wholesome, is the chest, the cavity of the lungs. The brokers that make the exchange are the lungs themselves. The medium of conveyance by which the one substance is called out, and the other carried in, is the breath. The hurtful sub-

stance which is thrown out is called carbonic acid; the wholesome which is drawn in, is called oxygen. To keep the blood healthy (and that is much the same thing as to keep the body itself healthy), a certain amount of oxygen must be supplied to the blood. When this amount of oxygen is not supplied, the consequences are most serious. It may be withheld to such an extent, that death is immediately or rapidly the consequence. It was so in the famous black-hole of Calcutta. There, 146 individuals were confined for a night in a cell eighteen feet long and fourteen wide, with but two small square holes for windows. In the morning, 128 of them were found dead, and the surviving twenty-three looked so miserable, that they could hardly be said to be alive. A similar tragedy has been known to occur at sea. In an emigrant ship on one occasion, during a violent storm, the captain, in order to keep the decks clear, and facilitate the working of the ship, sent the passengers into the hold, ordered the hatches to be fastened down, and kept them in that state all night. In the morning, when the hatches were removed, the hold was found to be full of the dead and dying. No fresh air had been supplied, no oxygen had been carried to the blood, the wretched prisoners had been forced to breathe over and over again the air which had been used already, and their miserable death, or approach to death, was the inevitable result.

"In other cases, the immediate result may not be so disastrous, but a slow process of injury will be going on, which may ultimately issue in shattered health. If the breath, instead of bringing a due supply of oxygen, brings back to a large degree the carbonic acid which has already been expelled, it is evident that to that extent the nourishing or renewing power of the blood will be weakened, and from this weakening process, consumption or some other disease may result. It is this evil, the breathing over again of used-up air, that is so common in crowded apartments, in sleeping-rooms, schools, churches, work-rooms, omnibuses, coaches, and the like. In the case of many, the evil makes itself quickly known by headaches, sickness, exhaustion, and a painful feeling of oppression. There are unhappily no places where it prevails more largely than in churches and schools. Hearers are sometimes reproved for drowsiness, and scholars for stupidity, when, to a large extent at all events, the impure air which they are breathing is the cause.

"Besides this cause of contamination, the air is liable to be made impure by other means. It is liable to be mixed with poisonous substances, that, when breathed in, and carried to the blood, deposit their poison there, and send it careering with the blood through all the body. Among the poisonous substances that have this effect, may be mentioned, the effluvia that arise from any kind of decaying matter, whether animal or vegetable; everything that gives rise to disagreeable smells; and very specially, the effluvia that come from the human body, even when it is in a state of health, and much more when it is in a state of disease. Even when the body is in health, both the breath and the perspiration will be charged with certain

hurtful ingredients—the waste of the body—which they discharge into the surrounding atmosphere, and the inhaling of which must be injurious to others. But in a state of disease, this evil is much greater. In certain virulent diseases, the exhalations are so poisonous that those who are exposed to them are often seized with the same diseases, which are therefore said to be infectious or contagious. In these cases, the poison that goes forth from the diseased body is carried in the breath to the blood of the healthy, and prostrates them under the same disease. It is in this way that infectious diseases are so frightful in their ravages, running generally through whole families, and often decimating entire streets and districts.

“But for all these evils the remedy, if people would use it, is very simple and very efficacious. In one word, it is ventilation, or fresh air. Nature herself is a great ventilator, and if men would but take lessons from her, they would be great ventilators too. The wind is the great ventilating apparatus of nature. By this mighty bellows she blows away whatever poisonous ingredients may at any time be deposited within her domain, and so dilutes them, so spreads them through ‘the empty, vast, and wandering air,’ that their power of mischief is almost entirely destroyed. In country districts there is generally less to poison the air than in towns, and the air has more free scope—it gets at things and places more readily, and thus ventilates more thoroughly; and this is one reason why the country is generally healthier than the town. But besides ventilating herself, nature, or to speak more correctly, the God of nature, has taught certain of His creatures the art. The most striking and interesting instance of this is in the case of bees. What causes the buzz which you ever hear in a bee-hive? It is not the bees flying through the hive, for their movements there are necessarily performed on foot. Examine the entrance of a bee-hive, and you will observe some two or three dozen of them hard at work, flapping with their wings, as if their very life depended on their efforts. And so it does. The bee-hive has no window, and no ventilation-tubes. The bees are far too wise to breathe over again and again the used-up air of their neighbours and of themselves. That constant flapping of the wings is just their way of introducing fresh the vital fluid on which their life and their health depend. They are not morbidly afraid of draughts, or of catching cold. No order is ever given by the queen-bee to stop the ventilator-bees, and close the openings of the hive. She knows too well the value of fresh air to do anything so foolish. It would be like closing the hatches over the hold of a ship—a thing which is done only by the animal that naturalists characterise as *Homo Sapiens*—man the wise.”

FOOD.

“We come now to say something of *Food*. We have seen it stated by a medical man, that *one-half* of the diseases which prey upon us are caused by the neglect or the abuse of fresh air, and *one-third* by an excess or a deficiency of food. In other words, five-sixths of the existing ailments of men are due to these two

causes, and only one-sixth to all other causes put together. Observe, it is said an *excess* or a *deficiency* of food. It is chiefly among the upper classes that the *excess* is met with in the matter of food proper. We have been assured by medical men that the number of ailments, both in children and in grown-up persons, produced by this cause is quite extraordinary. Food taken in too large quantities, and in too concentrated forms, and accompanied with too little physical exercise, is the great bane of aristocratic and well-to-do stomachs. They are overloaded, put out of order, and dyspepsia, with all its attendant miseries and brood of ailments, is the result. The poor man, if he knew it, has often cause to congratulate himself that he is exempt from this temptation.

“It is *deficiency* of food that usually operates against the health of working men, and the deficiency may be either in quantity or in quality. For deficiency in quantity it is not easy to prescribe a remedy, at least of a direct kind. Sometimes, however, quality may make up for quantity; and improvement of quality is not difficult to attain. It is important that food be not all of the same substance. For nourishing the different parts of the body—bone, fibre, fat—different food substances are requisite. But it is especially desirable that the food be well cooked. Cooking is a great help to digestion, and digestion is what turns the food to thorough account. It is easy to turn this subject into ridicule; but there is often, as the proverb says, only a step between the sublime and the ridiculous. Bad cooking makes bad stomachs, and bad stomachs often give occasion to ill-temper, and much hard-heartedness. Therefore we wish all success to those benevolent and sagacious ladies, who, to other home-missionary undertakings, have added lessons in the art of cooking. The *Missing Link* shows how valuable the hint has proved in the worst parts of London; and we do not doubt of its efficiency and usefulness wherever it may be fairly tried.”

DRINKING.

“But if ill-health is often caused by *eating*, what shall we say of *drinking*?

“Some years ago, a committee of the House of Commons was appointed to investigate the extent, causes, and consequences of the prevailing vice of intoxication among the labouring classes. Among other witnesses examined was Dr. Gordon, physician to the London Hospital. Dr. Gordon stated in evidence, that having been asked by a friend, some years before, what proportion of disease might be occasioned by ardent spirits he replied, probably 25 per cent. of the whole. His friend hesitating to believe that the proportion could be so great, Dr. Gordon kept a record for twelve months. The result was 65 per cent. on some thousands of cases, and subsequent experience gave 75 per cent. ! Other physicians add their testimony, that diseases of the brain, the liver, the heart and blood-vessels, the kidneys, the stomach, the pancreas, the bladder, the skin, &c., are ordinary effects of the use of spirits. Besides these, intemperance often gives rise to apoplexy, insanity, mental delusions, and delirium tremens. ‘If the thought-

less consumer or zealous advocate of strong stimuli,' says Dr. G. R. Dods, 'would accompany us to a few *post-mortem* examinations of individuals who have persevered in such habits, or were called to witness, like us, the sufferings they previously endured, they would feel horrified at their own folly and ignorance, and, if they were wise, would never touch the dangerous bowl again. But, whatever men may think, and however they may act, still it is true, that the use of ardent spirits, now so prevalent, is one of the greatest evils that has ever befallen the human race. It is a second curse, which seems destined completely to destroy every blossom of beauty and virtue which the first left blanched and drooping here and there upon the face of the earth.'

"The effects of drunkenness are not confined to the actual drinkers. 'I have observed,' says Mr. Poynder, clerk of the Bridewell and Bethlehem Hospitals, 'that the children of dram-drinkers are generally of diminutive size, of unhealthy appearance, and sickly constitution.' This might well be expected, not only because a feeble constitution must be communicated to them by their intemperate parents, but also because they are generally brought up amid frequent cold and hunger, nakedness, and filth. Nor are the hereditary effects of drunkenness confined to the body. The mind also is frequently affected. 'The drunkard,' says Dr. Browne, formerly of the Dumfries Institution for Lunatics, 'not only injures and enfeebles his own nervous system, but entails mental disease upon his family.'

His daughters are nervous and hysterical; his sons are weak, wayward, eccentric, and sink insane under the presence of excitement, of some unforeseen exigency, or of the ordinary calls of duty. . . . Some time since, I was called upon to treat a remarkably fine boy, about sixteen years old, among whose relatives no case of derangement could be pointed out, and for whose sudden malady no cause could be assigned, except puberty and a single glass of spirits. His father, however, had been a confirmed drunkard, was subject to the *delirium* and the depression following inebriety, and died of *delirium tremens*. . . . At present I have two patients who appear to inherit a tendency to unhealthy action of the brain, from mothers addicted to drinking; and another, an idiot, whose father was a drunkard.'

"Alas! how many miserable lives and early deaths must be attributed to the intemperance of parents! We hesitate not to say, that many an intemperate person, whom man's law cannot reach, has done more to deserve the doom of a murderer than some who have hung in chains. We may well be horror-struck when we read of the father of a family, in a sudden paroxysm of madness, seizing a knife and murdering his family; but have we not more reason to stand aghast at the conduct of the wretch who systematically feeds his depraved appetite at the expense of the health and lives of the little ones of whom God made him the guardian, but of whom strong drink has made him the destroyer?"

Obituary Notice.

REV. JOSEPH JAMES INSULL, OF BEDFORD.

BY THE REV. J. JUKES.

MR. INSULL, late colleague of the Rev. J. Jukes, of Bedford, has soon finished a course of able, earnest, useful, and honourable labour. Few double pastorates have ever been so happy—a result which flowed from the excellent spirit of both the senior and the junior. Mr. Jukes closed a very excellent sermon from "My days are past, my purposes are broken off, even the thoughts of my heart" (Job xvii. 11), as follows:—

"Of the early religious history of the deceased I know only what he himself stated to the committee of Cheshunt College, when he applied for admission as a student to that institution. This you will like to hear in his own words.

"He says, 'I grew up in total ignorance of religion till I was from fourteen to fifteen years of age. In September, 1842, however, I was induced to become a scholar in the Surrey Chapel Sunday-school, and, in the providence of God, was placed under the instructions of an affectionate and devoted teacher in that school. I had not been in that school long before I felt that this gentleman

was greatly concerned for my eternal welfare; my mind became gradually illumined by his simple teaching, and my hard heart softened by the tenderness of his appeals. I now began to forsake sin, to seek opportunities for private prayer, and to long intensely to be made a Christian. At this time the ministry of my pastor, the Rev. J. Sherman, was much blessed to me in deepening the impressions which the instructions of my teacher had made upon my mind. But it was not until after I had been removed to a senior class, connected with Surrey Chapel, and designed for those youths who were too old for the Sabbath school, that I was enabled to devote myself unreservedly to the Lord; but I believe that I had not been in the school long before the good work was begun in my heart. I humbly hope, however, that I have passed from death unto life, and can say that 'whereas I was once blind, now I see.' And I entertain this hope because the Bible, which I formerly detested, is now the volume in which I delight,—the throne of grace, which I never used to visit, is now precious to me,—attend-

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ance on the more public services of the sanctuary, which I formerly tried to avoid, I now feel to be a privilege,—the Lord's people, whom I once despised, are now those whose society is most congenial to my spirit,—while the love of Christ, which at one time never moved, now constrains me to serve Him.'

"This account of his Christian experience, coupled as it was with an unqualified and unequivocal avowal of his belief in the great truths of Christianity, proved quite satisfactory, and he was received into Cheshunt College, as he desired. While there he continued to possess the confidence and enjoy the kindness of his pastor, secured the approbation and esteem of his tutors, and found some warm and steadfast friends amongst his fellow-students, whose attachment to him appears to have increased in proportion as their knowledge of him was enlarged.

"As he approached the end of his college course we were inquiring for a co-pastor. He was recommended to us by a mutual friend. We invited him as a supply. He came and preached. We asked him to come again. This he did, and, as the result, he was requested to accept a call from the church. After due deliberation he felt it his duty to accede to that request. He and I then became united in the pastorate. From that time to the day of his death we not only worked together, but worked together in unbroken harmony. There were, occasionally, differences of opinion between us, but we were still one in affection, and by frank and frequent conferences we at length came to think very much alike on all essential points.

"But I must speak of the service which he rendered both to me and you. The public exercises of our beloved brother were by no means of an ordinary character. His prayers are seldom approached, either in the range of the topics they embraced, the variety of expression by which they were characterized, or the rich devotional feeling they disclosed. As a preacher, he had few equals among men of his own age. The diversity of his subjects,—the breadth of his views,—the readiness and power with which he grasped the strong points of a text,—his happy illustrations,—the extent to which he could go into the experience of his hearers,—his striking appeals to the judgment and the conscience, and his truly evangelical spirit, have often filled me not only with pleasure but surprise. His elaborate discussions, however, and his finished compositions could be fully relished only by the few. Something less laboured and more rugged would have been preferred by many. This he himself had begun to feel, and quite intended—if his life had been prolonged and his health restored—to become, at least to a much greater extent than before, an extempore preacher. His judgment always told him that this was the preferable method, though he had not sufficient confidence in himself to pursue it. His ministry had already been made very useful to many persons and in various ways, but he earnestly wished that it might become still more useful. But as 'his days are now past, this purpose of his heart is broken off.'

"To a young man who has just left college it is no easy thing to preach twice a week in a

place like this; having at the same time, in the winter season, to conduct several Bible classes, composed of young people with acute and inquiring minds. To Mr. Insull it was, perhaps, as easy as it could have been to any one; but he found the work quite enough, and therefore, for a time, did but little in the way of pastoral visitation. Indeed, he thought, as many others do, that this might be dispensed with. But a little observation convinced him that no minister wishing to be faithful could neglect it. He then addressed himself to it with all his accustomed energy. His visits were greatly blessed to many, and he often found them of so much benefit to himself, that he soon came to feel quite as much interest in this part of his work as in any other. There are many afflicted ones still living who have often been refreshed by his sympathy, encouraged by his conversations, and edified by his prayers. To these it is a sorrowful reflection, 'We shall see his face and hear his voice no more.'

"Of the social relationships of my late excellent colleague I hesitate to speak, lest I should sharpen the sufferings which so sudden a severance of them must have produced. What he was as a husband, a father, a child, a brother, and a friend, is well known to those with whom he was thus connected, and can be fully known by none beside. In looking back, beloved, upon the endearing intercourse you have had with him, your predominant feeling must be gratitude to God for so precious a gift; in looking around and observing all the scenes in which he used to be a prominent figure, deprived of his presence, your deepest consciousness will be a consciousness of gloomy desolation; but in looking forward, one of your most delightful hopes must be that of being again united with him in bonds which never can be broken even by the hand of death. It would doubtless have been gratifying if you could have heard from our dear brother's dying lips a renewed expression of his faith and hope. But this was impossible, for he scarcely felt himself within the grasp of the last enemy before he became totally unconscious. And I believe it was only within a day or two of that period that he began to suspect what the issue of his illness would be. But although the testimony of his dying moments would have been gratifying, it was not necessary; and it is immeasurably surpassed in interest and importance by the testimony of his daily life. He relied entirely and alone upon the work of Christ for his salvation; but as one 'who had been bought with a price, endeavoured to glorify God in his body and in his spirit, because he felt them to be God's.' May you all build for eternity upon the same rock—during the remainder of your time enjoy the sympathy and succour of the same all-merciful and Almighty Saviour,—and then, as one after another you depart from earth, may you find him who is gone before waiting to welcome you to the home in heaven.

"How shall I address myself to the different classes in this congregation? What shall I say to you who are united here as a church in the bonds of Christian fellowship? Could the deceased himself again address you, if I may judge from the sermons he

lately delivered from this place, I think he would remind you with increased emphasis of the fact,—that ‘the grace of God which hath appeared, bringing salvation, teacheth us that, denying all ungodliness and worldly lusts, we should live soberly, righteously, and piously, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works’ (Titus ii. 11–14); and entreat you more earnestly than he had ever done before to ‘let your conversation be as cometh the Gospel of Christ’ (Phil. i. 27). And what may we suppose he would say to those members of this congregation who have often heard his voice but are not influenced aright by the truths that he taught? Would he not again ‘pray you in Christ’s stead to be reconciled to God,’—(2 Cor. v. 20)—and assure you that the Gospel which he preached, if it do not prove a savour of ‘life unto life,’ must prove ‘a savour of death unto death,’ unto each of you,—and that he himself, if he cannot on the day of final account recognize you as believers, will have to bear witness against you?

“And now, my dear young friends, I must for a moment, in conclusion, appeal to you. Whether in the Christian association, or in the Bible classes, or in the Sunday school, or

merely attendants at this place of worship with your parents or employers, you have always been to your pastors the objects of much solicitude. We have often talked about you in private. Our great anxiety has been to see you converted to Christ in early life. When any of you have been indifferent we have been grieved; but when any of you have become thoughtful we have rejoiced; and I am quite sure my late devoted coadjutor, whose instructions in the class some of you received with so much pleasure, if he were now to speak to you from the height of the heavenly glory, would say to the thoughtless, ‘Remember thy Creator in the days of thy youth;’ and to those whose minds have been awakened to a sense of the evil of sin and the importance of salvation, ‘Believe in the Lord Jesus Christ,’ and without delay connect yourselves with His church. And, seeing that ‘his own days are past, and his purposes broken off,’ he would address to *all* the words of the Preacher, ‘Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.’ (Eccles. ix. 10.) May God sanctify this service, and the solemn event which has been before our minds in connexion with it, to every one now present, and to Him shall be the glory.”

Extracts from New Works.

PREDESTINATION.

HAVING comforted the Lord’s people with the assurance that all things work together for their good, our apostle proceeds to assign a reason for this. The present not only introduces us to, and prepares us for, the future, but it is connected with the past, and only forms part of one glorious, complete, and perfect plan. Hence we read, “*For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren.*”—(Rom. viii. 29.) God, in the exercise of His infinite foreknowledge, formed a plan by which He at once secured the happiness of His people and the highest honour of His Son.

The end of God’s plan.—*In reference to us, that we should resemble Jesus—be conformed to His image.* The person of the Lord Jesus is the most glorious conception of the divine mind—God’s finest, grandest thought. He is the image of God’s glorious nature, of His holy mind. To Him, His whole church is to be conformed; and each member of that church must resemble him. We must resemble Jesus in His *character* as the Holy One of God; for “as we have borne the image of the earthy, we shall also bear the image of the heavenly.” His Spirit dwelling in us, His races and excellences will be shared by us, and so we shall show forth His praises by exhibiting His virtues. We must be like

Jesus, for as He which hath called us is holy, so must we also be holy in all manner of conversation. Holiness must characterize us in body, soul, and spirit. We must resemble Jesus in His destiny. He humbled himself. His whole life below was humiliation and suffering. He had not where to lay His head. To the comforts of home He was a stranger. He was the man of sorrows; with grief He was most familiar. His afflictions were great and constant. And as the Head was afflicted, the members must be so too. This enters into the divine arrangement; therefore says the apostle, “That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto.” Afflictions are appointed for us, and we are appointed to afflictions. If we suffer with Jesus, we shall also reign with Him. On earth we resemble Him as serving; in heaven we shall resemble Him as reigning. His happiness will be our happiness, and His glory will be our glory. “We shall be like Him; for we shall see Him as He is.” Even now “our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself.” We shall be like Jesus, perfectly like Jesus, and like Jesus for evermore.

God's end in reference to Jesus,—“That He might be the first-born among many brethren.” *Jesus is to be pre-eminent, always, and everywhere.* As it is written, “Also I will make Him my first-born, higher than the kings of the earth. My mercy will I keep for Him for evermore, and my covenant shall stand fast with Him. His seed also will I make to endure for ever, and His throne as the days of heaven.” His authority is to be unlimited. He possesses, as the privilege of the first-born, the double portion and the blessing. Hence the apostle's magnificent testimony of Him: “Who is the image of the invisible God, the first-born of every creature: for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence.” *Jesus is also to stand in fraternal relation to many.* He is to be “the first-born among many brethren.” The social nature of Jesus loves society, and He is to have many brothers. His church will be large, composed entirely of His brethren: “For both he that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren. Forasmuch, then, as the children are partakers of flesh and blood, He also himself likewise took part of the same.” Thus Christ and His people have one nature, and constitute one vast and glorious family. *Jesus is to be also the source of every blessing.* He is the heir of all things. He is the possessor of heaven and earth. It hath pleased the Father that in Him should all fulness dwell. He is thus first in existence, first in office, first in dignity, and first in glory. All things are under His feet. All resources are at His command. His will rules heaven, earth, and hell. Men are blessed in Him, and all nations shall call Him blessed. This is God's great end in predestination. Let us notice—

The means of accomplishing His design.—“*Whom He did foreknow, He also did predestinate.*” God's knowledge is infinite. He knows all things at once. He ever did know all He knows now. There is nothing new, nothing contingent with Him. He from all eternity knew the persons of His people, the state into which they would be plunged by sin, and the danger to which they would be exposed as transgressors of the holy law. Let what will take place in the world, or in the church, whatever errors may spread, or deceivers may arise, we may still say with Paul, “Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity.” God's foreknowledge embraces all persons, things, times, and events; and God foreseeing what man would become, what man would do, and how he would certainly destroy himself, determined to prevent it, at least, so far as His church is concerned. To foreknow indicates, not simply prescience, but love. Whom He loved before, He did predestinate. He loved His people as early as

He loved His Son. He loved His people with the self-same love as He loved His Son; therefore Jesus said, “Thou hast loved them as thou hast loved me.” To foreknow is to determine before. God determined to do, or permit to be done, all that occurs in time. He knew what effect every cause would produce, and determined to get glory to His name, secure the salvation of His people, and give the fullest possible manifestation of himself; in order to which everything was determined, fixed, and settled. Therefore we read of the death of Jesus, “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” And again, “Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.” God decreed, foreknew, loved; or He loved, foreknew, and decreed. He predestinated—which is, to set apart His people to be saved: in order to which the Son of God was appointed to be the great sacrificial victim, to put away sin by the sacrifice of himself. Hence we read, “Ye were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.” On the ground of what Jesus engaged to do in the everlasting covenant, and which God gave Him credit for, sinners were saved from the foundation of the world. God determined to deliver us from evil, and therefore He committed us to Christ, gave us grace in Christ, and appointed us to be one with Christ; hence Paul says, “Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.” Predestination includes the provision made for us in the everlasting covenant, the fulness stored up for us in Christ, which is opened up to us, and set before us in the precious promises of the word. As we read, “Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved. In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.”

What God does for us now is the effect of His love to us and what He did for us in eternity. Time reveals God's eternal thoughts. Providence fulfils God's deep decrees. The Holy Spirit carries out the secret purposes of the Father. Our sorrows and joys, our meanness and glory, are alike in accordance with God's gracious purpose, or predestination. All flows from His love, which prompted His wisdom to draw the plan and make the appointment; and He only performeth the thing that is appointed for us, in all that He works both in providence and grace. Let us therefore adore the divine wisdom, seek grace

to fall in with God's plan, and to acquiesce in the Lord's pleasure. His arrangement is perfect, His plan is complete, His purposes must be fulfilled, and His glory will be great in the consummation. If we cannot rise so high as to enjoy God's predestination, let us hold fast by His promises; but never let us cavil at His decrees, or dispute His right to do as He will with His own. Wrong He cannot do; and when all the cavillers and disputers of this world shall appear before Him at last, He will say, "Friend, I do thee no wrong;"—in which conscience will acquiesce, and the dispute will be settled for ever. — *Smith's Believer's Triumph.*

THE HOLY SPIRIT AS THE SPIRIT OF PRAYER.

I NEED not speak to you of the duty and privilege of prayer, nor of the sin and loss of not praying. Prayer is the expression of the believer's spiritual life; a prayerless soul cannot be called a living soul. When the spirit of Christ is within, then the soul must cry "Abba, Father." Nor need I stop to say what prayer is. It is not merely, as the hymn puts it, "The soul's sincere desire, uttered or unexpressed;" but it is the soul's sincere desire for such things as are according to the will of God; and on this ground it is that the Holy Spirit is needed in prayer, for He alone "searcheth all things, yea, the deep things of God," and by Him alone a man "knows the things that are freely given to us of God." (1 Cor. ii. 10 and 12.) But prayer is not a matter of the Spirit only; it may be also the Spirit acting on the understanding, and opening to the believer the promises of the Scriptures. Hence we read (1 Cor. xiv. 15), "I will pray with the spirit, and I will pray with the understanding also," so that there may be clear apprehensions of the truth, and of our need of that truth, when there is no very lively spiritual feeling with regard to that truth. There may be clear views in the understanding, but great spiritual weakness in the heart and affections. Now, the Holy Spirit is given to help in such circumstances.

The context must be looked at to see the force of the text.

In verses 17, 18, Paul had been speaking of suffering as the Christian's portion here, and those even who had the first-fruits of the Spirit "groaned within themselves." (Ver. 23.) He then mentions hope as a grand means of support under them, and then specifies the Holy Spirit as another means of confirming and establishing the soul to endure under suffering.

"The Holy Spirit helpeth our infirmities;" not, helps us to bear our infirmities, so that we may be content to be infirm and submit to them as a sort of unavoidable trial, but, helps us who are infirm or weak to bear the sufferings incident to our condition in this life. It is a blessed thought we have such a helper. And this help is not vouchsafed with reference to prayer only, but to our general infirmities or weaknesses.

How much weakness is there in the heart, and character, and disposition, and temper of every believer! What little, low, mean, piti-

ful things we must all be conscious of, if we know ourselves at all! The best and holiest are not free from them. Those who have the "first-fruits of the Spirit groan within themselves" on this account. And what trifling occasions, too, call these infirmities out, and reveal our spiritual weaknesses! Look at Jonah resenting the loss of his gourd. One would have thought his solemn mission, his cowardly flight, his miraculous preservation, God's mercy to the Ninevites, had been enough to sober him, and lift his mind above his own present circumstances; but no, temper gets the better of him, in spite of all, and in the midst of all, and he exposes his infirmities.

Look at the disciples, again, desiring to call down fire "from heaven, and consume them, even as Elias did." (Luke ix. 54.) Let us not wonder at Jonah and the disciples, so much as at ourselves. No trial is so small but it would overcome us if left to ourselves. And it is by small ones that believers fall, because they do not ask for help. Now, the Holy Spirit is graciously sent to the help of believers under these circumstances; but He acts, as I constantly tell you, in you, and in answer to your prayers and efforts.

You cannot but know you have infirmities; no doubt you have many more than you are aware of; but in the case of those you are aware of, you are to watch and pray, and ask for help to meet them in the power of the Holy Spirit. I am not able to lay down a rule by which to discriminate between the Spirit's agency and your own efforts; but you need not doubt that when you are sincerely asking for, and depending on His help, that "He worketh in you both to will and to do," and thus "helpeth our infirmities," or us who are infirm.

But let us look at the Spirit's help, more especially in prayer.

The Apostle specifies two particulars.

1. As to the *matter* of prayer. "We know not what we should pray for."
 2. As to the *manner* of prayer. "We know not what we should pray for as we ought." Prayer is not natural to man; I mean prayer in its true, and real, and spiritual sense. Observe, (Acts ix. 11,) "Behold he prayeth." As much as to say, for a sinner to pray, is a strange thing. A sinner praying, humbled in the dust, pouring out his heart, calling upon God—this is a wonderful thing. Our Lord's exclamation would lead us to think Paul had never prayed before. And no doubt it was his first real spiritual prayer—the first prayer of the heart convinced of sin, broken, contrite, humbled. All his proud Pharisee prayers were nothing, however long and loud; but now it was real. Oh, the difference between "merely saying our prayers" and praying!—one bodily, the other spiritual. Of the former, God does not say, "Behold he prayeth," but "trifieth," "mocketh"—and this, however fluent may be the utterance. But when the heart speaks, and the Spirit leads the heart to Christ, then it is prayer. And this is God's delight. (Prov. xv. 8.) Oh, the difference between God and man! What calls man's attention? What makes him say, "Behold," "Look?" Why, worldly show, some earthly pageant. But what calls God's? A *praying sinner*. It is the work of the Holy Spirit, and it is worth

looking at. It is the Holy Spirit glorifying Christ in the eyes of a sinner. It is a sinner honouring God, by taking his right place before Him, in the dust, on his knees, crying, "God be merciful to me a sinner." This is a sight worth looking at; and so Christ says, "Behold."

Now, we are told (Phil. iv. 6) everything should be made a matter of prayer. This assumes a man is a Christian—actuated by the Spirit of Christ; and yet the text says he "knows not what he should pray for."

Perhaps there are few things in which believers make more mistakes than in their prayers for temporal things. "Ye ask and receive not, because ye ask amiss." (James iv. 3.) And through the deceitfulness of the heart it often is that they may "consume it upon their lusts." I do not mean that believers are consciously alive to this, and mean it; but it is the fact, no doubt, notwithstanding. A man often makes up his mind that he wants this or that—a change of circumstances or of position: he makes it a matter of prayer, nothing doubting it will be beneficial. Sometimes he gets what he asks, and finds it not good; sometimes he gets it not, and has to do without it, and so to learn he did not want it at all. The Holy Spirit teaching him by this lesson more of the will of God in Christ Jesus.

Again, a vast variety of feelings, and affections, and motives, and passions, agitate the mind of man, and often under their pressure a man's petitions are most unbecoming and sinful. Sometimes a believer is so troubled that his soul is overwhelmed, and he can do nothing and say nothing. Was not this the case with Asaph? "In the day of my trouble I sought the Lord: my soul refused to be comforted. I complained, and my spirit was overwhelmed. I am so troubled that I cannot speak." (Ps. lxxvii. 2-4.) Hezekiah, again, "O Lord, I am oppressed; undertake for me." (Isa. xxxviii. 14.) May we not reverently see it in our Lord,—"Now is my soul troubled; and what shall I say?" (John xii. 27;) and when "He began to be sore amazed, and very heavy?" (Mark xiv. 33.)

But again, the Holy Spirit helps and teaches by suggesting subjects of prayer, or by fastening a certain matter upon the mind, so that we go on praying and persevering in prayer—not fainting, but persisting through years, perhaps—the Holy Spirit keeping us up to it, assuring us we are right, and at last enabling us to see God has heard us and granted the petitions we asked of Him. I should say this was the case in all spiritual blessings—in prayers of parents for the spiritual welfare of children, or of friends.

Again, the Holy Spirit helps in particulars about ourselves or others. The believer, alas! knows at times what it is to be dry, and barren, and lifeless in prayer; he feels a want of power, of earnestness, of warmth. But at other times there is a liberty of speech coupled with yearning desires of the soul, and a strength in his petitions and spirit as if he would take no denial, and he were sure of the petitions which he asked. At such times, too, the soul is drawn into the expression of minute particulars in behalf of ourselves or others. Look through Paul's prayers in his

Epistles, and observe the particular attention he gives to the spiritual condition of his converts—how his mind enters into the particulars of their case—and how he thinks (or rather, the Holy Spirit teaches him) nothing is too minute to mention to the Lord, the want of which may be prejudicial, or the obtaining it profitable, to their spiritual welfare: This may show how the Holy Spirit helps by suggesting and awakening attention to particulars in prayer.

The Holy Spirit helps also as to the manner of our prayers, because "we know not what we should pray for as we ought." Our prayers ought to be "with all prayer and supplication in the Spirit," "*praying in the Holy Ghost*;" but, alas, it is not always so.

It is not very difficult to utter good and suitable words before God: memory, and learning, and understanding, and habit may supply correctness in our petitions—we may ask for nothing wrong as to the matter. But as to the manner, alas! we may even express what others may really, and heartily, and spiritually enter into to their profit, and ourselves be far from God. But really to draw nigh to God—to enter into communion and fellowship by the Holy Spirit—to come really by the "new and living way"—to take up our position as priests in the holy of holies—to hold practical and substantial intercourse with the Father through the Son,—this is the work of the Holy Spirit in the heart, *helping our infirmities*.

There will at times be hardness, and languor, and indifference; and nothing but God's Spirit can overcome it. Sometimes there will be unbelieving thoughts of God's care and mercy, as in the case of Asaph (Psa. lxxvii. 7-10); but the Holy Spirit shows this to be his infirmity, and by His power enables the believer to pray as he ought. He comes to the help of the believer—quickens his heart and affections to the Lord, so that he is able to pour out his soul to God in holy, importunate desires—enables him to bring his burden and lay it at the foot of the cross—to rest it all on the Lord—to put his whole case into His hands, and leave it all with God.

Is not this what Hezekiah did with Sennacherib's letter? and what was the result? Is not this what the disciples did when Peter was in prison? and what was the result? Yes, when this is really done, and God wholly trusted, there is *seldom* an answer wanting: faith will say—NEVER!—*Reeve on the Holy Spirit*.

NOT COMFORTLESS.

"I WILL not leave you comfortless: I will come to you."—(John xiv. 18.) When Jesus spoke these words, the hearts of His disciples were filled with sadness. The anticipation of His departure from them flung a cold dark shadow over all their future. What was the world to them, now that their Lord and Friend was about to leave it? They were conscious of the grief and desolation of orphans. They felt themselves alone; but how timely and how tenderly He had met their case: "*I will not leave you comfortless*"—orphans. With a heart like His, how could it be otherwise? His withdrawal was the occasion of their sorrow—who could meet

that sorrow but himself? And how opportunely and effectively He came to their help! Will our Lord impose upon us a cross—lay upon us a burden—inflict a sorrow, and then leave us unsustained by His grace, unsoothed by His sympathy, uncheered by His love? Never! "*I will come to you*" is His precious declaration. There are periods in the Christian life when comfort is especially needed; for these circumstances the Lord reserves His cordials. Thus, if Christ appears more loving and sympathising at one time than another, it is not that there is aught of increase in His heart's tenderness, but simply a more timely and full unfolding of it. If, therefore, there should be any lengthened suspension of the comforts of the Holy Ghost, let us not infer that the heart of Jesus is chilled in its affection. He best knows our need and how to meet it. Like a skilful and watchful physician, He adapts the remedy to the case. We may imagine we needed a word of comfort, when we needed a word of rebuke—a promise, when we required a warning—a check, when we looked for an impulse. We are best in the Lord's hands, assured that He will administer no stimulant or corrective, no discipline, be it humbling or exalting, but it will be just that which the state of our soul demands. If we need reproof, He will send it; if comfort, He will impart it; if instruction or guidance, there shall be no delay and no lack on His part. Oh, to enter more deeply into the Lord's love to His people!

Turn we now to this sorrow of His disciples, which He so timely and tenderly sought to comfort, and in which we shall find much analogous to our own. Their grief and despondency arose from the fact of Christ's withdrawal from them. They prized His presence too well to part with it without regret. What is the darkest shadow upon the heart of a believer in Jesus? Is it not the eclipse of the Sun of Righteousness in his soul—the withdrawal of the sensible presence of his Beloved? If we know what it is to lean upon Him, rest in Him, converse with Him, to walk in the light as He is in the light, it is utterly impossible that even its momentary suspension should not leave its shadow. My reader, the greatest good, this side of glory, is the *sense of the presence of Jesus*. What, then, must its withdrawal be to the believer but an occasion of the deepest sorrow. Sometimes that sorrow is rendered more acute from the recollection of the *cause* of Christ's withdrawal. His Beloved was forced away. His *ingratitude* and backslidings caused Him to withdraw; and this fact imparts intensity to the grief of a child of God. "Had it not been for my waywardness, He had not left me comfortless. My soul! it was thy sin, thy oldness, thy neglect, which drove the Saviour from thine arms; and this is the *bitterest* ingredient in my cup of sorrow." Perhaps the grief arises from the actual *sense* of the loss. He feels as if life were bereft of its sweetest, choicest charm. To this is added the *fear*, the haunting fear, that the Lord will not return to him again—that there will be no more such right hours, no more sunny days—that now is Beloved, grieved and wounded, has taken his farewell, to return no more for ever.

But now remark how graciously the Lord

Jesus has anticipated, and how blessedly He has provided for this sorrow. The Lord will not leave his children *orphans*—that is, comfortless. A state of temporal orphanage is desolate—ininitely more a state of spiritual orphanage. "I will not leave you orphans. You shall not be lone and desolate, unshielded and comfortless. I know the shadow on your path, the sorrow of your heart, and I will, ere I go hence, make provision for its need. I will not leave you comfortless." And how does Christ meet this case? By teaching us to look up to God as our Father. He has put the words into your lips, "*Our Father, which art in heaven*." Oh, remember, that when the consciousness of your desolate and lonely path fills you with gloom and despondency, it is your highest, sweetest privilege to draw near to God as to your heavenly parent, and lean upon His heart as upon the heart of a loving Father; for God has not left you orphans. "*Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father*." "*Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God*." Oh, this is our highest comfort—our filial relation to God, and His parental relation to us. If, then, He is your Father, honour Him by going to Him as a loving, trustful child for all the supplies you need.

For one moment let us refer to the crowning promise of the text, "*I will come to you*." Observe, the great comfort with which Jesus sought to solace them was, His certain and personal return. "*I will not leave you comfortless: I will come to you*." See how the Lord adapts His comfort to our sorrow. These disciples were mourning His absence from them. He assured them of His return. Oh, there is a beautiful and touching delicacy in Christ's comfort! He knows *how* to comfort. Observe, again, the promise, "*I will come to you*." What a glorious light upon their gloomy path was this! "*I will come to you*." And does He not now come to us, beloved? Oh yes. He hastens to His people—comes to them in their sorrow. "*For a small moment have I forsaken thee; but with great mercies will I gather thee*." He returns to His wandering children, and heals their backslidings. He comes and dispels the clouds, and once more the sun shines upon their path. I may speak to some who have no light. My reader, Christ will not leave you comfortless; He will come to you. The light shall return, and the darkness withdraw. But there is a reference in this promise to the Lord's *Second Coming*. "*The coming of the Lord draweth nigh*." Personal and visible, He will appear the second time without sin unto salvation. It is but a little while and His glorious Advent will transpire. God is, by His providence, preparing the way of the Second Coming of the Lord. All the signs indicate its near approach. Oh, may we be found looking for, and hastening unto His coming!

In conclusion—receive the exhortation, let Jesus Christ be all in all to you! O, let nothing keep you from Christ and His comforts! Let no creature, or church, or ordinance, veil Him from your eye. Press through all to Christ! Cleave to Him, for He alone can cheer, guide, sanctify, and comfort you.—*The Man of God*.

Literature.

Memoir of the Life and Writings of Andrew Fuller. By his Grandson, THOMAS EKINS FULLER. Heaton and Son.

VERY valuable as is the series of publications constituting the volumes of the "Bunyan Library," and much as we admire the bulk of them, there is not one that we have received with more pleasure than the present. Andrew Fuller has been with us, through life, a pillar of light, and a foundation of confidence. No man of his time, we believe, had a mind so well constituted for theological inquiry. No subject was above his treatment. He brought to all things an amount of intellectual perspicacity and of power, which enabled him to deal effectively with the most subtle questions, and to arrive at satisfactory conclusions where commonplace men could scarcely manage to settle the premises. He might be said to come *down* upon his subjects as things beneath him, and not to struggle his way up to them as things beyond his reach. This is exemplified in all the departments of controversy in which he engaged: he was always victor.

We cannot offer in fewer words a piece of more important counsel to all young ministers, whatever their denomination, than to procure the one volume copy of Fuller's works, which comprises all that is contained in the octavo edition of eight vols. Let them go through that volume two or three times, and we vouch for it they will stand forth armed *cap-à-pie*, able to hold their own, with every enemy of truth, and to carry the war into the camp of the adversary.

As to the matter of biography, Mr. Fuller has not been unfortunate. The publication of Dr. Ryland on behalf of the family was a very readable and edifying affair, although the Doctor was not fully equal to his subject. The life

by Morris, which succeeded, was far more masterly and satisfactory. It was correct, concise, and deeply discriminating: nowhere have we so masterly an analysis of the writings of any author. Robert Hall, notwithstanding the family offence which the appearance of the volume of Morris gave, declared that the production of Mr. Morris was superior and satisfactory.

The present volume, however, for popular purposes, is better than either of those works; it is full, minute, comprehensive, and complete—the very thing for the millions. The author, Mr. Thomas Ekins Fuller, has acquitted himself of his obligations in a manner which entitles him to thanks and praise. He has done admirable service, not only to the Baptist body, but to the church of Christ in all its sections. Apart from its baptismal element, we exceedingly recommend the work, which is a real addition to our best biography.

FULLER'S SELF-COMMUNINGS.

No biographer of Andrew Fuller would be pardoned who omitted the accounts which he gives of his spiritual exercises, before he sought the fellowship of the church. There is a rich vein of enlightened judgment, a depth and tenderness of feeling, and a hallowed humility in these self-communings, which it would be hard indeed to read without profit. Closely following the reflections just described, he continues: "One morning, about the year 1767" (that would be when he was about thirteen years of age), "as I was walking alone, I began to think seriously what would become of my poor soul, and was deeply affected in thinking of my condition. I felt that I was the slave of sin, and that it had such power over me that it was in vain for me to think of extricating myself from its thralldom. Till now, I did not know but that I could repent at any time; but now I perceived that my heart was wicked, and that it was not in me to turn to God, or to break off my sins by righteousness. *I saw that if God would forgive me all the past, and offer me the kingdom of heaven on condition of my giving up my wicked pursuits, I should not accept it.*"

This conviction was accompanied with deep depression of heart. I walked sorrowfully along, repeating these words, 'Iniquity will be my ruin! Iniquity will be my ruin!' While poring over my unhappy case, those words of the Apostle suddenly occurred to my mind: 'Sin shall not have dominion over you; for ye are not under the law, but under grace.' Now, the suggestion of a text of Scripture to the mind, especially if it came with power, was generally considered by the religious people with whom I occasionally associated, as a promise coming immediately from God. I therefore so understood it, and thought that God had thus revealed to me that I was in a state of salvation, and, therefore, that iniquity should not, as I had feared, be my ruin. The effect was, I was overcome with joy and transport. I shed, I suppose, thousands of tears, as I walked along, and seemed to feel myself, as it were, in a new world. It appeared to me that I hated my sins, and was resolved to forsake them. Thinking on my wicked courses, I remember using those words of Paul: 'Shall I continue in sin that grace may abound? God forbid!' I felt, or seemed to feel, the greatest indignation at the thought. But strange as it may appear, though my face that morning was, I believe, swollen with weeping, yet before night all was gone and forgotten, and before night I had returned to my former vices with as eager a gust as ever. Nor do I remember that for more than half-a-year afterwards I had any serious thoughts about the salvation of my soul."

Two years more of this hard strife, the spirit and flesh in warfare, but the flesh left conqueror; convictions seemed to deepen, and yet strangely deeper draughts of sin were taken all the while; at every fresh season of emotion the heart was submitted to the inexorable test of its being willing to leave the sins that pierced it, and was as often found wanting.

At length, in the autumn of 1769, he continues: "My convictions revisited me, and brought on such a concern about my everlasting welfare, as issued, I trust, in real conversion. It was my common practice, after the business of the day was over, to get into bad company in the evening, and when there, I indulged in sin without restraint. But after persisting in this course for some time, I began to be very uneasy, particularly in a morning when I first awoke. It was almost as common for me to be seized with keen remorse at this hour as it was to go into vain company in the evening. At first, I began to make vows of reformation, and this for the moment would afford a little ease; but, as the temptations returned, my vows were of no

account. It was an enlightened conscience only that was on the side of God; my heart was still averse to everything that was spiritual or holy. For several weeks I went on in this way, vowing and breaking my vows, reflecting on myself for my evil conduct, and yet continually repeating it.

"It was not, however, as heretofore; my convictions followed me up closely. I could not, as formerly, forget these things, and was, therefore, a poor, miserable creature; like a drunkard, who carouses in the evening, but mopes about the next day like one half dead.

"One morning, I think in November, 1769, I walked out by myself with an unusual load of guilt upon my conscience. The remembrance of my sin, not only on the past evening, but for a long time back,—the breach of my vows, and the shocking termination of my former hopes and affections, all uniting together, formed a burden which I knew not how to bear. The reproaches of a guilty conscience seemed like the gnawing worm of hell. I thought surely that must be an earnest of hell itself. The fire and brimstone of the bottomless pit seemed to burn within my bosom. I do not write in the language of exaggeration. I now know that the sense which I then had of the evil of sin and the wrath of God was very far short of the truth; but yet it seemed more than I was able to sustain. In reflecting upon my broken vows, I saw that there was no truth in me. I felt that, if God were to forgive all my past sins, I should again destroy my soul, and *that* in a day's time. I never before knew what it was to feel myself an odious, lost sinner, standing in need of both pardon and purification. Yet, though I needed these blessings, it seemed presumption to ask for them after what I had done. What have I done? What must I do? These were my inquiries perhaps ten times over. Indeed, I knew not what to do. I durst not promise amendment, for I saw that such promises were self-deception. To hope for forgiveness in the course that I was in was the height of presumption; and to think of Christ, after having so basely abused His grace, seemed too much. So I had no refuge. At one moment I thought of giving myself up to despair. 'I may,' said I within myself, 'even return and take my fill of sin. I can but be lost.' This thought made me shudder at myself: my heart revolted. What, thought I, give up Christ, and hope, and heaven. Those lines of Ralph Erskine's then occurred to my mind—

'But say, if all the gusts and grains of love be spent,—
Say farewell Christ, and welcome lusts.
Stop, stop! I melt, I faint.'"

There is an air of loneliness about these

reflections, full of sadness, revealing what bitter strife any poor soul had to go through, in those days, who felt himself an outcast from his God. No word of encouragement, no ray of hope, from friend or minister, to lead him to the infinite love of the Father in Christ. True it is that in such sore travail the soul must be the more with its God; but how full of help are the "wise and winning" words of a friend who has trodden the same lonely track! There was, however, no such friend at hand: and perhaps the victory was greater, and the sense of rest sweeter, when they came, since none but unseen ministers had helped him in the struggle. That he felt this himself is clear from the manner in which he describes the happy days of peace and freedom which followed, and from an incident which he relates of his running miles to overtake a poor thrasher, who came to the village meeting, though when he was with him he had nothing to say. Sometimes he would visit him in the barn, and try to make him talk, making up his lost time afterwards by threshing for him an hour or two.

"I was not then aware," he says, "that any poor sinner had a warrant to believe in Christ for the salvation of his soul, but supposed there must be some kind of qualification to entitle him to do it; yet I was aware I had no qualification. On a review of my resolution at that time, it seems to resemble that of Esther, who went into the king's presence *contrary to the law*, and at the hazard of her life. Like her, I seemed reduced to extremities, impelled by dire necessity to run all hazards, even though I should perish in the attempt. Yet it was not altogether from a dread of wrath that I fled to this refuge; for I well remember that I felt something attracting in the Saviour. I must, I will—yes, I will trust my soul, my sinful, lost soul, in His hands. If I perish, I perish. However it was, I was determined to cast myself upon Christ, thinking, peradventure, He would save my soul; and, if not, I could but be lost. In this way I continued above an hour, weeping and supplicating mercy for the Saviour's sake (my soul hath it still in remembrance, and is humbled in me); and as the eye of the mind was more and more fixed upon Him, my guilt and fears were gradually and insensibly removed.

"I now found rest for my troubled soul; and I reckon that I should have found it sooner if I had not entertained the notion of my having no warrant to come to Christ without some previous qualification. This notion was a bar that kept me back for a time, though through divine drawings I was enabled to overleap it. As near as I can remember in the early part of these exercises, when I

subscribed to the justice of God in my condemnation, and thought of the Saviour of sinners, I had then relinquished every false confidence, believed my help to be only in Him, and approved of salvation by grace alone through His death; and if at that time I had known that any poor sinner might warrantably have trusted in Him for salvation, I conceive I should have done so, and have found rest to my soul sooner than I did. I mention this, because it may be the case with others, who may be kept in darkness and despondency by erroneous views of the Gospel much longer than I was.

"I think also I did repent of my sins in the early part of these exercises, and before I thought that Christ would accept and save my soul. I conceive that justifying God in my condemnation, and approving the way of salvation by Jesus Christ, necessarily included it; but yet I did not think at the time that this was repentance, or anything truly good. Indeed, I thought nothing about the exercises of my own mind, but merely of my guilty and lost condition, and whether there were any hope of escape for me. But, having found rest for my soul in the cross of Christ, I was now conscious of my being the subject of repentance, faith, and love. When I thought of my past life, I abhorred myself, and repented as in dust and ashes; and when I thought of the Gospel way of salvation, I drank it in, as cold water is imbibed by a thirsty soul. My heart felt one with Christ, and dead to every other object around me. I had thought I had found the joys of salvation heretofore; but now I *knew* I had found them, and was conscious that I had 'passed from death unto life.' Yet even now my mind was not so engaged in reflecting upon my own feelings as upon the objects which occasioned them.

"From this time, my former wicked courses were forsaken. I had no manner of desire after them. They lost their influence upon me. To those evils, a glance at which before would have set my passions in a flame, I now felt no inclination. 'My soul,' said I, with joy and triumph, 'is as a weaned child!' I now knew experimentally what it was to be dead to the world by the cross of Christ, and to feel an habitual determination to devote my future life to God my Saviour, and from this time considered the vows of God as upon me."

Most characteristically, in reviewing these "early exercises" of mind, he draws a distinction between *respect* and *love* in his intercourse with good men. "I never knew the time," he says, "when I did not respect good men; but I *did not always* love them for Christ's sake."

In the March of 1770 he witnessed with solemn interest the baptism of two young persons on profession of their faith, and about a month afterwards was himself baptized, "being then just turned sixteen years of age." Most interesting is it to mark how, one after another, the practices of the church engaged his earnest and sustained attention, always leading to some action, yet always action slowly taken. Truly are the words illustrated in his history—"He that believeth shall not make haste." Yet it cannot be said that he either lost time or missed opportunities. His decisions, slowly taken, though they led to wider and greater ones, were never reversed; and perhaps it would be difficult to find one serious step in his life that he wished to retrace.

Soon after he had joined the "company of the faithful," he had troubles from two sources—his old habits and the scorn of old companions. The Shrovetide shouts, and the merry sound of the village athletes, night after night on the summer evenings, struggling for victory, reached his quiet home, and "threw him into agitations" which made him "very unhappy." His strong muscles yearned for a throw in the village ring; and even in after life, when in the agonies of diviner struggles, he could scarcely resist mentally measuring his strength with any stout and comely figure that seemed worthy to enter the lists with him. The religious teaching of that day, and, indeed, the grave and solemn character of his own reflections, utterly forbid, even to one so young, the thought of recreation without vice. All such things were included in that "world" with which the inheritor of the kingdom of heaven was to have no communion. As the spring-time came round, bringing the feasts and holidays, he was wont to go away to a neighbouring village to see some Christian friends, "returning when all was over." "Thus," he says, "by this step I was delivered from those mental participations in folly which had given me so much uneasiness; and these 'seasons of temptation' became to me 'times of refreshing from the Lord.'" Yet so strong were these yearnings, that he had to continue this practice for several years before he felt safe from the temptation.

The other trouble he refers to in words never to be forgotten for their calm strength and tender beauty. Of help they may be to the young, and full of refreshment to those who have borne the "burden and heat of the day;" showing, as they do, how that One presence by which we hold the shield for the first dart, still shelters us when the "much tribulation" rains its "fire and hail" upon the heavy-laden pilgrim. "Within a day or

two," he says, "after I had been baptised, as I was riding through the fields, I met a company of young men. One of them, especially, on my having passed them, called after me in very abusive language, and cursed me for having been 'dipped.' My heart instantly rose in a way of resentment; but, though the fire burned, I held my peace; for before I uttered a word, I was checked with this passage, which occurred to my mind: 'In the world ye shall have tribulation.' I wept and entreated the Lord to pardon me; feeling quite willing to bear the ridicule of the wicked, and to go even through great tribulation if, at last, I might but enter the kingdom. In this tender frame of mind I rode some miles, thinking of the temptations I might have to encounter. Amongst others, I was aware of the danger of being drawn into any acquaintance with the other sex which might prove injurious to my spiritual welfare. While poring over these things, and fearful of falling into the snares of youth, I was led to think of that passage: 'In all thy ways acknowledge Him, and He shall direct thy paths.' This made me weep for joy; and for forty-five years I have scarcely entered on any serious engagement without thinking of these words, and entreating the divine direction. I have been twice married, and twice settled as the pastor of a church; which were some of the leading ways in which I had to acknowledge the Lord, and in each, when over, I could say: 'My ways have I declared, and Thou heardest me.'"

Hannam's Pulpit Assistant. Vol. II. Sixth Edition. By the Rev. A. WESTON. London: William Tegg.

HERE we have another of those well-crammed, thoroughly digested, and entirely scriptural volumes. As we have already affirmed of the first, they are much adapted for usefulness, not only in the Christian family, but to the village preacher.

Selected Sermons of the Rev. James Bolton. B.A. With Introductory Remarks by the Rev. W. J. BOLTON, M.A. London: Hamilton, Adams, and Co.

MR. BOLTON has speedily run his earthly career, but he has not left the world without a witness. He has once and again made an appearance from the public press, and always in a respectable character. He is the son of the late Mr. Bolton, once Independent minister at Henley, and grandson of the late William Jay, of Bath. It is but just to say, that the volume is worthy of the preacher's ancestry, pure in its evangelism, simple in its style, and adapted to public usefulness. Its value is enhanced by the introductory remarks of his brother, the Rev. Mr. Bolton, of

Brighton, which forms a considerable composition by itself, and which much adds to the interest of the volume.

Henry Morgan; or, the Sower and the Seed.

By M. H., author of "Nothing to Do," &c.

London: Hamilton, Adams, and Co.

THIS is a beautiful boy's book, and girls also will find their account in dipping into it. It is, every way, a nice thing. The matter, the style, the printing, and the getting up, all are excellent.

The Sick Room and its Secret. By Mrs. GELDART. London: S. W. Partridge.

THIS publication is the very thing for the sick

room; all is short, clear, and telling. It abounds in the consolations of the Gospel, while it is interspersed with a considerable amount of the colloquial, the suggestive, and the didactic, and the illustrations are admirable.

Hymns for the Use of Sabbath Schools and Bible Classes. New Edition. Edinburgh: Johnstone, Hunter, and Co.

A BETTER selection for its object than this, we could scarcely wish. The hymns amount to about a hundred.

Intelligence.

HOME MISSIONARY INSTITUTION FOR GLOUCESTERSHIRE.

It has been resolved by the Gloucestershire Congregational Union to provide an institution for training missionaries to labour in the neighbourhood, and the Rev. E. J. Hartland has been chosen tutor. A series of services has been held in Bristol in connexion with this effort, and funds have been guaranteed for the expenses of the institution during the first five years.

A conference of ministers and laymen connected with the Congregational churches of Wilts, Somerset, and Gloucester, was held at Castle-green Chapel, Bristol. Nearly 150 gentlemen, principally ministers, were present. The Rev. H. Quick presided.

After devotional exercises and a brief address from the chairman, the Rev. E. J. Hartland read a paper giving a statement of the origin and object of the conference, from which it appeared that it had been considered desirable that brethren from the three Unions should have an opportunity of conferring together on matters of common interest immediately connected with the prosperity of their churches and the extension of the cause of Christ.

CHURCH EFFICIENCY.

The Rev. H. M. Gunn, of Warminster, read a paper on "Church Efficiency; or Church Polity conducive to Church Prosperity."

The chairman said the subject was now open for discussion, and one hour only could be allowed for it.

Mr. Isaiah Jupe (of Mere) expressed a desire, for himself and others, for a more thorough acquaintance with the best mode of bringing on our young members, of establishing them, and increasing them in the knowledge of Christ.

Rev. W. H. Dyer (of Bath) explained his mode of conducting classes of young people.

Three or four times during the winter, instead of a regular subject from the Scriptures or an essay, he gave an address on personal religion. This direct, earnest kind of teaching had been the means of bringing some of his young people to decision. The method of conducting church meetings had much to do with our prosperity. Some churches had suffered greatly because their ministers or people had not understood how to conduct them. Ought they to have introduced at church meetings any subjects any individuals chose to suggest? If so, what limitations should there be? To make the church a debating society—but he hoped our denomination did not—was grievously to depart from New Testament teaching. He would like also to ask a question as to the best method of conducting our prayer meetings. It was a difficult and serious question. Many persons were making their presence at prayer meetings a substitute for private prayer, measuring their devotedness by the number of prayer meetings they attended. Remarks were sometimes made from our pulpits in such a manner as to lead persons to suppose that, if they attended a great number of prayer meetings, they were very devout persons indeed. It would be important to consider how to make their prayer meetings more attractive, more instructive, more thoroughly devotional than at present. Then, in reference to preaching, he believed they were verily guilty before God that they did not study their sermons more, and deliver them better, than they did. If they studied the lives and ministry of such men as Leif-child, Sherman, James, Raffles, or Jay, it would be found that they gave a very large amount of earnest and devout attention to preparation for the pulpit, much larger than was generally imagined. And if, as ministers, they studied the question of elocution a little more, they would find themselves no losers.

Rev. W. Guest knew there was an outcry for short sermons, but it was a great and fundamental mistake. Their power was in preaching. In reference to church meetings he felt that what they wanted was to get their brethren to speak there. He had no sympathy with Plymouth Brethrenism, but he wanted to develop the lay element in our churches. Before our ecclesiastical principles, there were grave questions to consider touching our theology. Evangelical principles were declining, and were giving way to High Church or Low Church principles. Broad church principles would increasingly ignore the most vital principles of Christianity, and the line of scriptural truth in them would grow thinner and thinner. This was shown at the recent meetings of the British Association at Newcastle. The testimony of the Bible in relation to certain scientific facts was utterly ignored by scientific men, who were bent on pushing science to a denial of the truth of revelation. Then among the lower classes there was a revival of grossness, of profane swearing, of pugilism, and in our large towns a love of that which is grossly sensational. It was a mistake to suppose that it was a very intelligent age—it was a superficial one. But they had to do with people full of life, and how to deal with them on the matters named was an important subject. They must solemnly go to God. They wanted to rise up with God, and in His light see these things. He felt, with Mr. Dyer, in reference to prayer meetings, the importance of not making attendance at them a gauge of piety, but never let them give way to the thought of relinquishing them. Take them away, and many of their people would have nothing to maintain their piety, for they had scarcely a spot at home where they could be alone. He endeavoured to make his prayer meetings pleasant, hallowing services, by reading something of an interesting character, and between the prayers singing hymns with melodious tunes.

Rev. Dr. Brown, of Cheltenham, said he thought they had a great deal to do denominationally in the way of teaching our great principles. They were not to turn the pulpit into a gladiatorial arena, for there they had a greater work, to preach "Christ and Him crucified." But there were opportunities—at church meetings and association meetings—when it became them to be constant witnesses for what they believed to be primitive principle and practice. He considered Mr. Gunn's paper valuable in that aspect. It was important they should seek to get themselves and people into something like consistency with regard to our practice, to show we have great principles which we esteem, and for which we are prepared to make sacrifices. But the second phase of the subject was important—how to make it manifest that our churches are life-enjoying and life-giving churches. If they wanted to stir up a neighbour to cultivate a desert, they would take up a corner of it and show how they could turn it into a beautiful garden; and when they had thus separated and cultivated it, and shown the fruit they could rear there, those outside would say, "Why not make it all like that patch?" Now if they could make their indi-

vidual churches just such a garden in the neighbourhood in which God had placed them, the influence outside would be great for God and for good. The pulpit was a great power. He believed in pastoral work, though he was a bad pastor. But the people wanted to be taught that when God had called them, and they had edification services and edification sermons, and large libraries, they became part of the pastorate, and if truly the people of God, they ought to be co-workers with the pastor in going out and doing the pastor's work. He believed in writing, but not in reading sermons. They should judge for themselves before God on this matter, not judge one another; but if they would succeed, they must prepare to preach. The evangelical clergy of the Church of England had largely injured themselves by evaporating into the millennium before it had come, preaching the "personal reign" and every kind of theory in connexion with it, forgetting that "Christ and Him crucified" is the great theme of the ministry. They got a certain description of sentimental people about them, and thought themselves successful on that account. Dr. Brown then referred to his Bible classes for young people, which had been found very useful, and in conducting which he was aided by members of his church. He did not like talking church meetings, but he had quarterly church tea-meetings, when he asked lay brethren to be the speakers. He was purposing to call separate meetings of the male and female members of his church, and ask them whether they were doing what they could for Christ.

Mr. H. O. Wills made a few remarks on the importance of church members living and working for Christ.

Mr. H. Cosham said that to insure efficiency in the working of their principles, two things were necessary. There was much piety and talent lying dormant in our churches, and this must be developed. When it remained undeveloped there was a deficiency in their working. Another want was the development of female influence. There was a power in their female members which had never yet been brought out. He alluded to a movement in his own neighbourhood, where three hundred mothers were brought under the influence of one female. While we judged of our principles from the Scriptures, the world judged of them by their practical effects. Mr. Cosham also urged the importance of house-to-house visitation—the coming into direct contact with the hearts of those to whom they preached. For his own heart's good he spent five or six hours every week in this work; and he earnestly commended the practice to both ministers and laymen.

Rev. J. H. Wilson (secretary to the Home Missionary Society) expressed his approval of Mr. Gunn's thoroughly comprehensive, scriptural, and practical paper, especially with that portion of it which might well be published as "Fifteen reasons why I am an Independent."

EVANGELISTIC EFFORT.

The Rev. E. H. Jones (of Bridgwater) then introduced the subject of "Evangelistic

Effort." It is all-important (he said) that the aims of evangelistic effort should be apprehended. The church is in the world, but not of the world. The church and the world differ essentially. This difference is to be done away with. To this end it is incumbent on the church to be mindful of the abiding commission, "Go ye into all the world and preach the Gospel to every creature." It is not enough, however, to proclaim the Gospel. The Saviour will be satisfied only as the people yield themselves unto Him. Now, with less than this, can the church of Christ be content? Therefore, she has to disciple the nations; to make them Christians, not in name only, but in deed and in truth. There may be hearty sympathy with the endeavours of the philanthropic and benevolent in educational and reform movements, but these fall below the aim of evangelistic effort, which is, by the power of the Gospel, to bring men into willing subjection to Christ. Having pointed out the need of evangelistic effort from the census tables and criminal returns, with a glance at the various opposing influences the preachers of the Gospel had to contend with, Mr. Jones proceeded to indicate the methods for meeting this need, as they suggested themselves to his own mind. This work is the work of the whole church. Every section should share in it. Congregationalists must not be behind. There is not anything in our principles or church polity which prevents our grappling with the wants of town and also country populations.

PUBLIC MEETING.

The public meeting in the evening, at Brunswick Chapel, was numerously attended, the spacious edifice being well filled. A great number of the ministers who had attended the conference in the morning were present.

The Rev. Henry Isaac Roper discoursed with much force and intelligence on the nature and the claims of that institution, the inauguration, the solemn dedication, of which to the service of the Gospel had gathered them in the sanctuary and around the throne of our Father in heaven.

Special prayer for the divine blessing on the undertaking was then offered up by the Rev. J. Glendenning, in the absence of the Rev. D. Thomas from indisposition.

The Rev. A. Morton Brown, LL.D., of Cheltenham, next delivered a somewhat lengthy charge to the tutor. He observed that the duty which devolved upon him was that of addressing a few words of admonition and encouragement to his esteemed friend who had been appointed the tutor of the college, the existence of which they that evening inaugurated, the purpose for which it was established they had had so lucidly and ably set before them, and for the prosperity of which they had been uniting in offering to Almighty God fervent prayer and supplication. They would, he was sure, give him credit for sincerity when he said he undertook the discharge of that duty with no small amount of diffidence, and had wished, from the hour it was proposed to him, that some more experienced, more aged, and more able brother had been called to occupy his place. It was after Mr. Hartland's own request that

he was about to address them; a request which, under the circumstances, considering the deep interest he felt in the institution, and the sincere regard which he entertained for its tutor, he had not been able to gainsay or set aside; and he should, therefore, with this explanation, and without further apology, proceed to the discharge of his duty, throwing himself on the generous sympathy of his brethren in the ministry, asking his friend and brother to listen to his remarks, as he knew well he would, in the spirit of simplicity and sincerity, looking unto Him who alone could give a blessing. The rev. gentleman then proceeded to glance at the divine character of the ministry, and observed that the Christian minister was a shepherd, and as a good shepherd he was at the risk of his life to take strict charge of his flock, and "gently lead those that are with young." The Christian minister was also a soldier, and at whatever post of duty or of danger the Captain of his salvation thought fit to place him, he was to be prepared to take his place, and be ready to endure hardness as a good soldier of Jesus Christ. The Christian minister was also a bishop, and was expected to watch for souls as one who was to give an account. It was impossible, therefore, to look at these representations without feeling that the ministerial work was a holy calling, and that the Christian ministry was one of awful moment and of fearful responsibility. He trembled whilst he prayed for him, and he would desire to encourage him. The rev. gentleman adjured his auditor first to take heed that he was himself a Christian. The man who thus took heed to himself was sure to be true to his God and to his work. He must also be devout. As a tutor he was expected to be a model minister, to have a well-balanced, elevated, and elevating mind, and he charged him to be consistent in his teaching and never to stray from the good old way, and to look to the Holy Spirit to apply the truth with life-giving power. The speaker next glanced at the divine origin of the Gospel, and its converting power, and afterwards made some observations tending to encourage his hearer in the fulfilment of his arduous duties. It was scarcely possible for those who knew nothing of college life to understand the affection that grew up in the heart of a faithful tutor towards a loving pupil, and of a pupil to his tutor. Let him be careful, then, so to instruct as at the last to come up before the throne of God with a mighty company, of whom he would have to say, "Here am I, and the children which Thou hast given me." After giving some further suitable and solemn advice, the rev. gentleman addressed a few words to the assembled students, who, he said, must have three distinct qualifications, viz., piety, perseverance, and prayerfulness. Let them, then, begin their glorious work feeling that they were not their own, continue it feeling that they were not their own, labour and pray feeling that they were not their own, and when they went forth to the work go feeling that they were not their own, and then they would succeed, and then would they see their Home Missionary Institution, not a pitiable failure, but a great success, which might God grant.

Theology.

THE TARES AND THE WHEAT; OR, THE HARVEST OF THE EARTH.

“The harvest is the end of the world, and the reapers are the angels.”—MATT. xiii. 39.

THE season has just terminated, when the fruits of the earth are cut down and gathered into the barn. We have seen the precious grain passing through all its successive stages—first the blade, then the ear, and then the full corn in the ear; and the husbandman is now rewarded for all his anxiety and toil. Great apprehensions were entertained, in the early part of the summer, for the success of the crop; from the long-continued drought, the pasture lands were in a manner burnt up, and the grass, the hay, and the green crops threatened to be generally deficient. Still, the cereals suffered little, and the “principal wheat,” which agrees well with dry weather and sunshine, presented a promising appearance. At length, the clouds gathered, and copious rains began to descend—the bountiful Creator crowned the year with His goodness, and His paths dropped fatness—they dropped on the pastures of the wilderness, and the little hills rejoiced on every side. The pastures were again clothed with flocks, the valleys also were covered over with corn, “they shout for joy, they also sing;” and, after all our fears and forebodings, the earth brought forth plentifully; and God has filled our land with the finest of the wheat, and is making peace and plenty in all our borders.

In contemplating the labours of the harvest-field, many pleasing and profitable reflections occur to the mind of the serious observer. We are reminded of the wisdom, power, and goodness of God, in providing so bountifully for the wants of every living thing. We are furnished with a clear proof of the doctrine of a particular Providence, which never leaves itself without witness, “in doing us good, giving us rain from heaven and fruitful seasons, filling our hearts with food and gladness.” We

see the faithfulness of God to His covenant engagement, that, “while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”—(Gen. viii. 22.) We are led to reflect on the rapid flight of time—on the swift succession of the seasons, and the consequent duty of improving the day of our merciful visitation, lest it should be said of us, “the harvest is past, the summer is ended, and we are not saved:” we are reminded of the glorious harvest of immortal souls, springing from the Saviour’s death (John xii. 24), and “of the rapid progress of the Gospel throughout the world”—for when we “lift up our eyes and look on the fields, we see them everywhere white already to harvest.” In a word, our thoughts are led forward to that eventful day when a final separation shall be made between the righteous and the wicked, and the voice of the angel shall be heard giving forth the command, “Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe.” Were such reflections as these to fill the minds of those who are called to labour in the harvest-field, it might prove the happy means of promoting their spiritual welfare, instead of being, as it too often is, a season of thoughtless mirth or sinful indulgence. Alas! how little of that devotional spirit do we now see which characterised the intercourse of Boaz with his labourers on such an occasion, when he said to the reapers, “The Lord be with you, and they answered him, The Lord bless thee.”

But the passage before us speaks of another harvest, of a more momentous character and affecting our eternal interests. This is the improvement which our Lord intends should be made of this

important season in the parable of the tares and the wheat; and the solemn admonition appended to it teaches us that it is a subject of primary importance and of universal concernment; and that it is both the duty and the interest of all who are endowed with understanding and reason, to apply their minds seriously to the study of the lessons which it is designed to inculcate: "he that hath ears to hear let him hear." To illustrate the nature of the kingdom of heaven, or gospel dispensation, our Saviour supposes the case of a person who is possessed of a piece of ground, which, after being duly prepared, he sows with seed of unexceptionable quality, "the kingdom of heaven (he observes) is likened to a man who sowed good seed in his field." But no sooner was this done, than a neighbour, who bore him a secret grudge, is supposed to come, in a stealthy manner by night, while the servants were asleep, and sowed a mixture of tares among the wheat and withdrew unobserved.—(Verse 25.) As long as the seed lay under ground, the mischief was not discovered, but when the blade was sprung up and forming in the ear, then the difference became apparent. "The tares also appeared."—(Ver. 26.) The servants were surprised and grieved at this unexpected discovery, and came to inform their master, to inquire the cause, and to consult what was to be done. "Sir," said they, "didst not thou sow good seed in thy field? From whence, then, hath it tares?" He immediately concluded that it must have been the work of some adversary: "An enemy hath done this."—(Ver. 28.) On receiving this explanation, they requested permission to go through the field and pull up the tares; but this proposal was rejected, on account of the risk with which it might be attended: their roots were so intermingled with the good seed, that in attempting to separate them they might root up the wheat with them. It would be more prudent and safe to allow them to *grow together* in the meantime, and at the

season of harvest, the separation could be made by the reapers without any injury to the crop. "Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, gather ye together, first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." It is not certainly known what kind of weed is meant by the tares. That term is now applied to a coarse sort of pulse, used in feeding cattle, which is too valuable to be burnt. It evidently refers to some worthless plant, which was considered, at the time, as only fit for fuel, and was consequently thrown aside—perhaps darnel or cockle. (Job xxxi. 40.) The original word is *zizania*, which is said to be "a plant in appearance not unlike corn or wheat, having at first the same kind of stalk, and the same viridity, but bringing forth no fruit, at least none good." (*Taylor's Calmet*, in verb.)

We now proceed to the interpretation of the parable, and happily we are furnished with a distinct and infallible explanation of it by the Saviour himself. In answer to a request made to Him by His disciples, privately, that He would "declare to them the parable of the tares of the field," He informed them that He himself, "the Son of Man," was the proprietor and husbandman, who, as the Author of spiritual life to man, had sown the good seed—"the field represents the world—the good seed are the children of the kingdom—the tares are the children of the wicked one—the enemy that sowed them is the devil—the harvest is the end of the world, and the reapers are the angels."

It may seem surprising, after this explanation, that any difficulty should be felt as to the interpretation of this part of the parable; and yet very different opinions have been entertained, by critics and commentators, as to two of the most prominent points—namely, as to what is meant by the *field*, and what we are to understand by the *tares*. In respect of the former, some under-

stand by the field the visible church, or the kingdom of Christ as administered in this world, in which both good and bad are to be found, and are allowed to grow together. On this principle, they maintain that no separation can be made between believers and unbelievers in the enjoyment of church privileges. But this would prove too much. It would not only authorise, but require, the indiscriminate admission and retention of all descriptions of persons into church fellowship—an opinion which is opposed to the whole tenor of the New Testament, and to the spirit and constitution of the Christian church, and the design of Gospel ordinances; an opinion, indeed, which no sober-minded person, or evangelical community, would avowedly maintain. The primitive churches are represented as composed of “saints and faithful brethren in Christ,” and are commanded to “put away the wicked from among them—to purge out the old leaven—to withdraw from every brother that walketh disorderly—not to be unequally yoked together with unbelievers, and to turn away from such as have only a form of godliness without the power.” (1 Cor. v. 7, 13; 2 Cor. vi. 14—18; 2 Thes. iii. 6; 2 Tim. iii. 5.) Nor must the force of such plain practical precepts be evaded by pushing too far the figurative language of a parable. If the tares are “the children of the wicked one,” this description applies to all unregenerate persons, and not merely to undiscovered hypocrites, and forms the grand distinction between the church and the world. Thus, our Lord told the unbelieving Jews that they were of their father the devil, and the lusts of their father they would do. (John viii. 44.) And the Apostle John comprehends the whole human race under two great classes, “the children of God and the children of the devil.” (1 John iii. 10.) Our Lord expressly declares “the field is the world,” as part of His universal kingdom, not the church.

There are others who maintain that

the design of the parable is to exhibit the union that presently exists between the righteous and the wicked, as living together in civil society, and constituting the general population—in other words, that the field is the *world* and not the church. And this opinion coincides with the interpretation of the Infallible Teacher himself. In this view, the fair field of creation was originally sown with good seed—it was the habitation of man in his unfallen state—the abode of innocence and peace till Satan, the great adversary of God and man, deceived our first parents by his subtlety, and sowed the noxious tares of ignorance, superstition, and wickedness; and, ever since, the world has been divided between the seed of the woman and the seed of the serpent, and good and bad have been intermingled together by a thousand ties: they are found in the same country, in the same city, and in the same family: the tares and the wheat are allowed to grow together, and the wicked are often spared for the sake of the righteous, with whom they are connected by natural relationship, and to whom they are the instruments of communicating important temporal benefits. The ungodly husband may be united to a pious wife, and, from natural affection, may love and cherish her, and maintain her in comparative comfort; so, an irreligious father may have a numerous family of pious or helpless children depending upon him, and parental love prompts him to labour for their subsistence, and to provide for their decent up-bringing. And thus the frame of society is held together, and the patience and forbearance of God are exhibited by affording to such the opportunity of repentance. Nor is it for us to find fault with this arrangement, or rashly to attempt to rectify the apparent disorders and anomalies which we discover in the administration of God's moral government. The proposal of the servants to go through the field and pull up the tares, too much resembles the spirit of James and John, who would

have brought fire from heaven to consume the inhospitable Samaritans, because they declined to receive their Master into their city; but were rebuked by their Lord, who told them, "ye know not what manner of spirit ye are of."—(Luke ix. 54, 55.) Such a procedure would authorise persecution for conscience sake, under pretence of purifying the church—a doctrine openly avowed and acted upon by the church of Rome. And it is worthy of notice that this very parable was selected by the priest who preached the sermon, on occasion of the condemnation of that eminent Scottish martyr, George Wishart; he argued that heresy should be put down by the civil magistrate in this present life, a proposition (as Knox sensibly observed) "in repugnance to the subject he professed to treat. Let both grow together until the harvest."* In our ignorance, bigotry, and blind zeal, we might pull up the precious wheat and leave the tares to grow, as has too often been done in the history of the church—thus "making the righteous sad, and strengthening the hands of the wicked," as the prophet expresses it.—(Ezek. xiii. 22.)

But while this is evidently the general scope of the parable, namely, to exhibit the different classes of mankind as intermingled together in this world, we conceive that it would be erroneous to affirm that there is *no reference* to the constitution and government of the church, as it is presently administered. No doubt it is a spiritual community, and it is not to be identified with the kingdoms of this world; and every care should be taken to keep the temple of God holy, and faithfully to exercise the discipline of Christ's house by admitting to the communion of the church those only who give satisfactory evidence, so far as man can judge, of having received the grace of God, and felt the power of divine truth in regenerating their souls; and it is also the

duty of the church's office-bearers to exclude all profane and ungodly persons from their communion, so soon as they discover themselves. But, with all their caution and discrimination, they cannot always prevent the intrusion of hypocrites and formalists into church fellowship; and God, as the sole infallible Judge and Searcher of hearts, has reserved the right of final decision and separation in His own hands. Observe, it was "while men slept that the enemy came and sowed the tares among the wheat;" and, although it is the duty of Christian pastors and office-bearers to sow the good seed of God's word in the field, to watch over the enclosure, and to see that no enemy break in to introduce tares, yet they too often fall asleep at their post, and through culpable negligence, or sinful partiality, suffer the heritage of God to be overrun with the noxious weeds of error and false doctrine, or marred by the admission of unworthy members into the church. Wherever the true religion is introduced, it is sure to be followed by its counterfeit. Are the doctrines of the Gospel preached in simplicity and purity? Satan never fails to sow the tares of false doctrine. Are the ordinances faithfully administered, and those only received into communion who give evidence of a work of grace in their hearts? The labours of the genuine servants of Christ are counteracted by the efforts of false teachers, throwing down the fence of discipline, and through sloth or self-interest admitting mere nominal professors and formalists to church privileges, and thus sowing tares among the wheat; and, even with the greatest vigilance, improper persons will intrude into the Christian community, and obtain a name and a place among the true "children of the kingdom." But, observe, they "creep in unawares"—they are not received *as such*—the tares did not appear "till the fruit was brought forth;" and, while the wheat was only in the blade, the difference between them was scarcely discernible. Such is their temporary union, and in

* See Knox's History of the Reformation Book I., p. 84.

this view the tares represent undiscovered hypocrites and false professors within the church.

But the period of separation draws out; and the harvest must be reaped: "Then we shall discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." "*The harvest*," says our Lord, "*is the end of the world.*" In every age there have been scoffers, walking after their own lusts, and saying, where is the promise of His coming, for, since the fathers fell asleep, all things continue as they were from the beginning of the creation. But, if (as these scoffers unwittingly admit) the world had a beginning, it is evident that the same power by which it was brought into existence, can as easily reduce it to its original elements; and, as it was once destroyed by water, so it is now "reserved unto fire, against the day of judgment, and perdition of ungodly men." Then the present scheme of things shall be dissolved—the righteousness of God, as the moral Governor of the world, shall be openly declared—the destiny of all shall be irrevocably fixed, and the proclamation shall be made by the apocalyptic angel, that "time shall be no longer." (Rev. x. 5, 6.)

The *instruments* to be employed to effect this separation are next mentioned: "*the reapers are the angels.*" In every harvest suitable persons must be engaged to cut down the grain and gather it in. So, here, there shall be no want of agents to accomplish the purposes of God; "the Son of Man shall send forth his angels" for this end. These glorious spirits, from the beginning of time, have taken a deep interest in the affairs of this lower world; they are all placed under the dominion of Christ as Mediator—"angels and authorities and powers are made subject unto Him" (1 Pet. iii. 22); He speaks of them as *His* servants, sent forth at His command, and hearkening to the voice of His word; and with equal alacrity they execute His commissions, whether of mercy or of judgment. They

shall "gather first the tares, and bind them in bundles to burn them, and they shall gather the wheat into the barn;" so (it is added) "*shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just.*" And how joyfully shall they wing their way to the tombs of the righteous, and to the habitations of the just; they shall gather together the elect from the one end of heaven to the other—none so humble as to be rejected—none so obscure as to be overlooked. But, with the same accuracy and discrimination, they shall collect the tares together—and of *these*, none so powerful as to resist the call, none so artful as to elude the search—they shall gather them with the same ease as the binder collects the stalks of corn after the reaper, and separate them from the righteous with the same accuracy as the tares are collected from among the wheat. In vain shall they pray for exemption; the command of the King is peremptory, and must be obeyed—they shall be effectually severed from the righteous, however closely connected by the ties of blood or of visible communion—they shall be gathered "out of His kingdom," from the church as well as from the world, whatever be the extent of their knowledge, or their gifts, profession, or privileges; "all that have occasioned offences, or have done iniquity," must be treated as tares, and as such they cannot be admitted into the kingdom of God, where nothing that defileth shall enter. And oh, what fearfulness shall take hold on the hypocrite and self-deceiver, when he is thus singled out and exposed, before an assembled universe! What shall be the anguish of ungodly children when separated from their pious parents, of husbands from their wives, and brothers from their sisters! They shall be without plea before the righteous Judge—like the man without the wedding garment, they shall be speechless. Observe, the tares are bound together *in bundles*. This seems to intimate not only the

hopelessness of resistance, but that the different companies of the condemned shall upbraid and accuse each other as the cause of their present misery, and that those who have been companions in sin shall now be associates in suffering; thus prepared, as fuel for the burning, they "shall be cast into a furnace of fire—there shall be wailing and gnashing of teeth;" the sufferings of this life, even at the worst, are light and momentary compared with eternity—those of the next are unceasing and overwhelming; it is "everlasting fire prepared for the devil and his angels." No ray of hope lights up the awful gloom—no rest or respite is afforded; they are given up to all the misery of an accusing conscience—to the tyranny of ungovernable passions—to darkness, remorse, and despair.

But we turn to a more pleasing theme—the wheat is *gathered into the barn*—safely housed from all the vicissitudes and storms of the present life—freed for ever from want and suffering—from sin and temptation—from reproach and shame; the children of the kingdom shall now appear in their true character, crowned with "glory, honour and immortality, even eternal life;" they have left behind the garments of mortality, and shall shine with celestial brightness, not only as the stars, but *as the sun, in the kingdom of their Father*, full of light, holiness, love and joy; their humble body shall be changed, and fashioned like to Christ's glorious body, as when, on the holy mount, His face did shine as the sun, and His raiment was white as the light; they shall reflect His glory, bear His image, and participate in His blessedness; and these suns shall never set in darkness—shall never be again beclouded with sin and sorrow, but shall shine with increasing lustre through the ages of eternity. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—(Dan. xii. 3.) W. L.

Musselburgh, 5 Oct., 1863.

THE RICH INHERITANCE.

"Thy testimonies have I taken as an heritage for ever, for they are the rejoicings of my heart."—Psa. cxix. 11.

THE Holy Scriptures are a witness for God in this fallen world. They testify of His glorious perfections, paternal character, righteous government, eternal purposes, wonderful scheme of mercy, and just claims. They are a faithful witness for God, therefore may be depended upon. All that the Scriptures contain is true. The doctrines are all true, the promises are all true, and all the commands of God are just. The Scriptures give a faithful representation of human nature, the way of salvation, the blessedness of the righteous, and the misery of the wicked. The Scriptures are a constant testimony for God. They are always speaking to us, and speaking the truth, and speaking on subjects of the greatest importance. They are a constant witness of the deep interest God takes in our welfare. They are a very important witness for God, for they testify of the Great Teacher, the Saviour of the world, and the Lord of all. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." The Psalmist did not possess the whole of revelation, as we do; but the portion he had was very precious in his estimation. He looked upon it as a rich inheritance given him by his Father in heaven. He felt that he was a great debtor to God for such a treasure. The possession of the Holy Scriptures is one of the great benefits for which we ought ever to be thankful. Here we find instruction on the most interesting of all subjects, vast promises to inspire hope in the minds of all true believers, and noble examples of real piety. Here we have the declarations of God on the things which belong to our peace.

The Scriptures are a rich inheritance. They seek to make us rich in knowledge, in holiness, in hope, in comfort, and in true dignity. There is no instruction so precious as that which the Scriptures

give. This reveals to us the true God, and His Son Jesus Christ, and in this knowledge consists eternal life. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The knowledge of God and His Son Jesus Christ, is itself a source of unspeakable and eternal joy. The word *know* here, as in other places, expresses more than a mere speculative acquaintance with the character and perfections of God. It includes love, reverence, obedience, honour, gratitude, supreme affection; hence it is to know God in Christ experimentally, and to enjoy a saving interest in His friendship and salvation. This knowledge is derived from the Bible, which reveals the true God in the person, character, and life of His Son. His word makes us rich in holiness, when applied by the power and grace of the Holy Spirit. It is given us for this purpose, and answers this end when its precious truths are loved, entertained in the heart, and received by a true faith. Then they purify the heart, restrain us from sin, and conform us to the bright example of the Saviour. "Thy word have I hid in mine heart, that I might not sin against thee." This Word makes us rich in true wisdom, for it makes us wise unto salvation. The Apostle speaks of this in his epistle to Timothy: "And from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." The Apostle refers to the Old Testament, the New not being then written. The Jews considered early instruction in the Scriptures as an essential part of education. Happy is that child, whose mother, like Timothy, teaches out of the inspired pages. He has truths impressed on his mind which may save him from many of the snares to which youth are exposed, make him "wise unto salvation," and lay a foundation for future usefulness in maturer years, as one "thoroughly furnished unto all good works."

The Scriptures makes us rich in

comfort, for they inspire a good hope of a happy future, and thus bring relief to the soul. The Psalmist prays, "Remember the word unto thy servant, upon which thou hast caused him to hope. This is my comfort in my affliction, for thy word hath quickened me." The word of God has much in it to comfort us in affliction. The promises of it have revived many a sorrowful spirit. It makes us rich in expectation. All who take this as their inheritance have large expectations. They expect great things for God is able to do more than they can ask, or even think. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." They make all the godly rich in honour, for they bring us into union with Christ, they elevate the moral character, and fit us for the glories of an eternal paradise. The Scriptures are a needful inheritance. The melancholy history of the world shows this. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." After all the experience of the world, it was ascertained that men could never by their own wisdom come to the knowledge of God, and it pleased Him to devise another plan of salvation. The wisest philosophers by the study of the works of creation had no right views of God, for their minds were injured or darkened by sin, and they needed a revelation of God more suited to their condition as fallen beings. His wisdom permitted them to try what could be done by the unaided powers of man, and thus fully to prove the necessity of another revelation of His glorious perfections, which in great mercy He has given us in His word. The most learned men, the most profound philosophers, men of the greatest genius, have often been fools in reference to the right knowledge of God. Some denied His existence; some represented Him under the false and abominable forms of idol worship; some ascribed to Him

horrid attributes. All showed that they had no true acquaintance with a God of purity, with a God who could pardon sin, or whose worship conduced to holiness of life. The Apostle, in the first chapter of his epistle to the Romans, shows the state of a people without the word of God. Hence what a vast mercy that God was pleased to give us a written revelation, in which He has revealed His glorious perfections, His paternal government, and His way of saving all who believe in His Son. Children in our Sabbath schools, instructed from the Holy Scriptures, know much more of the true God than the greatest philosophers of ancient times, who were without the book. All need the instruction the word of God gives to them; all need the blessings of salvation which it offers; all need the impressions it seeks to make on the heart and life. This is a free inheritance. Not the purchase of human merit, or given in answer to earnest solicitation, the gift of infinite love, without money and without price. And this is a common inheritance, that is, all are welcome to it. This is not intended for one here, and another there, but for the whole world. This is the gift of a merciful God to master and servant; parent and child; rich and poor; bond and free; king and subject. All are free to use it for their salvation and comfort. This is a permanent inheritance. Other inheritances may be lost, but this endures for ever. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. All nations shall fade away. All kingdoms shall fall. All human power shall cease, but the promise of Jehovah shall survive. This shall be unchanging amidst all revolutions, therefore may be trusted with unwavering reliance. Here is an unfailing source of hope, strength, and consolation. "Heaven and earth shall pass away, but my words shall not pass away." His doctrines, promises, and laws are always the same.

The Scriptures are an inheritance just suited to the wants of man. Let him

look into himself, and endeavour to ascertain all his wants as a rational, sinful, and immortal being, and then let him look into the word of God, and he will find it just suited to his wants. Here he will find pardon for his guilt, cleansing for his pollution, light for his darkness, cure for his disease, guidance for his conduct, salvation for his soul. This precious inheritance is matchless, pleasant, and portable. This is vastly superior to all others. This stands alone in its value, importance, and grandeur. "The law of thy mouth is better unto me than thousands of gold and silver." Faith likes to get on the mount of meditation, and take a view of this goodly heritage. And this inheritance is so convenient that we may carry it about with us, and look into it whenever we please, or have the opportunity. Hence how wise to make it our own, as the Psalmist did. "Thy testimonies have I taken as a heritage for ever." This was an intelligent act. He did not take this for his inheritance in the dark, not knowing its contents, or upon a mere report of its value; but this remarkable Psalm shows that it was the result of an intelligent acquaintance with the book. He studied its truths, and saw their importance, and was determined to appropriate them for his consolation. He had confidence in the divine origin of the book. He had no doubt of its inspiration. He saw the impress of God upon it. He received it as a paternal gift from his Father in heaven, and valued it as such; and so do all who are truly renewed by the Holy Spirit. They believe what Peter did. "We have," he says, "also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." All that the prophets taught was not of human

origin; not discovered by the human mind; they did not write or speak by their own suggestion, but as truth was brought to them by God. They spake as they were carried along by an influence from above. They were no more self-moved than a vessel at sea is that is impelled by the wind. They taught what they received from God; hence the Word should be read with reverence, for it contains the thoughts, will, and mind of the great Eternal. The Psalmist loved this inheritance. He loved no other so well. He loved the Word for its purity, contents, and influence upon the heart and life. He could say, "O how love I thy law! it is my meditation all the day." The godly show their love to the Word by diligently reading it, frequently meditating upon it, hiding it in their heart, talking of it, and by following its heavenly counsels. The Psalmist looked upon the Word as his land of inheritance, and his love to it would make him defend it, if need be. His conduct was wise in cultivating such a fervent attachment to the word of God, for it was pleasing to God, promoted his highest happiness, and brought him into close communion with the great Source of all good. He has never regretted it. He sees the wisdom of his conduct in the light of heaven. Men often look at their inheritance. And if we have taken the word of God as our inheritance, we shall often look into it with deep interest, and make it a subject of daily meditation. "Thy testimonies have I taken as an heritage for ever." Many godly souls have done the same as the Psalmist did, and we hope their number is increasing as the precious volume becomes better known. *Have you done this?*

"They are the rejoicing of my heart." Many never look into the Bible for happiness, they think that to look too often into this would make them melancholy, and unfit them to enjoy the pleasures of life; but good men do not think so. They believe that there is no book in the world so adapted to make them happy as the word of God, for

here they find sources of enjoyment that are pure, abundant, and eternal. This gives joy to the heart under a sense of sin, by revealing an almighty, unchangeable, and willing Saviour. When the arrow of truth pierces the soul, and makes the sinner feel his guilt, danger, and misery, he finds relief in the Word which testifies of Him who can save to the uttermost all who come to God by Him. This inspires hope of divine forgiveness, the removal of all sin, acceptance in the Beloved. Here he reads, "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare I say at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus." These wonderful words contain a full fountain of consolation to all who feel the burden of sin, and their pressing need of mercy. There is hope for them in the precious blood of the Lamb of God. The Apostle shows in these words how it is that the exercise of mercy to the sinner can be reconciled with the justice of God, and the demands of His law. He forgives upon the ground of the propitiatory sacrifice offered by His Son. He will save all who exercise a true faith in His blood.

The Scriptures rejoice the heart in the day of affliction, for they show their nature, design, and issue, and encourage the hope of a happy future. They are paternal chastisements, they are intended for our good, and end in everlasting glory. They inform us that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The Apostle here sets in beautiful contrast the trials of life and the glories of heaven; and shows that sanctified trials tend to meeten us for our heavenly inheritance. The afflictions of time are light and short, but the glory of heaven, to which they tend, is eternal and inconceivable. And they rejoice the heart in the dark night of temptation,

in the day of discouragement, and in the valley of death. They tell the tempted believer of Him who can make a way for his escape; they tell the tried servant of the Lord that his labour shall not be in vain in the Lord; and they tell the dying saint that absent from the body he shall be present with the Lord. The Scriptures rejoice the heart of faithful ministers, pious parents, Sabbath-school teachers, weeping penitents, returning backsliders, and all believers in Jesus, by giving hope suited to the experience of each and of all. This map rejoices the heart of the pilgrim to the promised land. This chart rejoices the heart of the Christian mariner, as he navigates the sea of life to the port of eternal rest. This sword of the Spirit rejoices the heart of the soldier of the cross, as he fights the good fight of faith. Hence the way to increase the happiness of the world is to make the Word known. How great the folly of those who neglect this inheritance. How great the love which gave us such a gift as the Bible. "Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart." H. H.

CHURCHES OF CHRIST.

"The churches of Christ salute you."—Rom. xvi. 16.

THE word rendered church in the New Testament, in its application to Christians, is generally acknowledged by attentive readers of the sacred Scriptures to have two principal meanings.

In the first of these it includes the whole body of the redeemed, as where Paul says, "Christ loved the church, and gave himself for it,—to present it to himself, a glorious church." Here, it embraces the whole number of those who shall partake of the blessings of the Gospel salvation. So also where it is said, "He is the Head of the body, the church." And, "We are come to the general assembly and church of the first-born which are written in heaven;" i.e., all that are born of God, enrolled in the records above. Every true believer

belongs to this church. All the saved are members of this community.

The other sense in which the word is used is related to this, but to be distinguished from it; i.e., it is applied to every distinct society of professed believers in Christ, as they are to be the visible parts of the one great invisible whole. Hence we read of the church at Jerusalem, the church at Rome, the church at Ephesus, the church in the house of Philemon. Where there are several societies of this nature in a province or country, the plural form is used, as, "The churches in Judea, Samaria, and Galilee." "The churches of Galatia." "The churches of Asia." So here, "The churches of Christ salute you." Thus we are taught that every society of professed believers in one place was a Christian church, whether it was formed in a city, a town, or a village, or whether it included members from places around, at a convenient distance for meeting together for Christian communion.

It will not, we trust, be uninteresting to our readers, as we are sure the subject is worthy of their regard, if we point out, as briefly and clearly as we can, on what principles and for what purposes these churches of Christ are constituted. They are to be distinguished from the world by their connexion with Christ, and their constant regard to Him.

1. *The profession of the members is, that they are believers in Christ, and are looking to Him for their salvation.* Each one should have a real spiritual connexion with Christ. As He is the great centre of the Christian system, "the Sun of Righteousness," so the members should all derive their light and heat from Him. As in His person and work as the Incarnate God, He is the foundation on which the whole church is to rest, so every member of a church of Christ should be building for eternity on this foundation.

As faith is the great principle which unites the soul to the Saviour, so the members of a church of Christ are to make profession of this faith in His name.

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Hence we find, that wherever the apostles and evangelists preached the Gospel, there those who believed in the Saviour were united in Christian fellowship, simply as believers in the same Redeemer, by which they became brethren in Christ Jesus. We do not find any such anomaly in the New Testament, as for persons to be believers in Christ, and not uniting with fellow Christians in the place or the vicinity in which they resided. They were all required to profess their faith in Him, and to be united in fellowship one with another.

2. *Churches of Christ must be subject to the authority, and be governed by the will of Christ.* He is the one Lord and King in Zion, and all others that claim authority over them are usurpers, and are not to be owned by His churches. If the Pope of Rome claims to rule over them, they say, "No; we have no king but Jesus. If civil governors wish to impose laws upon them they say, "No; in all our spiritual concerns we bow to no authority but that of Christ." If any ecclesiastical body desires to rule them, they say, "No; one is our master, even Christ, and all we are brethren. Our allegiance is due to Christ alone. We take His word as our guide. We admit to fellowship those that we have reason to think that Christ has received. We would observe the ordinances as He has appointed them. We would maintain the discipline of the church according to the directions of His word. We would seek in all things that He may be glorified."

3. *Churches of Christ are to commemorate His dying love, and to meet with Him in the methods of His appointment.* The communion of saints is a privilege to be enjoyed in the churches of Christ, while their mutual fellowship is to be with the Father, and with His Son Jesus Christ. There is one special institution the Redeemer has appointed for the benefit of His people, in which they are continually to show forth His

death, viz. :—the ordinance of the Lord's Supper, which can only be suitably observed in these churches of Christ. It is designed for believers in Him. He is to meet them at His table, and they are to receive the elements as memorials of His love. This was His dying command, "Do this in remembrance of me." There Christians are to meet as one in Him, and one with each other, "eating of one bread, and drinking of one cup." They are to appear as children of the same family, sitting at the same table, partaking of the same provision, blest with the presence and love of the same Saviour. This spirit should be cherished and promoted in all their sacred social engagements.

4. *Churches of Christ are to maintain His truth and extend His cause in the world.* The truth, as clearly revealed in the Gospel, is to be believed, loved, and preserved in all the churches of Christ. They are founded not on philosophy—not on the discoveries of science—not on the varying opinions of men, but on the unchanging verities of the word of God. The great truths relating to the glorious person of their Redeemer, as "Emmanuel, God with us," His perfect righteousness—His atoning blood—the eternal love of the Father—the perfect work of the Mediator—the effectual grace of the Divine Spirit, with all the great principles and precepts connected with these discoveries. These are the life-blood of the churches; they cannot live without them; they cannot thrive if these are slighted. They are ever to be conservative of them, to maintain them though opposed by earth and hell, to "strive earnestly for the faith once delivered to the saints." They are to seek to extend the knowledge of them, and to try to bring others to an acquaintance with them. By holy zeal for Christ and His cause, the increase as well as the edification of the church is to be sought.

5. *As churches of Christ, He is to be their model.* One great aim of the individual Christian, when he has received the Saviour, is to be, that he

may grow in likeness to Him; so, in their mutual connexion as churches of Christ, their aim should be to assist one another in attaining more of the likeness of Christ. They should strive to promote in each other the spirit of humility and love, the spirit of kindness, candour, forbearance, forgiveness, holy zeal, devotion, truth, and faithfulness as manifested by their Lord. The mind that was in Christ should appear in His churches. They should be as "living epistles of Christ, known and read of all." If there is contention in the world, there should be peace and harmony in the churches of Christ. If there is pride, ambition, self-will, outside the churches, there should be humility, self-sacrifice, and mutual improvement within. These things would show that Christ was reigning in His churches, and that the power of His grace was prevailing there; that His people did not bear His name in vain. When the churches of Christ exhibit more resemblance to their Lord, they will be greater blessings in the world. They should bear His image, and His mark and superscription on their foreheads, in the forefront of their characters, not for ostentation, but for the honour of their Lord, and for the good of those around them.

6. *Churches of Christ should have sympathy one with another.* "The churches of Christ salute you." Send kind and Christian salutations. Those churches which were formed where the Apostle was travelling and preaching, sent salutations to the church of Rome. The diversity of names, and nations, and party distinctions, destroys much of this amongst Christians now. Those of one name, in many instances, have but little sympathy with those of another. But every church of Christ, by whatever name distinguished, or whatever the outward circumstances of its members, if it holds the Head, and consists of professed believers in Christ, taking His word as its rule, and aiming at His glory, should be recognized and regarded by other churches in the spirit

of Christian sympathy and kindness. We should own all, and pray for all, "in every place, that call upon the name of our Lord Jesus Christ; both theirs and ours." Most fervently should we say, "Grace be with all them that love our Lord Jesus Christ in sincerity." If some of them differ from us on minor points, they have quite as much right to think for themselves as we have, and quite as much liberty to act according to their convictions. The same liberty we claim for ourselves, we should most willingly allow to others. We should give the right hand of fellowship, so far as we have opportunity, to all the followers of our Lord.

7. *Churches of Christ on earth should be nurseries for the church in heaven.* The Saviour has designed that His churches here should be something like training schools, in which His people are to be fitted and fashioned for what He designs them to be in the world above. If the followers of Christ are all to be presented at last as one glorious church before their Lord, then every department of that church on earth should be so conducted, as to be preparing its members for the glory to be attained at last. If here they are to have communion with their Lord and one another in divine ordinances, it is to fit them for the nobler communion of the church above. If here their faith is to be aided and strengthened by the means of divine grace, it is to raise them towards that state where faith shall be turned into sight, and hope into everlasting enjoyment. Here they are planted in the house of the Lord, to flourish in the courts of their God, that they may be advancing towards the state where the "spirits of just men are made perfect;" and thus they are at last to appear above in the "general assembly and church of the first-born." Their engagements in the churches on earth should be to them as earnest and foretastes of the employments and enjoyments of the church in heaven.

From this view of the churches of Christ—

1. We might observe, *how simple and beautiful, yet how sublime and important, are the institutions of the Redeemer.* How different to the cumbersome machinery of men! Societies of professed followers of Christ to attend His ordinances, to promote His cause and glory, and their own mutual improvement, with their pastors as spiritual instructors and guides, and their deacons to attend to their secular affairs—voluntarily sustained in conformity with Christian truth, and in the exercise of Christian love. How suitable to our social state, and to the exercise of the social principle, as sanctified by the grace of the Redeemer. Yet how sublime their object and design, to maintain and extend the cause of Christ in the world, and to aid His servants in their preparation for the world above. How happily might these great objects be promoted by such societies if unitedly they went forward in seeking each other's good, and the glory of their common Lord, in the full exercise of the spirit of the Gospel. What a power, in dependence on Christ, would they be in this fallen world.

2. *We may observe the duty and the privilege of belonging to one of the churches of Christ.* If they are institutions of the Redeemer, and nothing we apprehend can be clearer from His word; and if it is His will that His followers should be thus connected together in bonds of Christian fellowship, for great spiritual purposes, then it must be obligatory on every Christian to seek to enter into such a connexion. If one may stand aloof, and be blameless, so may another, and another; and if Christians generally were to act in the same manner, Christ would have no churches in the world, and no visible cause to be sustained on earth. Let every one that knows the Saviour's grace, and loves His name, realise the obligation of appearing for Him, and entering into visible fellowship with His followers. If suitably regarded it will be found to be a high privilege. A consciousness of being in the way to

which Christ has called us, is comfort to the mind, to realise His presence in His ordinances is a great blessing. To have an interest in the affections, prayers, and sympathies of his people is another. To get nearer to the Saviour, and nearer to one another, is a privilege to be highly prized; with all that there is in this connexion adapted to strengthen our faith, to promote our love, to quicken us in our way, and to lead us to be blessings to others, surely they ought to be attended to by us with constant regard.

Finally, let this lead each reader to inquire whether he is entitled to the privilege of being united to a church of Christ. It is vain to make a profession if there is no possession of vital Christianity; vain to have a name to live, if really dead. First, there must be union to Christ, then an appearance for Him; first, you must be the subjects of His grace, and then own His name.

"First give your own selves to the Lord, and then to His people according to His will," and He will number you with His saints at last in the glories of eternity. Amen. T. C.

Ashley, Sept. 26th, 1863.

THE LORD JESUS CHRIST AS JUDGE.

"He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained.—ACTS xvii. 31.

To the eye of the observing and thinking man, many things in the present world seem anomalous. The wicked prosper, become rich, and die honoured, without in any way being called to account for their misdeeds. The oppressor oppresses; the calumniator calumniates; the scoffer scoffs; the thief escapes detection; the murderer lives unsuspected; the seducer triumphs. Wrong everywhere abounds and flourishes. Truth and justice get the worst of it, and are driven from the field. And iniquity on every hand seems to prosper. He asks himself, why is this? Can there be a God of justice, and retribution never overtake the

guilty? That it does not overtake them in this life in very many instances is certain. And the conviction forced upon his mind by simple reason is, that however men may escape the punishment due to their crimes here, there must be another state of existence in which justice will assert her rule.

This conclusion of simple reason is fully confirmed by the word of God. The passage at the head of this article not only assures us that a day is coming in which all human actions will be passed in review, and a final and just reward meted out to them; but it also, in connexion with other similar passages, declares that the Lord Jesus Christ will be the Judge before whom all must appear and be manifested; i.e., "be turned inside out." This arrangement appears, even to the short-seeing eye of man, fit and appropriate. The Lord Jesus Christ is the world's and man's Creator: He is man's Mediator; man's Redeemer, Reconciler, Saviour, Prophet, Priest, King, Intercessor, Comforter. It is, therefore, altogether fit and becoming that He who sustains so many relations to man, should also be his Judge. To this office God has appointed Him. He is "ordained of God to be the Judge of quick and dead." "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Under the guidance of the word of God, let us try and picture to ourselves some of the scenes of that day as they will occur.

The world will go on just as usual. "As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be." There will be no outward signs of what is about to take place. The merchant will

go to his counting-room as usual; the labourer to his toil; the sailor will weigh his anchor and trim his sails as he had ever done; the busy housewife will pursue her ceaseless occupations; the pleasure-seeker will continue to chase the phantom which so often eludes his grasp. Men will buy and sell. They will tear down and build up. They will marry, and be given in marriage. All will go on outwardly the same as it has done for ages. Business, pleasure, duty, will be pursued by their respective votaries just as they have been ever.

This will all be suddenly disturbed. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God." "We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump." He will be accompanied by his holy angels. We read in the Bible of but two classes of rebels against God's government; the fallen angels and man. Both are here to be judged. Some have supposed, from the fact of two different and distinct races of sinners being thus judged together, that these are the only sinners in the universe. If so, this will be the great assize of the universe. Representatives from all the countless worlds the Lord Jesus Christ has created, may attend Him to swell the triumph of His train, and witness the result of the only experiments made against God's rule and authority. These would bear back to their celestial abodes the account of the "end of transgression" and the doom of rebels. What a gorgeous scene, when the Judge, thus accompanied by tens of thousands of His holy ones, "shall be revealed in flaming fire!"

The dead will be raised, and the living changed, "in a moment, in the twinkling of an eye." What a sudden interruption to earth's pursuits this will be! In different parts of the earth it will be morning, noon, evening, midnight. In one place the awakening population will be hurried to judgment ere they have

arrayed themselves in their morning attire. From the midst of their business engagements, while buying and selling, others will be summoned. From the table, the drawing-room, the social circle, the giddy dance, the midnight revel, will the startled millions be hurried to the judgment-bar. The man of prayer will be interrupted in the midst of his devotions by the dead-awakening trumpet; the tradesman, in the middle of his bargain; the swearer, with the echo of his oath still ringing in his ear; the thief, with his hand still in his neighbour's till; the adulterer, ere he has quitted the scene of his guilt; the assassin, before he has returned the blood-smeared dagger to its sheath; all will be startled in the midst of their deeds, whether good or bad, and hurried from the unfinished act to give an account of it and its fellows before the bar of Him who is ordained Judge of the living and the dead.

Not only will the transactions of the living be thus suddenly, and, in most instances, fearfully interrupted; but a more awe-inspiring scene will be enacting in regard to the dead. They shall live! Old marble, the repose of princes, will be broken to pieces, no longer able to imprison the resuscitating body. Bone will be seeking its fellow-bone. The sea becomes animated with those it had for ages concealed in its deep caverns. Death and Hades yield up their prey. Adam and his latest descendant stand side by side; and all the intervening millions—the children of the one and the ancestors of the other—gather around them.

In the sight of this immense mass of living beings—the entire race of man, not one being absent—the Lord Jesus Christ will appear, and summon them before Him to be judged. What awful majesty is displayed in His looks! “His head and His hair are white like wool, as white as snow; and His eyes are as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters.”

“Can this be He, once wont to stray,
A pilgrim on the world's highway,
Oppressed by power, and mocked by pride,
The Nazarene—the Crucified?”

Seated on the throne, He proceeds to separate the congregated millions into two great classes; placing one on His right hand, and the other on His left. What an array! Miles and miles of space, far as the eye can discern, all covered over with human beings, assembled to receive their final and eternal doom; and now separated from one another by Omniscience itself!

What mournful separations will then be witnessed by the attending angels. Husbands will be separated from their wives, and wives from their husbands; parents from children, and children from parents; brothers from sisters; pastors from people; members from fellow-members. And the separation will be an eternal one; to meet no more for ever and ever.

And what meetings there will be too! On one side the converter and the converted; the pious author and the benefited reader; the church at home and the heathen abroad, who have been won for Christ.

On the other side there will also be meetings. The seducer will meet his victim, to their mutual and eternal annoyance; the drunkard-maker and the drunkard; the oppressor and the oppressed. What terrible meetings some of these will be!

The books will be opened, and all will be judged according to the things written in the books. There will be the book of the law, which is the standard of every action, and which requires that every act should be put forth from supreme love to God, and impartial love to all mankind. Whatever fails to come up to the full measure of this requirement, will be condemned.

Then there will be the Book of God's remembrance. In it is recorded every act, every word, every thought, every purpose, of every one of the millions standing before the bar of judgment. There are no omissions, and no entries

by mistake. That book is the record of man; of man, from the first conscious thought and emotion of the first of the race, to the last conscious act and emotion of the last of the race.

The records of this book will be compared with the requirements of the book of the law. The result will be that every mouth will be stopped, and all the world appear guilty before God.

A third book will be opened. It is the Book of Life. In it are found the names of all those who have looked unto Him to be saved; of all those who, having felt themselves to be very great sinners in His sight, have confessed their sins, and washed their robes in His blood; of all those who have trusted in Him for salvation; in a word, of all those who were given in covenant by the Father to the Son, and have been regenerated by the Holy Spirit. To each of the names in this book the sign of the cross is affixed, to indicate that their sins were borne by the Judge himself when He hung upon the cross, making expiation for human guilt. As a consequence, the charge against each one whose name appears on its pages has been cancelled. "There is now no condemnation to them that are in Christ Jesus." Their transgressions are not even named before that congregated mass. Their sins are blotted out by the blood of expiation.

From what has preceded, the Lord Jesus Christ will be seen to be perfectly competent to judge the millions before Him in accordance with the records of these books. He need not arraign each individual separately, and call up each act in detail. Memory and conscience will act as His vicegerents in this respect.

Consciousness of forgiveness and that their sins are covered over, and will be remembered no more for ever, will cause the righteous to anticipate the result in their own cases. While a similar consciousness of unpardoned guilt and just desert of condemnation, on the part of the wicked,

may make their further trial unnecessary.

And now comes the final award. The righteous are fully acquitted. Nothing is laid to their charge. The Judge himself, when He was made an expiatory victim, bore their guilt in His own person; and made a complete and eternal expiation and satisfaction. They are welcomed to His side in the touching address, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And their praises are sounded before the assembled universe by the Judge himself, who solemnly declares that whatever they have done to one of the least of His brethren was done to himself. Thenceforth they are to take a part with Him in the remaining scenes of that most solemn and awful day. For, says an inspired Apostle, addressing believers, "Know ye not that we shall judge angels."

The condemnation of the wicked will follow. They will be speechless. Every mouth will be stopped. The dreaded sentence, which conscience had long rung in their ears, is pronounced by the same lips which a moment before had uttered words of peace to the righteous, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Awful, thrice awful doom! And yet its justice is so clearly seen that the myriads of saints and angels now surrounding the Judge, give audibly their assent and approval. In this condemnation to eternal death, Satan and his rebel legions are included. Guilty man is doomed to share the prison-house of the elder transgressors.

Death and Hades are cast into the lake of fire, which is the second death. "These shall go away into everlasting punishment." The undying worm begins his endless repast; and the second death displays its undying tortures. Rebellion is completely and for ever overthrown; and every hardened rebel is confined in the prison-house of the universe.

This work being completed, the

righteous retire with their Saviour to heaven: thenceforth to behold His glory, and to be ever with the Lord. "These shall go away into life eternal."

"The everlasting doors
Shall soon the saints receive,
Above yon angel-powers,
In glorious joy to live,
Far from a world of grief and sin,
With God eternally shut in."

Ecclesiastical Affairs.

EVANGELIZATION OF TOWN AND COUNTRY.

THE Rev. J. B. Paton, M.A., at the request of the West Riding Union, prepared a paper on the above subject, which excited much attention. The following is the principal portion:—

Manifestly, my subject, so contemplated, divides itself into two divisions, as it relates to—1st. The organization of, or within, the church. 2nd. The organization of, or between, the churches. How the work of evangelization is to be done by each church, in its own immediate and independent sphere; and how it is to be done by churches unitedly—by conciliar or concerted action—in localities beyond their own. Such is the twofold form in which our subject presents itself; and under which I address myself to its discussion—bearing in mind, that it is the work of the church upon the masses of our countrymen that has especially to be considered.

First, then, we are to consider the work of evangelization to be done by each church, and the organization by which it is to be done. There are certain truths obvious and trite, which need only to be mentioned in passing; such as that every living system must be organized, all the parts of it must have vital and helpful relations to all the others, all thus co-operating and subserving the final end—the proper function of that system. This law is universal. Life and organic structure are inseparable. Moreover, the higher and more active the life, the more elaborate and perfect the organization on which it depends—by which it is sustained and made manifest. These principles—not by way of analogy, but by the necessity of a divine law—apply to the church of Christ. Further, it is organized force alone that can be permanent, and so continuous, far-reaching, and triumphant. Individual energy must necessarily be transient and various. One soldier may be valorous, but is wounded and dies. The army is strong and lasts out the campaign. In like manner every church of Christ, as an organized body, must have an abiding life—one

unchanging purpose and ever-growing results, though its individual members change and die. Another great law here comes into view. Every living and organized body has two great functions to fulfil, one *towards itself*, the work of self-preservation and growth; the other *towards the outer world*, communicating that influence which gives it a share in the grand economy and harmony of nature. It is, however, the correlation of these two functions to each other which I now wish emphatically to notice, as it gives me the basis of the observations that follow. The more healthfully and surely any living body nurtures and strengthens its own life, the more vigorously and effectually will it communicate its proper influences without itself; and on the other hand, the more thoroughly it discharges its functions to the outer world, the more certainly will it thereby ingather fresh and accumulating vitality within itself. If this law prevails everywhere in nature, so does it, like so many laws of the lower world, shine with pre-eminent brilliance in the higher realms of the spiritual life, and especially in the economy of the Christian church. That method by which the church of Christ can most effectually secure, harmonise, and nurture its own members, will tell at once most powerfully, and in many ways, on its evangelistic operation.

Now, there is one fact to which I desire to draw especial attention:—that wherever the apostles formed churches,—churches, many of which, at first, must have been very small,—we invariably find that over every church they appointed elders and deacons. I omit the diaconate for the moment, to let the fact stand clearly out, that wherever a Christian church was planted, there were a plurality,—a number, doubtless varying, but yet always a number of men consecrated in that church to be the guardians of its spiritual life,—the shepherds, and helpers of their brethren. So highly was this spiritual oversight—this vigilant and fostering care—this *personal* superintendence, sympathy and help, valued for

the sake of the members of every church; nay, so absolutely necessary was it deemed, that over every church, several of the brethren were ordained to render this essential service to the church, being made responsible for the spiritual training and growth of each of their fellow-members. Now this ordinance of the apostolic churches I deem of vital importance to the evangelistic operations of every church; not only because I conceive it is necessary to the effective oversight to the real sympathetic communion, and the immediate protecting and helping care of all its members, so that the general spiritual life of a church will flourish more vigorously when watched over and fostered by several men chosen and solemnly devoted to that office, but because this principle is embodied therein, which must form in the future—as it has in the past—the soul of all true evangelistic effort—the principle, viz., of individual treatment in the care of souls. No matter how wide may be the surface over which the truth of the Gospel is preached, or how faithfully it may be preached, it will be by personal sympathy and appeal and counsel that souls will be trained for Christ. If, then, there were a plurality of elders in a Christian church, sufficient to undertake the personal oversight and culture of all its members, there would be at once an organization in that church, through which special direction could be given to the labours of every one of its members; and, what is more important to our present subject, through which immediate, personal, and constant attention could be given to the novitiates of the church—the young members, who are rescued from the world, but who need the guidance and friendship of some experienced Christian, to aid them in the long and bitter struggles that ensue after their public profession is made.

I am aware that in the great majority of instances our deacons do very thoughtfully, vigorously, and devotedly fulfil this higher function of the Eldership, as well as the serving of tables. It would be almost impossible to overstate the indebtedness of Independency to the deacons of our churches. But this only emphasises my argument, that they should assume the name, and so clearly and positively engage in the responsibilities of an office whose duties now they are often called to discharge, and for which they have proved themselves well fitted; and the grounds of my argument are these:—

1st. We then restore the apostolic rule of a plurality of elders in every church.

2ndly. We then put distinctly before the highest officers of the church the grave responsibility of their duties, which relate to the

spiritual, and not to the temporal, interests of the church; for they are “to take heed to all the flock over the which the Holy Ghost hath made them overseers, and to feed the church of God, which He hath purchased with His own blood;” and consequently we bind them to the explicit and regular discharge of duties which are now undertaken of necessity or good will, and are regarded as works of supererogation.

3rdly. We secure greater efficiency in the conduct of both services, the spiritual and temporal, when they are divided, and a distinct and separate responsibility is imputed to each.

4thly. The lower office would be a probation for the higher; men who had proved themselves faithful in the less being exalted to the greater. The need of some gradation of this kind, as well as of more numerous offices in which active men could be employed, and by the interests of which they could be more livingly attached to the church, is clearly seen in the constitution of our churches.

And 5thly. The confusion of diaconal with pastoral work tends to obscure the great importance and wide range of the diaconal office. It is now almost limited to making provision for the Lord's Table, and distributing a little church money among the poor of the church. Now, though the subject is a difficult one, I must express my opinion strongly, formed from a study of the New Testament texts bearing on the subject, as well as of the institutes of the Jewish synagogue and of the early Christian church, that the office of the diaconate occupied at the first a large, specific, and with regard to evangelistic work, a most important sphere of duty: having the responsible charge of the church finances, which it was their duty to raise (and the zeal of a few business men attending specially to this matter would work a speedy reform), and also to disburse on behalf of the church; that consequently they had the oversight of all those charitable and philanthropic efforts, in which every true church will exert itself, for the amelioration of the wants and sicknesses—the social evils of its neighbourhood and of the world. Our societies, our Dorcas funds, our Bible women, our Ragged and Industrial schools, these and such like agencies, proceeding from the church as its healing and attractive influences upon the world, which are designed to bring men within its sanctuary, should be worked and directed, as it seems to me, by the deacons of a church.

But, if this be the organization required within the church for the upholding of its own life, it will be seen that it is still more

needed for its outward and aggressive work. Here the mind is arrested, first, by that large number of people who form the congregations, occasional or regular, of our chapels. It is upon them that the church should operate first, as being the nearest to the church. Yet at present I do not know of any organic relations subsisting between the church and the congregation save through the minister, who cannot fulfil what is wanted. The church feels no interest in the congregation, and assumes no responsibility towards them, save casually. The pew-rent is paid. The minister is expected to visit them; and their loss is deplored, if they leave, because the funds are thereby affected. But not such should be the ministration of the Gospel by a Christian church. Whoever voluntarily puts himself into connexion with it, by joining in its public services, should become at once an object of solicitude and hopeful care to the church, for whose spiritual interest it is then made responsible by an obligation which it cannot wholly devolve upon its minister. Such persons might be esteemed as the catechumens of the early church, being not far from the kingdom of God, who have to be encouraged and led upward to fuller knowledge and a decisive faith. At present the church has no recognised place for, and lays no hold upon, such persons, who yet come into this immediate contact with it. Now, it seems to me as if the elders of the church, assisting the minister, should take personal cognizance of every individual who may have a sitting in a chapel, or who may occasionally attend it, and should make it a special duty to seek after that person, in right and courteous ways, and to bring him or her into more vital connexion with the church. How many come and go in our chapels who may yet mournfully exclaim, "no man careth for our souls," a bitter word to be said when they themselves voluntarily visit the house and the people of God.

As belonging in a manner to this class, namely, those that are spontaneously brought into connexion with the church, whom it has not to seek, and whom thus forced upon its care it seems the greater crime to neglect,—I mention those that are baptized. Whenever a parent brings a child to the church to be baptized he undertakes to allow that child to be brought up in the nurture and admonition of the Lord, and the ordinance of the church is administered upon that understanding. But ought not the church to see that this spiritual nurture is given to the child? Has it assumed no responsibility in the matter? I trow that it has, or the ordinance is a meaningless farce. The parent having solicited this ordinance at the hands of the church,

yields to the church the right of training that child, or of seeing that it is trained for God and His Christ. Again, I consider that the elders of the church have this duty to fulfil, and thus to maintain an oversight over those homes and children that have been placed under the care of the church; and I think that in the case of the removal of such children from the neighbourhood of one of our churches, it is as much the duty of that church to transfer them to the care of a sister church as in the case of its professing members, and so to gather up the fragments that none of them be lost. We may be confident it is by this greedy care for individual souls, and this prayerful vigilance and pursuit of them, that the church will gain its largest conquests over the world.

And now there is the outlying world,—the multitude who care for none of these things, among which the churches of Christ are located. By what method shall a church begin to act upon the ungodly and indifferent people in its neighbourhood? First, then, it will, I think, be universally admitted that it is by a territorial occupation of the locality in which it is planted, and the concentration of its efforts therein, that this work of evangelization will be accomplished. If our Independent theory be right, of separate churches in different places, it must be remembered that in whatever place or locality a church is fixed, there the ministration of the Gospel of Christ is entrusted to it. Christian men and women are not to meet together in a certain convenient place for purposes of worship, and think that thus they have completed their Christian duty. They meet in that place, that there, in that place and neighbourhood, they may unitedly fulfil all the work of a Christian church. Now a Christian church is to be, wherever it is, as the body of our Lord Jesus Christ, filled with His Spirit: that is, it is to fulfil the same functions in its sphere as did the earthly body of our Lord, when in the world—to declare the truth of God; to seek that it may save the lost; to reconcile sinners unto God; to heal the diseases and sorrows of men; to do good and communicate. There is no evil or distress of mind or body in the neighbourhood of any Christian church which it is not the mission of that church to remove or to ameliorate. Limiting itself to a certain space, which it is able thoroughly to possess and occupy, I think that an apostolic church should make the light and healing of its Christianity felt throughout that entire district; that it should embrace all homes and all souls there, and carry out the benign intention of the Gospel toward all born within its circle. I cannot but consider that our churches have

held too narrow a conception of the social intention of the Gospel, and would endorse, with some qualification, the criticism of one of our most enlightened critics, who writes :—“The puritanic idea of a church, although true and right, if we look just to a bright centre spot, where all Christian influences are made to come to a focus, sheds no benign beam of diffusive grace beyond that spot. If you chance to stand a few feet away from that glare, you barely see a glimmer of light or feel a glow of warmth.” It is but too true that in close proximity to some of our largest churches you will find haunts of heathenism that are little troubled by the missionary or purifying spirit of the church. In this evangelistic work upon the neighbourhood or peculiar territory of a church, every member should be of necessity somehow engaged; and *membership without definite service ought to be an impossibility, save when physical inability is proved.*

Very wonderful are the movements originated in our day in connexion with the church, for the mental and physical elevation of mankind. With the views I have propounded, it will be seen that I consider such to be a proper evangelistic function of the church in its neighbourhood,—its own territory. I conceive that the church being the living body of the Lord Jesus Christ in that place, should make its influence felt in the mitigation or abolition of every kind of evil, physical or mental, individual or social. It is well to employ a Bible-woman, who, like the ancient deaconesses, will be a mother friend in the district, to help the women to a purer and healthier life, to tend the poor, and the sick, and the children, and the fallen. But such a woman in her mission must only excite and sustain the womanly services of the church to the neighbourhood, and not be supposed to do the work of the church by deputy. Within its district the church should be willing, as far as possible, to nurse the sick, to educate the young, to rescue the fallen, to denounce every evil and promote all good. I believe the churches of Christ alone will work out the social reform of our land. It is over this more practical and philanthropic service of the church, conveying material benefits to its district, that I conceive the diaconate to be appointed. But these benevolent agencies should colleague with the more spiritual agencies of the church in its “Inner Mission,” by which I would designate the organization of the whole church under its elders and deacons, for ministering the Gospel in its widest sense to the population in its locality.

Very briefly now I have to consider the organization of churches, in order to conduct

evangelistic efforts beyond their own peculiar sphere. Independent churches have the power, a power which they will yet exercise to a far greater extent than they have done, of uniting for the purpose of carrying out evangelistic work, which only can be done by their combined force. There is an outcry against such combination on the ground of its leading to Presbyterianism, which reveals an extraordinary ignorance of the nature of Presbyterianism. According to it there is but one church occupying a country, or even the world; which acts in and by its representative body, the synod or assembly, and which only delegates such a measure of independent liberty and action as it may think proper to the separate congregations of which this one church is composed. These congregations are not churches, and have no rights or privileges save such as are conceded to them by the church acting in general assembly. But assuredly churches may agree to unite to carry on a common enterprise, and may conduct it vigorously by a representative council or congress, without approaching in the slightest degree such a theory as that. It is true the modes of action may be similar in fact, but yet the constitution of the two bodies be as wide as the poles asunder.

In the large towns of our country, where each church has defined and thoroughly occupied its own territorial sphere, there will be large sections of the town yet unoccupied. In such cases our churches sometimes form new interests, especially in respectable districts, that become at once self-sustaining churches. To such cases I need not further allude. The union of the churches in a town for such an object is usually temporary, and expires when the enterprise of the new church is fairly afloat. But there are districts in our large towns from which Independency has hitherto recoiled, in which self-sustaining churches will only be raised after a lapse of years, and in which, accordingly, if churches are founded, they must be sustained for a while by the combined strength of neighbouring churches. It is the lower districts of our large towns—the abodes of vice and squalor, and misery, to which I allude. In these, if anywhere, the ministrations of the glorious Gospel of the blessed God is especially needed; and I believe it is in them, if we would enter upon the work in earnest faith, that God would show most marvellously His Gospel to be the “power of God to the salvation of men.” In our English towns the establishment of mission churches is, alas, but seldom attempted. In Scotland no missionary enterprise has been conducted with greater enthusiasm, or with more blessed results. In Glasgow, during the last seven

years, twenty of these churches have been raised in the most degraded and criminal parts of the town, and 80,000 of the population of these districts have been brought under direct religious influence. Each of these churches too has been, not only an overflowing fountain in the hideous desert of sin in which it was opened, but for the whole city. The religious life of all the other churches has been revived by the quickening impulse of these mission churches. As Mr. Wilson, who has detailed in his "Moral Wastes" the way in which he was enabled to found, almost alone, the Ragged Church and Schools in Aberdeen, is to be present at these meetings, I shall not enlarge upon the organization necessary for this all-important work in the evangelization of large towns. One or two points only I would name as the results of my inquiries respecting mission churches. The missionary who is appointed to raise a mission church should be a man qualified to be the pastor of the church where it is formed. Evils have arisen from commencing this work by a man who afterwards had to leave it. Again, from the church or churches who send out the missionary into such a district, a number of zealous members must be sent to accompany him. A missionary operating alone among a vast mass of ignorant and depraved population can do almost nothing. Let him, however, have his station; around him let there be drawn some twenty or thirty young or middle-aged men who shall work with him in ragged schools, beat up the neighbourhood by personal visitation on the Sabbath, hold appropriate meetings or classes in the week, establish and conduct penny banks, &c.; and this missionary, so upheld, will achieve a success which it was futile to expect from him alone. The neighbourhood would feel the weight of numbers. They would esteem the missionary because he is ably supported by careful friends, who have not thrust him as their scape-goat into the wilderness to perish, but have come with him outside the camp, following the Redeemer; and the life of the church would be run out thus to vivify the waste places. In addition, it is of the greatest importance, either that there should be one or two Bible-women employed in such a mission, or better still, that the united churches appoint some of their female members who shall be Bible-women in that district, hold mothers' meetings, and visit the sick and the poor of their own sex. But chiefly it is to be noted, that if these men and women who go forth from other churches, along with the missionary, do not separate themselves formally or absolutely from their respective churches, they must, at any rate for a while, unite in

Christian fellowship, and constitute a Christian church amongst themselves. It is as a church, planted in that desolate territory, that they must operate upon it; all converts must be drawn at once within the protecting fold of their fellowship, and they must invite the weary and sinful of the most degraded classes to come with them and join with them in the holy and blissful service of their Lord.

But now, in conclusion, I must glance at the evangelization of our country districts. An English town necessarily has its circlet of villages and hamlets—circumjovial planets, as astronomers would call them—depending on it, and connected vitally with it. Again, who that has gazed upon any wide English landscape, but has noticed the scattered hamlets, with their grey churches nestling underneath the shadowy elms?

Such, then, is the topographical arrangement of the country. Hamlets of all sizes scattered over its entire area, and our large towns belted by a number of outlying villages, which are connected with their manufactures, and often spring up with gourd-like growth to enormous proportions. Now, looking upon this fact, I propound the question, What sort and method of operations are required in order effectually to evangelise the country,—to reach remote and scattered hamlets,—and to keep pace with the formation and increase of new villages? It has been, and it is too much the tendency of Independent churches to ensconce themselves comfortably in thriving towns and well-to-do suburbs, and there to rejoice in a sort of Pharisaic respectability, heedless of the more destitute and the more difficult districts of the country. But I deny with the force of all my faith in Independency as the Ecclesiastical Code of Christ, that this arises from any peculiar aptitude or affinity of Independency for comfortable berths, or from any weakness in the system, to cope with the varied demands of thorough home evangelization. I believe Independency as suited for the aristocracy as Erastianism; and as suited for the poor as Primitive or any other Methodism; and, further, I believe it can effectually occupy every nook in every corner of the land better than the State church, though it has no rectories, glebes, and tithes, wherewith to endow its clergy; nor any Conference to circulate Round Preachers.

How then, it is asked, can Independency—now flourishing in our large towns—show itself competent to provide the ministry and ordinances of the Gospel in the innumerable small villages, and to supply the earliest demands for evangelisation in new and ever-rising districts? I answer, By carrying out our essential fundamental principle as Inde-

pendents—that in the church of Christ there is no difference; that all are brethren; that privileges and duties devolve upon all; that every Christian layman as well as his minister is made a king and a priest unto God; and is equally bound, as he is able, to testify to his fellow-men of the truth he has received. Let the intelligence, earnestness, and gifts of speech, now possessed by the members of our Independent churches, be brought into full exercise for the diffusion of the Gospel; and a power such as the world has not yet seen, will be arrayed for the overthrow of the kingdom of darkness, and the victory of truth. Lay-preaching, in a word, is the answer to my question.

I know that there are objections and difficulties in the way of a more universal employment of lay-preaching in our villages. These objections and difficulties lie mainly with our ministers; in many cases they positively and powerfully oppose and frown down every attempt to enlist the services of laymen for preaching; and in others, there is a dormant, passive resistance,—a sort of *vis nertie* exerted by the minister, which as effectually prevents lay-preaching as a more pronounced opposition. "Jealousy! 'tis jealousy!" I have heard some zealous lay-brothers exclaim. "They are afraid we should profane the sanctity of their office; penetrate the mysteries of their craft; and so despoil them of the reverence of their flock, if not of their revenues." I need not say I consider this to be a baseless calumny. I do not believe a single minister of our denomination was troubled by such apprehensions, even in his most morbid mood.

But their objections to any extensive adoption of lay-preaching are mainly these two:—1st. It draws men—the most active and useful men—away from the ordinances of grace in their own church, and from the religious agencies in operation there. This is a very serious objection. But the facts remain. Here are these villages, which must receive the enlightenment of the Gospel, and can only receive it by lay-agency, as well as the schools and societies to be worked at home: one duty must not be wholly neglected for the other; both must be overtaken somehow; and how? Thus, let not one or two merely be engaged in village-preaching; for if so, then their own churches and their own souls may suffer from their compulsory absence nearly every Sabbath at one station or another; but let a multitude share in this work. Let the work be subdivided on the principle "Share all and share small!" and then no Sabbath-school teacher needs to be away from his class more than once a quarter, and no layman, though

this be his special department of Christian service, absent from his family and pew and the assembly of the brethren, more than three or four times in a quarter. It is in order to secure this sufficiency of preachers that the several churches of a town or district ought to combine.

But another objection, not so often expressed, lies latent in the mind. It will train up "troublers of the churches"—men who will learn to prate glibly—take airs because of their gift of loquacity—make the church-meeting a place of display and of controversy; and so more than undo at home the good they may do abroad. Now, it is undeniable that our *soi-disant* village-preachers have given, where they exist in force, some colourable ground for this odious imputation. But it has only been when these preachers are a kind of distinct and select body in a church, and employed almost constantly in their foreign service. By their deprivation of the rest and divine ordinances of the sanctuary on the Sabbath, these men often lose their spirituality. Their position, as semi-reverends, inflates them with a self-righteous importance, and so their membership may become a curse instead of a blessing to the church. But none of these results could follow if the churches, headed by their ministers, took a real interest in the villages; if all their members who were competent were expected to engage in the holy work of their evangelization; if, by the division of work, all the members spent most of their Sabbaths at home, supporting their own minister, enjoying the restful and sacred influences of the Sabbath and the sanctuary, and yet remembering with brotherly sympathy and prayer their fellow members, and the village folks to whom they are ministering.

These lay-preachers, however, would only be able to preach to congregations already gathered. Another agency is needed which should be maintained either by unions of town churches for their own country districts, or by county unions for the whole county. I refer to a class of evangelists—men who should traverse a wide space of country, and, being without pastoral responsibility, should teach and preach wherever an opportunity was afforded, on the highway, and by the hedges, in the workahop, or the sick-room, the cottage prayer-meeting, or the bar of a public-house,—charging themselves with but one care, that every living person within the bounds of their wide district should have a knowledge of the salvation that is in Christ. These evangelists will break up a new district and gather the small congregations to which our lay-preachers may usefully minister. The relation

of these evangelists to the small churches they may form ; and the relation of these churches, in a district to one another, or to the larger churches of a neighbouring town, are important questions on which I express no opinion here, but to which I believe the New Testament guides us to a definite answer.

There is much in the scheme of Mr. Paton, to which we object. We shall be happy to receive a thorough examination of the question.

EJECTED MINISTERS IN THE RURAL DISTRICTS, No .XII.

THE FAMILY OF THE FAIRCLOUGHS.

WE have somewhat of a Levitical character appearing in the families of some of the ministers of the Gospel of Christ—the office descends from fathers to sons. This we acknowledge not on account of lineal relationship according to the flesh, but because the “unfeigned faith” of the fathers appears in the sons. There is a kind of hereditary piety as the first qualification for an hereditary ministry. Children of the covenant become partakers of its blessings, and then engage to diffuse its influence. The great and good John Howe speaks thus of Mr. Samuel Fairclough, ejected from Keddington, in Suffolk: “The eminent, holy, heavenly, reverend, ancient Mr. Fairclough, of Suffolk, whose name in that county hath still a grateful savour with all good men of whatsoever persuasion, showed his high esteem and love for the sacred ministry, not only by the most diligent discharge of it himself, but by dedicating all his sons, which were four in number, to it, and giving his two daughters in marriage to such also; so that he was the father of a sacred tribe—an offspring and race of ministers.” Two of his sons lived to be with him among the ejected of 1662, and it is stated that he and his family parted with about £1,000 per annum for Nonconformity.

Of Mr. Samuel Fairclough, senior, a conforming clergyman said “that he was a Boanerges in the pulpit, an admirable preacher, both very judicious

and moving; a man of great gravity, tempered with a surprising sweetness; very exact in family discipline, he was mighty in the Scriptures; ‘fervent in spirit, serving the Lord’ day and night with incessant prayer; he was one of a most exact and solid judgment, and an excellent peacemaker, of great temper and moderation as to the differences among us.” Such was the man that human laws aimed to silence.

He was born April 29th, 1594, at Haveril, where his father was minister. He had his school learning under the famous teacher, Mr. Robotham, who sent him to the university with this character, “that he was the best scholar he had ever sent forth in the thirty years he had been a master.”

As an interesting specimen of religious impressions received in early life, and of their abiding practical influence, the following is presented:—“Mr. Samuel Ward was lecturer at his native place, and preaching one day on the conversion of Zacchæus, and discoursing upon his fourfold restitution, he used this expression, “that no man can expect pardon from God of the wrong done to another’s estate, except he made full restitution to the person he has wronged, if it may possibly be done.” This was a dart that entered the heart of young Fairclough, for he, with a companion, John Triggs, afterwards a famous physician in London, had the very week before robbed the orchard of one Goodman Jude, of that town, and had filled their pockets with the fruit of a mellow pear-tree. During the sermon, and after it was over, young Fairclough was very sorrowful, and had no sleep all the following night. Rising on the Monday morning, he went to his companion, and told him he was going to Goodman Jude’s to carry him twelve pence, by way of restitution for three pennyworth of pears of which he had wronged him. Trigg, who feared that if the thing was told to Jude he would make it known to their master, and that corporeal punishment would follow, tried very earnestly to turn Fairclough from his purpose;

but he replied, "that God would not pardon the sin unless restitution was made." To which Trigg answered thus: "Thou talkest like a fool, Sam; God will forgive us *ten times* sooner than old Jude will forgive us *once*." But Samuel was of another mind, and therefore he goes on to Jude's house, tells his errand, and offers him a shilling, which Jude refused, and declared his forgiveness of the wrong. Still the youth's mind smarted so that he could get no rest till he went to Mr. Ward, the minister, and opened to him the whole state of his soul. Mr. Ward proved the good Samaritan to him, pouring oil and wine into his wounds, and preaching Jesus to him so fully and effectually that he became a true convert, and dedicated himself to his Saviour and Redeemer all the days of his life.

He was two years at Queen's College, Cambridge, and then was recommended by the master as sub-tutor to Spencer, Lord Compton, the eldest son of the then Earl of Northampton. At Cambridge he obtained the friendship of some of the great Puritan divines. While yet young, he was offered the living of Halsam, in Suffolk, but declined it, preferring to place himself for a time under an experienced minister. With this view he was recommended by Mr. Ward to Richard Blacerby, then resident at Ashen, in this county. Calamy states "that he was an eminent divine, greatly skilled in the Hebrew tongue, and reputed to be one of the holiest men on earth."

While he remained here he preached much in the neighbourhood, and especially at the stations frequented by his venerable tutor. At Lynn, in the county of Norfolk, he was first settled as a lecturer. But he was already a Non-conformist, and, among other delinquencies, was guilty of omitting to use the sign of the cross in baptism. This soon reached the bishop's ears, and the result was that Fairclough retired. After this he accepted a similar, though less public position, at Clare, and while there married the daughter of Richard

Blacerby. Shortly after this, he was presented by Sir Nathaniel Barnardiston with the living of Barnardiston, June 27, 1623. But here he was soon involved in trouble. One of the ministers of Sudbury being ill, Fairclough occupied his pulpit for him, and in the evening he repeated the sermon he had preached to the family in whose house he lodged. For this breach of ecclesiastical order, articles were exhibited against him in the Star Chamber where a suit was prosecuted against him for more than two years, and at length was only brought to a close by the influence of one whom the bishop could not disoblige. His fees and journeys together swallowed up the whole profit of his living.

Some time after this the rectory of Keddington became vacant by the death of the incumbent, and his friend Sir Nathaniel presented Fairclough to the living. The baronet procured him institution without his personal attendance upon the bishop, taking the oath of canonical obedience, or signing the three articles. His labours in this place were great, and his success was remarkable. He continued here thirty-five years, preaching four times a week—twice on the Lord's day; a Thursday lecture, which was attended by all the ministers for many miles round; and a sermon on the Saturday evening at his own house. When he came to this place he found much ignorance and profanity, not so much as one family in twenty calling upon the name of the Lord; but when he had been here some time, so great was the alteration, that there was not a family that made any profession of godliness, but the head of the household offered up the morning and evening sacrifice.

Mr. Fairclough was frequently in trouble for not complying with the illegal innovations of the times. He was one of those to whom all extremes were distasteful; and, therefore, when the crisis came, he was fully prepared to count all things but loss for Christ. He could not give his "unfeigned assent and con-

sent to all and everything," he therefore gave up his living, and cast himself on the care of his God. It was some comfort to him that he was succeeded by John Tillotson, afterwards Archbishop of Canterbury. He remained at Keddington for some time after his ejection, but on the passing of the "Five Mile Act" he was obliged to remove. He took up his abode at Finchingham, where he had the comfort, for some time, of living in the same house with two of his sons and two of his sons-in-law, who were ministers, and had left their livings. They remained here four or five years, preaching by turns in the family, and to such of the neighbours as chose to come in. It is observed, "It was a constellation of stars; every one of them had afforded a very fair light when it was separate, but now being all in conjunction, they drew the eyes of much people in these parts upon them." The sons-in-law afterwards conformed. When they were dispersed, the father went to reside with his youngest son, John, who was incumbent of Kennet, in Cambridgeshire, and had conformed. After this he resided alternately with his daughters at Havingham and Stowmarket, at which latter place he died, at the advanced age of eighty-four years, and was buried near the vestry of the church, where was the following inscription:—"Here lieth the body of that eminent divine, Mr. Samuel Fairclough, who was many years minister of Kitton, in this county, but died in this town, the 18th of December, 1677, in the eighty-fourth year of his age."

Mr. Richard Fairclough, the eldest son of the former minister, was ejected from Mills in the county of Somerset. He was educated at Emmanuel College, Cambridge, where he had been a fellow. Our Lord's description of John, His forerunner, has been applied to him, that while he was at Mills "he was a burning and shining light," and the people appeared to "rejoice in his light," for he was resorted to by all the country round. Such was the amount of his public labours, that besides the usual exercises

of the Sabbath in praying, reading the Scriptures, preaching, catechising, and administering the Sacraments; he usually, five days in the week,—betimes in the morning, which shows the different habits of our forefathers from those of the present day,—appeared in public, prayed, and preached an expository lecture, taking some part of the Scripture, in course; and what he preached in public cost him much study in private, for every day, for many years together, he used to be up by three in the morning, and would be with God while others slept.

Such was his diligence in his pastoral charge, that he found time for visiting all the families of his flock in succession, when he would converse with every one that was capable, labouring to understand the present state of their souls. He preached often at the lecture seasons in different parts of the county, and was very active and much respected in the meetings of the ministers in the Associations.

He became for a time pastor to a church in Newman Street, London, from thence he removed to Bristol. But he died in London in July, 1684, at the age of sixty-one, and was buried in Bunhill Fields. His funeral sermon was preached by John Howe, in whose published works it may be found under the title of "The Faithful Servant Applauded and Rewarded," from Matt. xxv. 21. It has an interesting dedication to the brothers and sisters of the deceased. In the introduction we have the following beautiful thought, in reference to the death of such a person:—"All this tends to make a glorious heaven—one bright star the more is now added to it; there is nothing of this holy life lost. Whatsoever of excellency, purity, goodness, life, loveliness, and love of that divine kind vanisheth from among us, is but transferred to its own native place, returns to its proper element, as the forsaken dust hath to its own. Heaven hath its part out of every such person; a state of all life, purity, and goodness, as the earth draws

into its bosom its own terrene part, not without a sacredness and a rich perfume adhering to that also."

Mr. Howe remarks, "I have not known any person to have left the world within my time to whom this text of Scripture might more fitly be applied, 'Well done, thou good and faithful servant.'" He speaks of his natural temper as the happiest he ever knew, "that it did so set off what was inserted in him by human culture or divine grace, as an advantageous setting doth the lustre of a diamond. He never knew any man under the more constant governing power of religion; and he made it his business both to exercise and diffuse it to the utmost. No man was more deeply concerned about the affairs of religion and God's interest in the world; yet, this was tempered with a steadfast trust in the great Ruler of the world." He speaks of his ministry, "that his prayers, sermons, and other ministerial performances, had that strange pungency, quickness, and authority with them at some times,—that softness, gentleness, sweetness, alluringness at others, that one would think it scarcely possible to resist the power and spirit with which he spake." And his congregations have been often melted with his holy fervour, &c.

Mr. Samuel Fairclough, junior, was another of this family, who decidedly took his lot with the ejected ministers. From the rectory of Houghton Conquest, in the county of Bedford, he was ejected. He was a fellow of Caius College, Cambridge. He died December 21st, 1691, at Heveningham, of which place his brother-in-law, George Jones, was then rector. On a marble slab, in the centre of the chancel of the church, there is this inscription:—"In this vault are deposited the bodies of that learned, pious, and faithful minister of the Gospel, Samuel Fairclough, and Frances, his most virtuous and beloved wife. He was the son of Samuel Fairclough, that late eminent and pious pastor of Kedington, in the county of Suffolk, and true heir of his ministerial gifts and

graces. He departed this life the 21st of December, in the year of our Lord, 1691, aged sixty-six years."

A worthy conforming minister, Mr. Parkhurst, of Yoxford, in Suffolk, preached his funeral sermon, in which he speaks of him as "eminent both in gifts and graces, as abounding in zeal for God and religion, a lover of God and man, full of faith and the Holy Ghost, as one whose head was clear, and whose heart was warm, who understood and lived the Gospel; in his last sickness exemplary in patience, and filled with peace." Such were the men that belonged to this household of believers. The blessing of "the God of all the families of Israel" richly descended and rested upon them. When cast out by the laws of men, they were still owned and honoured by their God.

THOMAS COLEMAN.

Ashby, September 8, 1868.

A VOICE FROM THE NEW WORLD.

THE following articles from the States are exceedingly adapted to do good. They are earnestly commended to our readers.

I.—THE SLEEPY PEW.

Some pews appear to be occupied for the same purpose as you would engage a room at an hotel, that you might take a sleep and enjoy a rest. Some people are scarcely in their pews before they fix for sleep, and go asleep. Some plead constitutional infirmities, &c., but it is strange these infirmities should overcome them only on Sundays. We seriously think, if every worshipper realised the presence of God in His temple, and the awful issues that may hang on every service, he would be so filled with trembling as to shut out every possibility of sleep. The misfortune is, many good people enter upon the services with a sort of melancholy emptiness of mind and heart, waiting to be acted upon by the influences of the sanctuary, and thus, without any effort or intention, fall asleep. Activity is the true antidote to sleep. In place of coming to be acted upon, people should come to act themselves, to keep their thoughts busily employed in self-examination, prayer, praise, and meditation, and we feel confident there would be no temptation to sleep during service and thus blemish the pew.

II.—THE SILENT PEW.

This pew is just behind the other. Its occupants do not sleep, or if they do, it is with their eyes open. But they are silent. They take no part in the worship of God. They

look coldly on, never raise a note of praise to their Creator, and by their expressionless faces disclose the fact that no emotion or thought is ever disturbed or excited. No wonder the pulpit is sometimes dull, when so many pews are blank, when there is no response of eye to eye, soul to soul, or tear to tear. We attended church one evening last summer in Brooklyn, N.Y. (H. W. Beecher's). When the hymn was announced (to which was affixed an old familiar tune) the whole congregation arose, and every tongue in that congregation of thousands appeared to be unloosed to sing a song of glory. As the minister sat there, with the multitude before, behind, above, around, and beneath him, sending up their voices like the sound of many waters, we could see the fire kindling in his soul and shining out of its windows as he gazed around on the throng, which soon explained the secret of his power in uttering thoughts that breathed and words that burned. No pulpit can be dead that faces a congregation of living pews.

III.—THE CRITICAL PEW.

Not every person who enters God's house comes there to worship; neither does every person that listens to its instructions do so to be profited. Many listen only to criticise. Something in the doctrine, language, or manner, &c., of every sermon displeases them, and forms a prolific theme for their terrible sarcasm. There are some pews in nearly every church that allow no Sunday to pass without discovering at least a mote in the pulpit, the choir, or their neighbouring pews. Well, all we can say now is, we pity them. Like the ourang-outang, who thinks the hideousness of his countenance belongs to the brook in whose clear waters it is reflected, these miserable people imagine the faults with which they are too familiar, belong to their neighbours in place of themselves. Ah! reader, if you belong to this unhappy class, get rid of the blemish at once; but remember, "it goeth out only by fasting and prayer."

IV.—THE WORLDLY PEW.

In this pew you always see the height of the fashions prominently and painfully displayed. Every article of dress is carefully arranged to appear to the best advantage. The lack of this pew in the beauty of holiness is sought to be supplied by an excess of the beauties of flowers and frounces, and the money that should be appropriated to pay for the rent of the pew is applied to pay for its ornaments. —But, alas! these ornaments sadly besit the poverty of spirit that lies beneath them, and therefore we number them with the blemishes of the pew. From this pew there often come up sounds of whisperings and titterings from thoughtless or sacrilegious lips which never heed the injunction, "And let all the earth keep silence before Him;" but unwilling to listen themselves, seem determined to prevent others from listening also. They neither "enter themselves, nor suffer them who are entering to go in."

V.—THE EMPTY PEW.

Not always empty, but too frequently so. The least unpleasantness of weather, the least feeling of indisposition, or the visit of a friend,

is sufficient to keep some pews vacant. In vain do the Spirit and the bride say, "Come," often times even to such as profess to love God. The doors of the sanctuary stand open, the minister stands ready for his sacred duty, God sends His Spirit down to bless, the showers of grace descend, but, alas! there are none in this pew to receive it.

Oh! ye pews, lend me your ears! Repent of your ways, and put these and other and all "blemishes" from you, and you will put new life and power and joy into the minister who stands before you, and new power and joy into the church of which you are a part, and new life and power and joy into the souls that dwell within you.

VI.—PAY YOUR PASTORS.

Pastors are expected to endure hardships, bear burdens, and undergo privations, as well as their people; and they do so cheerfully. But at the same time it is to be borne in mind that "the labourer is worthy of his hire." However, our object at present is not to say anything about the propriety of increasing the salaries of some of our devoted ministers, although this would be highly proper, but simply to ask the churches to pay promptly what they have promised.

We know that in some places money is just now very scarce, and that the people are reduced to unusual straits. But, with a little self-denial, and a little effort, the small sum promised by each one in the way of salary can be easily raised, while the aggregate will be to your pastors very considerable amounts.

You must not think it strange that your pastors become discouraged when they are compelled to run up bills to secure the necessities of life, and then borrow money to pay their bills, because their salaries are unpaid. Trustees, deacons, and members of the churches will do a good service to themselves, their pastors, and their churches, by endeavouring to have every dollar of outstanding salary paid up on the 1st of January. In most of the churches a very small amount of united effort will accomplish this. Just make the attempt, and see how happy your pastor will be on New Year's day, how warmly he will greet you, and with what renewed zeal he will enter upon the labours of another year. A great load would be lifted off the heart of many a toiling pastor, if on the first day of the year he should receive the full sum promised him by his people, that will be then due. Deacons, trustees, and members, for the comfort of your pastors, and the prosperity of your churches, try what can be done.

VII.—A MINISTER'S WIFE.

Somebody in the West, not finding in the Scriptures any statement of the qualifications and duties of the wives of ministers, thinks that recourse must be had to the other rule of faith and practice, public opinion, from which (the writer says) we learn that a minister's wife must be—

1. Like Mary, always sitting at the feet of Jesus, in possession of the one thing needful, regardless of every worldly interest.
2. Like Martha, she should do all the serving yet without being in any way encumbered by it.

3. She should be a little more prompt than Sarah of old, and have refreshments always ready for those travelling angels whose visits at the minister's house are not "few and far between."

4. Like Dorcas, she should "keep constantly on hand" a supply of ready-made clothing, to bestow upon all the poor saints and sinners in the community where she resides, with a spare box for the beneficiaries in college and the servants who have escaped from the blessings of the "patriarchal institution."

5. Like the prophetess Anna, she should not depart from the temple day or night, for the multiplied meetings of the church and benevolent societies require an almost constant attendance in the sanctuary, and it is the duty of the minister's wife to attend them all.

6. Like the widow of Sarepta, she must have the art of using meal out of one barrel, and oil out of one cruse, the year round, without diminishing the quantity.

Lastly, she must be apt to please every body—"becoming all things to all men," women and children—grave or gay, refined or rude, intelligent or ignorant, affable or

reserved, as suits the company in which she may chance to fall.

Upon these conclusions are based the following

Remarks.

1. We believe it is the duty of churches to set apart young women and educate them for ministers' wives.

2. When a church is about to call a pastor, they should appoint a special committee to visit his wife, and to ascertain whether she is able or willing to perform the labour of five ordinary women, without any compensation except the crumbs which fall from her master's (husband's) table.

3. A minister's wife should be always at home, and always abroad—always serving God, and always serving tables.

The above was read aloud at a recent social gathering, and on motion it was unanimously resolved that a minister's wife should receive from the people a regular salary; and as her duties are more numerous and arduous than her husband's, her salary should in all cases be larger than his.

Essays.

THE WEIGHT OF WORDS.

(Continued from page 348.)

"Yet on the dull silence breaking
With a lightning flash, a word,
Bearing endless desolation
On its blighting wings, I heard;
Earth can forge no keener weapon,
Dealing surer death and pain,
And the cruel echo answered
Through long years again."

"SPEECH is silvern, silence is golden." It is the proof of a well-balanced mind; and an evidence of uncommon grace, where a man has this power of silence. If under provocation and a sense of injury, he can still hold his peace, he is a model man. To err is human. "In many things we offend all; but if any man offend not in word, the same is a perfect man." Excellency, to say nothing of perfection, in this divine art of silence, is a rare thing. If strong men have a weakness, and good men have a fault, it is commonly here. What a blessing is this gift of silence! What a curse is an unbridled tongue!

Egotism is a common abuse of the tongue. So long as you will let some

men talk of themselves and their doings, their volubility is wonderful; and the misfortune is, that of a fault patent to everybody else, they are the least conscious themselves. There is amongst us all an occasional absence of that humility in speech which in the sight of God is of great price, and in the hearing of men is always pleasant. "Should a man full of talk," says Scripture, "be justified?" Least of all when he is full of talk of himself. In speaking of one's self, moderation and humility are a sign of Christian culture and grace. "Fulfil ye my joy," says the Apostle Paul, addressing his Philippian brethren, "that ye be like-minded, having the same love, of one accord, of one mind. Let nothing be done through vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." The observance of this Christian law will preserve us from a fault, which.

perhaps, easily besets us, and which is always unwelcome, and sometimes a nuisance to others.

Falsehood is a more serious abuse of speech, and we fear more common. It is an old evil, the first that was taught, "whose mortal taste brought death into the world and all our woes." The father of lies finds men still what he found them at first, apt scholars in the school of falsehood. It was the first and greatest sin committed, and still of all evils "lying lips are an abomination unto the Lord." Offensive in the sight of God, there is no sin more frequently or strongly deprecated in His word. "Remove from me," said the Psalmist, "the way of lying. Deliver my soul, O Lord, from lying lips. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." "If so be," says the Apostle Paul, addressing the Ephesians, "that ye have heard him, and been taught by him, as the truth is in Jesus, that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; putting away lying, speak every man truth with his neighbour." It is lamentable to think of the lies which are unblushingly told. Servants are required to say, "Not at home," and young men in business to tell lies for the profits of trade. There is gross immorality here. Nor is it uncommon. "Things are averred to be what they are not, that they came from whence they came not, that they were made by those that made them not, that they are worth what they are not. And if there are false arts with the dealer, so there are with the purchaser. The pretences that what is wanted is not wanted, that it has been purchased more cheaply elsewhere when it has not been, that it is very inferior to what it really is, belong to falsehood. 'It is naught, it is naught, saith the buyer, but when he is gone his way, then he boasteth.' It is as old as Solomon, as modern as ourselves, to depreciate in buying, and then boast of the cheapness of the purchase. Is it

not the every-day practice of multitudes of professing saints?"* Let us abhor all manner of falsehood. Exaggerated truth, highly-coloured representation, is virtual falsehood. Cultivate in your children the most rigid adherence to truth, and take care that you inculcate this first principle of Christian morality not only with your lips, but also in your lives.

Censoriousness is another abuse of the tongue. By censoriousness we mean a manner of speaking which involves the censure or the depreciation of others. How often may we discover ourselves in the practice of this evil! It is one so easily committed—it is, sad to confess it, so agreeable to our depraved nature—that without uncommon watchfulness we shall fall into this temptation. The pious mother of the excellent Edward Bickersteth so deeply felt the injustice and cruelty of this practice, that when another was spoken of in her presence, in what she considered an unkindly and disparaging manner, she endeavoured to turn the conversation, or, failing in this, left the room. It was a silent but sufficient reproof. Were the law of Christian kindness in full operation among us, censoriousness would die. Charity and censoriousness are as widely sundered as the poles. They cannot exist together. The one must melt or freeze the other. Either charity will melt and dissolve censoriousness, or censoriousness will freeze and benumb charity. Can we hesitate which to choose. "Charity is the bond of perfectness." It was the spirit which won for the Apostle John a selecter place in the circle of the Saviour's love. What mischief has been done, what evils have been perpetrated, what happiness has been blighted, by the whisper of censoriousness, or one word of slander!

"I have known a spirit, calmer
Than the calmest lake, and clear
As the heavens that gazed upon it,
With no wave of hope or fear;
But a storm had swept across it,
And its deepest depths were stirred
(Never, never more to slumber)
Only by a word."

* A. J. Morris's *Religion and Business*, p. 54.

Gossip is another abuse of the tongue. The Apostle Paul speaks of those who "having cast off their first faith, learn to be idle, wandering about from house to house; and not only idle but tattlers also and busy-bodies, speaking things which they ought not." It was an injunction in the Levitical law, "Thou shalt not goup and down as a tale-bearer." The Hebrew word signifies a *pedler*. As a pedler retails his wares from house to house, so a tale-bearer retails her stories. We say "her," for it is of certain women that the Apostle Paul speaks; and perhaps there are still to be found in the world, not only idle men, but idle women also, who "wander about from house to house, and not only idle but tattlers also and busy-bodies." The best rebuke to such idle persons is to lend no ear to their idle words. "The first-born of idleness," says an old writer, "is to do nothing, the next issue that she hath is to do evil." "What man is he that desireth life, and liveth many days, that he may see good? Keep thy tongue from evil and thy lips from speaking guile."

We might have added to the number of these abuses of speech but we forbear. Manton says, "One reckoneth up twenty-four several sins of the tongue, and yet the number may be increased." The Apostle, when he gives us the anatomy of wickedness in all the members of the body, stayeth longest on the organs of speech." The gift of speech is a glorious gift, and its abuse is too sad a proof of the depravity of our common nature. In our former paper, we spoke of the right exercise of this faculty. In the circle of friendship, in the highways and thoroughfares of life, in the place of business, in the home of poverty, in scenes of moral wretchedness, in the chamber of sickness, in the house of mourning, in the Sabbath school, in the pulpit. What glorious opportunities are presented for the right use of this talent. A single remark of Charles Simeon's, we are told, first arrested the attention of Henry Martyn to the cause of missions. "One word," said a pious man

to his friend, was "the means of my conversion." The spirit of Dr. Doddridge, one day depressed and sad, was gladdened and invigorated by over-hearing a child repeat the words, "As thy days, thy strength shall be." Let it be an ambition to employ this faculty for Christ. Let us exercise this gift in doing good. Let us solemnly deprecate and scrupulously avoid the abuses of speech which have been enumerated. Let our speech be wise, chaste, humble, charitable, gentle, kind; let it be not a barbed arrow to pierce, but a pleasant balm to heal: let it be not as fuel to increase the flame, but as oil poured on unquiet waters; let it be not boisterous and biting as the east wind, but balmy as the breath of summer; let us weigh our words and they will be oftener wise, and "the words of the wise are as goads, and as nails fastened by the Master of Assemblies, which are given from one Shepherd." R. B.

Bath.

HISTORY OF EARTHQUAKES.

At the present moment, when the public mind is so interested upon the subject of earthquakes, we append a chronological list of these visitations during the historic period. By this it will be seen that, although this phenomenon occurs most frequently in volcanic countries, it is by no means a stranger to England. For instance, during the present century there have been no less than 255 slight shocks of earthquakes in Great Britain. Of these, 139 took place in Scotland, the most violent of which were felt at Comrie, in Perthshire, in 1839; of the rest, 14 took place on the borders of Yorkshire and Derbyshire, 30 in Wales, and 31 on the south coast of England.

Up to the present time no satisfactory account of the causes that produced this phenomenon has been arrived at, but the theory generally adopted is, that it is produced by the effects of voltaic electricity developed by a particular disposition of heterogeneous strata; which is strengthened by the undisputed fact that when violent shocks succeed each other within a short space of time, the electricity of the air sensibly increases the instant the ground is most agitated.

A.D. 17, thirteen cities in Asia Minor were overthrown by an earthquake; in 33, in Palestine and Bithynia, on the occasion of the Cruci-

fixion, the city of Nicea was destroyed; 79, in Misenum and its neighbourhood an earthquake took place, followed the next day by the destruction of Herculaneum and Pompeii; 115, Antioch was destroyed, and a violent earthquake was felt in China; 127, severe shocks were felt in Nicopolis, Neocæsarea, Hierapolis, Laodicea, Nicomedia, and Syracuse; 262, an earthquake took place in Rome, Lybia, and Asia Minor, which was attended by an eclipse and terrible inundations of the sea; 358, Aug. 24, an earthquake occurred in Asia Minor, Bithynia, and Macedonia, the effects of which were experienced in 150 cities; 359, Nov. or Dec., Nicomedia, in Bithynia, was destroyed; 365, July 21, an earthquake was felt in the Roman world; 446, one was felt throughout the civilised world; 494, Laodicea, Hierapolis, and Tripoli were destroyed; 526, Nov. 29, Antioch was again reduced to ruins; 543, Sept. 6, an earthquake was felt throughout the then known world; 553 or 555, Aug. 15, an earthquake took place at Constantinople and many other places, and shocks were felt even in Egypt, and the city of Berytus was demolished; 557, Oct. 6, or Dec. 14, another earthquake took place at Constantinople, when thousands of the population perished; 684, more than 500,000 acres of land in the Japanese island were swallowed up by the sea; 742, an earthquake of great violence took place in Egypt and Arabia, and its convulsions were felt at 600 places; 778, at Trevisa, in Italy, there were 48 persons lost their lives; 794, an earthquake at Alexandria overthrew the Pharos; 801, April, an earthquake took place in France, Germany, and Italy; 859, upwards of 1,500 houses were overturned at Antioch, and other towns in Syria also suffered considerable injury; 893, an earthquake in India destroyed 180,000 lives; 986, in October, an earthquake occurred at Constantinople, which was felt throughout Greece; 1007, Deinar, in Irak, was overturned, and 10,000 persons were buried in the ruins; 1029, half of Damascus was destroyed; 1040, Tabriz, in Persia, was reduced to ruins, and 50,000 of the inhabitants were destroyed; 1048, May 1, the shock of an earthquake was felt at Worcester, Derby, and other parts of England; and again, in 1089, an earthquake was felt throughout the whole of England. In December, 1115, Antioch, Aleppo, Jerusalem, and other towns in Syria, were greatly injured by an earthquake; in 1139, Gansana, in Persia, was destroyed, and 100,000 persons were buried in its ruins; in 1142, an earthquake was felt at Lincoln; in 1153, Antioch, Tripoli, Damascus, Aleppo, and other Syrian towns, were reduced to ruins, and 20,000 lives were lost; on the 4th of February, 1169, Catania and other towns of Sicily and Calabria were ruined, and 15,000 persons killed; in September, 1186, an earthquake was felt throughout Europe, but especially in England, Calabria, and Sicily; in 1218, in Franche Comte, a mountain opened and engulfed 5,000 men; in 1227, in France, towards the mouth of the Rhone, 5,000 persons perished from the fall of rocks from the mountains; in 1268, 60,000 persons were killed by an earthquake in Cilicia; in December, 1274, an earthquake was felt throughout England.

On the 14th of November, 1318, the shock

of an earthquake again occurred in England, the most violent ever experienced in this country; on the 1st of January, 1353, one occurred at Modena, where 2,000 people perished; on the 5th of December, 1456, one took place in Naples, where many towns were injured, and 60,000 lives were lost.

In October, 1491, in Cos, in the Archipelago, 5,000 persons perished by an earthquake; on Sept. 14, 1509, 1,700 houses were overthrown at Constantinople, and some thousands of lives were lost; Jan. 26, 1531, an earthquake took place in Spain and Portugal, and in Lisbon 1,500 houses and all the churches were thrown down, and many persons were buried in the ruins. April 26, 1580, an earthquake was felt in France, Belgium, and especially in England. It was most violent in London and Dover, and the bells at Westminster were made to sound by the violence of the shock. July 22, 1596, many cities were reduced to ruins in Japan. In 1624 or 1628, an island of more than a league and a half long was raised near St. Michael, in the Azores. On 30th July, 1626, 30 towns and villages were destroyed in the province of Capitanata and La Puglia; Naples also suffered, and 17,000 persons were killed. March 27, 1688, 180 towns and villages of Calabria and Sicily were reduced to ruins. In 1667, Schamaki was reduced to ruins, and 80,000 persons were buried. Oct. 17, 1690, an earthquake took place at Dublin and Kilkenny, in Ireland. June 7, 1692, at Port Royal, in Jamaica, three-fourths of the houses were overwhelmed by the sea, and 3,000 of the inhabitants lost their lives. In 1698, in Sicily and Calabria, 49 towers, many villages, and 972 churches or monasteries were reduced to ruins, and 93,000 lives lost. Feb. 2, 1703, Aquileia was overthrown, and 5,000 lives were lost. Jeddo, in Japan, was reduced to ruins, and 200,000 of the inhabitants buried. November 3, 1706, 15,000 persons perished by an earthquake in Abruzzo. In May and June, 1716, a violent earthquake destroyed 20,000 lives at Algiers. On the 1st of September, 1726, a terrible earthquake took place at Palermo, when four churches, ten palaces, and 1,600 houses were overthrown, and from 3,000 to 6,000 lives were lost.

In 1727, Tabriz, in Persia, was ruined, and 77,000 persons were overwhelmed. On Nov. 30, 1731, an earthquake took place in China, and the first shock buried 100,000 persons in Pekin alone; and on the 29th of the same month in the following year some violent shocks were felt in the kingdom of Naples, when 1,940 persons were killed and 1,455 wounded. On the 28th of October, 1746, an earthquake occurred in Peru, when Callao, Cavallos, and other towns were overwhelmed by the sea. On the 19th February, 1753, a shock was felt in London and the country for seven miles round. Several earthquakes occurred in London this year; and on the 7th of June, 2,000 persons perished in the island of Cerigo. On the 29th of July, 1752, a very violent earthquake occurred at Adrianople and Constantinople, when mosques and houses sustained considerable damage. In 1754, Grand Cairo was destroyed, and 40,000 lives were lost. On the 25th of April, 1755, Quito was overthrown; and two months afterwards, on the 7th of June, Kaschan, in Northern Persia,

was reduced to ruins, and 40,000 persons killed; and on the 1st of November, in the same year, the great earthquake at Lisbon occurred, which was felt from Iceland on the north to Morocco on the south, and from Bohemia on the east to the West India islands on the west. It took place at nine A.M., and lasted about eight minutes, in which short space of time most of the houses and 50,000 inhabitants were destroyed. There were three principal shocks, and in Lisbon alone 12,000 houses were thrown down, and whole streets were completely swallowed up; the cities of Coimbra and Braga also suffered, and St. Ubes was swallowed up; at Faro 8,000 inhabitants were buried; a great part of Malaga was destroyed; one half of Fez, in Morocco, and 25,000 Arabs, were swallowed up, and about one-half of the island of Madeira was destroyed. This extended over 5,000 miles. On the 30th of October, 1759, 20,000 persons perished in the valley of Baalbec alone. On the 29th of July, 1768, at Comara, in Hungary, 1,500 houses were overturned. In Aug., 1767, 1,600 persons perished at Martinique. On 7th of June, 1778, the city of St. Jago, in Guatemala, was destroyed, and between 5,000 and 8,000 families perished in the ruins. On the 3rd of July, 1778, a violent earthquake nearly destroyed Smyrna. In February, 1780, Tabriz, in Persia, sustained severe injuries. On the 5th of February, 1788, an awful devastation took place in Calabria and Sicily, attended with great loss of life. On the 23rd of July, 1784, the city of Assingham, in the pashalic of Erzeroum, was overthrown, and upwards of 5,000 lives lost. On the 12th of August, 1788, 900 persons perished at St. Lucia, in the West Indies. September 30, 1789, houses, men, and cattle were engulfed in Tuscany. On the 1st of April, 1793, 53,000 persons were destroyed in Japan, near the volcano Illigagama, which threw forth torrents of water. On the 12th June, 1794, an earthquake was felt throughout Campania, but especially so in the neighbourhood of Vesuvius, which broke forth into active eruption and overwhelmed the city of Torre del Greco. In February, 1796, 1,500 perished in Asia Minor; and in the same month the following year Quito, in Peru, was overthrown, and 40,000 persons were buried in the ruins. In Sept., 1800, one occurred at Constantinople; and in October, 1802, a very widely-extended shock was felt at Cronstadt, St. Petersburg, Bucharest, Constantinople, &c. In 1804, an earthquake occurred at Rotterdam, Haarlem, and other Dutch towns. On Friday, July 26, 1805, a most destructive earthquake took place throughout Calabria; six towns and villages were destroyed, and 20,000 persons killed. On April 2, 1808, very violent shocks were felt in Piedmont and the Valley of the Rhone. On August 11, 1810, the village of Las Casas in the island of St. Michael, one of the Azores, disappeared, and was supplied by a lake of sulphureous boiling water. On March 26, 1812, Caraccas was totally destroyed by an earthquake. In April, 1817, Chang Ruh, in China, was overthrown, and 2,800 persons buried in its ruins.

In the following March, Philippopolis, a large city in Turkey, with 30,000 inhabitants, incurred a similar fate. Bhooj, the capital of Cutch, in the northern part of India, was re-

duced to ruins, and 2,000 lives were lost. Aleppo and adjacent towns were nearly destroyed, and 20,000 of the inhabitants killed, in August and September, 1822. About 7,000 persons perished by an earthquake at Algiers and Blida, in March, 1825. In March, 1827, 1,000 lives were lost near Lahore, in India. There was a fearful destruction of property and life in the province of Murcia, in Spain, in March, 1829. Between 6,000 and 7,000 of the population of Canton were killed in May, 1830. In February, 1835, the great towns of Concepcion, Santiago, and other towns of Chili, were reduced to ruins; and in October of the same year Castiglione, in Southern Italy, was destroyed, and about 100 lives lost. On New Year's Day, 1837, the town of Sephit, in Syria, and several villages were overwhelmed, the loss of life amounting to about 8,500. The island of Ternate, one of the Molucca group, was visited, and immense destruction was the result, in February, 1840. In the following August there was great destruction of houses and life in the district around Mount Ararat; and a village was destroyed in Zante, one of the Ionian Islands, two months afterwards. Property of the value of £100,000 was destroyed in Antigua, in February, 1843, but the loss of life was not great. There were severe shocks at Java and the city of Mexico, in February and April, 1845. In March, 1846, there were terrible shocks in Norway. In Oct., 1847, the city of Atlixco, in Mexico, was ruined, and many of the inhabitants killed. 1851 was a notable year. Some of the Mediterranean islands suffered terribly in February; in April there were alarming shocks in Chili; and in August the towns of Melfi and Barile, in South Italy, were totally destroyed, with 1,000 of their inhabitants. Cumana, in Venezuela, was thrown down, and 800 lives lost, in July, 1858; and later in the year, Thebes and other places in Greece suffered terribly. In April, 1854, San Salvador, in Central America, was nearly all destroyed, more than 5,000 of the inhabitants perishing. Broussa, the ancient capital of Asia Minor, was the scene of a terrible catastrophe in February, 1855. The shocks lasted four days; a large number of the inhabitants perished, nearly 80 mosques were thrown down, and large masses of rock were detached from the neighbouring mountains and came crashing into the outskirts of the city. In July of the same year shocks were felt in Central Europe; and in December, Jeddo in Japan, and several towns in Nephen, were destroyed. 1856 was another memorable year. Nearly 3,000 of the inhabitants of the Great Sanghir, one of the Moluccas, were killed in March; and in October 4,000 houses and 1,600 people were destroyed in Candia. The great Italian earthquake of December, 1857, destroyed many towns in Calabria, and 10,000 persons lost their lives. Corinth was thrown down in February, 1858. A similar fate overtook Quito in March, 1859. In April, 1861, 7,000 lives were lost by the destruction of Mendoza, in South America, when 2,000 houses were overthrown, and the damage to property was estimated at nearly a million and a half sterling. The great earthquake at Manila, of which we received information a few weeks since, and which caused the deaths of many thousands of the inhabi-

tants, must be fresh in the memory of our readers.

THE RECENT EARTHQUAKE.

The following extracts from the published papers are fair samples of what occurred:—

BRECON.—Most persons describe their first sensations as feeling a kind of violent rocking motion in their beds, accompanied by a loud rumbling noise, as if immense waggons were passing over the paved streets. The vibration of walls, floors, and windows continued for a few seconds, creating of course great alarm to the inmates. In some houses the bells rang—in others, articles of crockery and glass rattled against each other, while window-blinds flapped and continued to vibrate for some time.

BRIDGWATER.—Mr. Palmer, of Fore-street, was staying up, watching by the bedside of a friend—Mr. Faun, tailor, in Church-street—and was alarmed at feeling the easy chair in which he was sitting roll to and fro; some glasses on the table jingled, and the jug in the washhand basin vibrated perceptibly. A closet door in the same room, which was unfastened, was thrown open.

BRISTOL.—About 8.25 this morning I was awoke by a sound in my bedroom which was very unusual, viz., the glass on a water-bottle rattling against the sides of the bottle, and thinking there was some one in the room, I listened. The jingling increased, and a door creaked as if some one had pushed it open. I felt convinced some one was moving about, and instantly turned up a night-lamp. The sounds continued for about a minute, and appeared to be caused by everything being put off its balance.

BARNSTAPLE.—People in various parts of this town were roused from sleep about half-past three o'clock by the violent shaking of their beds under them; the doors and windows also were jerked and shaken. This, which lasted about two minutes, was accompanied by a loud hollow sound, as of a gale of wind.

CHELTEMHAM.—At the Cheltenham Normal College the heaviest pieces of furniture were severely shaken, and the entire body of the students were awakened, those occupying dormitories which lie east to west being conscious at the commencement of a lateral upheaving of their beds.

CLIFTON.—The shock was felt extensively at Clifton and Redland. A gentleman says that at about 8.25 A.M. he was startled while in bed by a violent undulating movement, ending in still more violent trembling. The sensation he describes as most alarming and quite unmistakable as to its being an earthquake.

CLEVEDON.—Several parties state that they were shaken in their beds, and the effects produced seemed to pass from east to west.

EXETER.—A gentleman states that a large number of persons were roused from sleep, beds were violently shaken, doors rattled, and much consternation was felt.

GLOUCESTER.—Beds were shaken so violently that we imagine there were but few persons here or in the immediate neighbourhood who were not awoke and alarmed. Bells were

rung, and persons, becoming frightened, thinking burglars were attempting to break into their houses, flung open their windows and raised an alarm.

KIDDERMINSTER.—In one or two instances bells are said to have been rung by the vibrations of the ground; and by the rattling of the windows and crockery ware, or in other ways, many persons were aroused from sleep.

LEOMINSTER.—Some notion of the alarm created in the minds of the inhabitants of Corn-square and its vicinity may be formed when we state that the chattering of the doors and shutters in that locality could be heard nearly 100 yards off. Higher up the town a man ran into the street almost in a state of nudity, under the impression that the house was falling. The dogs shared in the general fear, huddling together in the street and commencing a dismal howl.

MALVERN.—A gentleman says the rumbling was accompanied by a shaking of the whole house, so great as to nearly throw him on to the floor, while an impression was received which made him for a time imagine that his residence and all in it were being carried across an adjoining field. In the room adjoining his own his son had been aroused from a sound sleep by finding that the clothes on his bed and been shaken off. In the same district doors flew open, chairs and tables rattled, and bedsteads with their occupants were shaken to and fro. The inmates of the work-house in the town of Newent, about a mile and a half from May-hill, were so alarmed that they all got up and dressed themselves. One gentleman was so affrighted whilst in his residence near to the town that he was unable through sickness to leave home. In an adjacent house a bedroom door, though latched, flew open; and the pheasants in a preserve close by seemed to be all greatly startled.

NOTTINGHAM.—In some instances so violent was the shock that glasses on sideboards were knocked down and smashed; gas pendants violently oscillated, and the glass shades were broken. Many persons were awakened from sleep, and females experienced great alarm.

PLYMOUTH.—At Grimstone, the residence of Mortimer Collier, Esq., the whole house was shaken throughout, the windows rattled, and the inmates aroused in their beds. A similar shock was felt at Woodtown, the residence of William Collier, Esq., about three miles distant.

STROUD.—In every place at the same time beds and houses were shaken so as to awaken people, and make them believe some one was breaking into their houses. In one house near Brinscombe a joist, where some heavy hams hung, was cracked, and in another house a toilet bottle was broken by the glass coming in contact with it.

SOUTHAMPTON.—Beds shook and windows rattled. Letters received at Southampton state that the shock was severe at Romsey.

STOURBRIDGE.—Numbers of people were aroused from their sleep by the occurrence; and those who happened to be awake at the time appear to have been still more sensible of its effects. Several of the police on night duty were much frightened by such a sudden and at first unaccountable event; and of the indoor inhabitants there were some who, from

former experience, aware of the real state of the case, anticipated the breach of some of the walls of their dwellings.

SHREWSBURY.—The shock was felt with a greater or lesser degree of intensity in every portion of this town, most of the inhabitants being awoken by a violent oscillating and tremulous motion which was imparted to their beds, accompanied in many cases with a rattling of doors and windows. The shock lasted about half a minute, and, it is needless to add, caused no small alarm to those who did not know what it was, and much more to some of those who rightly divined the cause of the disturbance, and connected with it the immediate occurrence of some direful event.

TAUNTON.—At Taunton persons believed that their houses were about to tumble to the ground, the windows shaking so violently; others were raised from their beds, and in some instances furniture was thrown about the rooms. Numbers did not again retire to rest, and went into the streets to ascertain the cause. Great consternation was caused at the county gaol, the alarm being no less intense on the part of the prisoners than on that of the governor and the officials—the latter believing that the prison was about to fall. A like alarm prevailed at the union workhouse and other public buildings. The shock was felt at Swansea, Merthyr, Haverfordwest, and Llanelli.

WINDSOR AND ETON.—At Windsor and Eton the shock was alarmingly felt by many of the inhabitants at about 25 minutes past three o'clock. Several were awoken from sound sleep by the shaking of their beds, the commotion of curtain rings, chairs, drawers, tables, glasses, crockery; the shock was more severely experienced at Eton than at Windsor. Several of the inhabitants were in fear of their chimneys falling in; and whilst the policeman was going his rounds he ran into the middle of the street, fearing the houses were going to fall upon him, such was the vibration.

WOLVERHAMPTON.—The shocks in this town and the district—for there were more than one—were felt at about half-past three, A.M., and so serious were they in character that many substantial houses were shaken, and numbers of people were roused from their sleep, some being disturbed by such a sensation as would be produced by a person lifting up the bed from underneath them; and some by the violent shaking of the doors, windows, and washing stands in the chambers, while others were aroused by a rumbling noise, and by experiencing a shock similar to that felt on a steam-boat when the vessel is checked by a heavy wave. At a keymaker's in Summer-row the shock caused some keys, which were hanging up to finish, to jingle rather loudly; and in the house of a solicitor, at Sedgley, two brass candlesticks were thrown from a mantelpiece on to the floor.

WARWICK.—Six vibrations or tremors occurred, accompanied by a noise which woke a large number of the inhabitants from their slumbers, and caused them to believe that their tenements were falling about their ears. In the houses on the highest part of the town beds were shaken with a strength that could not be equalled by human agency. Railway porters and policemen were shaken while on

duty, and the same phenomena were observable at Stratford, Leamington, and the neighbourhood.

CONGREGATIONAL PSALMODY.

I BEG leave to add a few observations to the excellent paper by Mr. Smith, of Bradford. I am not disposed to think that on the whole, either in the world or in the church, "The former times were better than these." Even in the department of religious worship now before us, in so far at least as relates to what is *outward and audible*, a decided improvement is manifest. Yet, even in this department, I am of opinion that much is yet a desideratum. My chief lamentation regards the apparent *secularity* of our religious music. It seems to me too much like what is *got up* for entertainment, or for the benefit of a charity. Such secularity is most glaringly apparent in country towns at Sunday-school anniversaries, but not on those occasions exclusively. We have too closely copied cathedral plans, which most of us used to think, and which some of us still think, to be quite opposed to the simplicity and spirituality of the worship which the New Testament sanctions. Fashionable among us as organs now are, I am not yet fully reconciled to them, for reasons which I will not now stay to set forth, but will proceed to specify a few other objectionable things which may be more easily dealt with. A numerous and powerful body of singers, sitting or standing together, and with the organ not merely leading but overpowering other voices, is, I think, a great evil. I remember some little time ago being in a chapel, where, when the hymn had been given out, the whole congregation turned round to look at the singers in the front gallery, and to hear them sing. I think that the far preferable method is that two or three persons of each of the four parts of music should be stationed, not all together, but all within a moderate distance from each other and from the precentor. These persons so situated will support him, and will

lead the congregation, without monopolising the work of praising God.

But where there is either a precentor or a set of singers, or an organ, the precentor, and singers, and organist should all be under the superintendence of the minister and deacons, who, together, are an executive committee, to whom all these are subordinate, and agreeably to whose directions both the hymns and the tunes should be chosen. For the want of such rules as these, ungodly men are sometimes allowed to be officiating persons in worship,

whereas Christian character is as necessary for praising God as it is for offering prayer. I have known many cases in which the music seemed to me to be quite antagonistic to the sermon, instead of being its auxiliary. It is a serious consideration, that possibly in some congregations the antichristian psalmody is so displeasing to the great object of worship as to prevent His granting that gracious influence on which all usefulness in preaching depends.

AN ELDER.

Oct. 3rd, 1863.

Biography.

THE LATE THOMAS RAFFLES, D.D.

Most of our readers have by this time heard of the decease of the venerable Dr. Raffles. The facts of his history are already extensively known from the fleeting publications of the day, and means are being employed to embalm them in more enduring records. The Doctor's nephew, J. B. Brown, B.A., has announced a "Sketch," and what that will be may readily be inferred from his splendid tribute to the late Dr. Leifchild. This in due season will be followed by the Family Memoir, from the pen of the Doctor's excellent son, the magistrate of Liverpool. On all these and other grounds we shall make no attempt at a memoir, but satisfy ourselves with a condensed, yet impressive, account of the FUNERAL SERVICES.

So soon as it was ascertained that the day was fixed for the interment, various bodies of Christians of all denominations took the necessary steps publicly to testify their appreciation of the high character and ministerial ability of the deceased by attending his funeral. Foremost among these were the members of the Lancashire Congregational Union, who issued a circular to the ministers included within the sphere of their operations, and to whom the venerable Doctor was so well known. In consequence, about 150 ministers from Manchester and the surrounding districts attended to take part in the solemn proceedings, and reverend

brethren from the towns and villages round Liverpool, and many from far remoter regions, came forward to supplement the host who volunteered thus to honour the name and character of their departed Christian father; for in that capacity, rather than in any other, was he viewed by ministers of all denominations, who had ever found him willing to sacrifice anything and everything but principle for the maintenance of peace and unity. It certainly was a gratifying spectacle to witness the unity of spirit which appeared to pervade the entire assembly.

THE FUNERAL.

Early on the previous day, the body, which was inclosed in a substantial coffin, covered with black cloth, with brass furniture, and bearing a brass plate with the following inscription — "Rev. Thomas Raffles, D.D., LL.D. Born May 17, 1788; died August 18, 1863," — was removed from the house of the deceased in Mason-street to the chapel, which was partially hung with black cloth for the occasion.

As early as nine o'clock, crowds of persons began to congregate in the streets surrounding the chapel, and by half-past nine those who possessed tickets for the service thronged the gates seeking for admission.

Just before eleven o'clock, the members of the family — T. S. Raffles, Esq., Mrs. Raffles and children, Mrs. Bulley, W. W. Raffles, Esq., Rev. J. B. Brown, and the domestic servants, entered the chapel, and the service commenced by singing Hymn 727, "Congregational Hymn Book" — "How blest the righteous when he dies." The hymn was read by the Rev. Enoch Mellor, the pastor of

the church, who was much affected, and all must have felt the appropriateness of the selection, the peaceful language of the sacred song so perfectly expressing the calm tranquillity of the closing scenes of the aged minister's life.

The Rev. C. M. Birrell then read a selection of portions of Scripture from Psalm 90, Isaiah 40th chap., John 11th chap., 1st Corinthians 15th chap., 2nd Epistle to the Thessalonians, 4th chap., Revelations 7th and 22nd chaps., and Epistle of Jude. Immediately afterwards he offered a prayer of a very suitable character, embodying thanks to Almighty God for the honour put upon the deceased during the lengthened period of his ministerial career.

After prayer, the congregation sang Hymn 747—"High in yonder realms of light"—one of the late Doctor's best poetical effusions; but it was painfully apparent that in several parts of the chapel the association of ideas which this hymn awakened choked the utterance and rendered the tongue quite dumb.

ADDRESS.

The Rev. J. Kelly, who had for nearly thirty years enjoyed the friendship of Dr. Raffles, then delivered the following address:—

"Your fathers, where are they? and the prophets, do they live for ever? This language admits of a constant application to the condition of the church upon earth. God confers on some rare endowments adapted to the work which He designs them to accomplish, supplies them with the means of culture, and determines their position for the exercise of their gifts; but their service has its limits, beyond which it is not permitted to extend. Those who have occupied the most prominent place, and have been honoured to do good service for Christ, pass away and come under the irreversible law which consigns the successive generations of men to the tomb. Sometimes, in the inscrutable dealings of Providence, such men are suddenly cut off in the midst of their days. The ability they display and the energy they have thrown into their work may seem to warrant the promise of greater things in the future, which they are not suffered to realise. Others, again, are spared to advanced life—live through maturity to a good old age—secure honour and respect in their course, and are privileged to accomplish—not, indeed, all that they wished, but all that they could reasonably hope to effect, and then they decay and die. This is the divine appointment. It can neither be resisted nor evaded. Genius, learning, usefulness, goodness, furnish no exemption from the inevitable doom. All die. And what a profoundly mysterious thing is death! What is it? Why is it? What are its results and issues? Can any thoughtful man avoid these inquiries? In relation to the first, we must look to the effects of death as the only reply which the case admits of. It is the departure of the soul, the living principle, from the earthly tabernacle which for a time it tenanted. The vital functions of the body cease. The complicated organisation of our frame is

arrested. That which was erewhile animated and expressive becomes cold, rigid, motionless, and the prey of corruption. We gaze with a kind of solemn awe on a change so impressive and affecting. Why is this? How are we to account for it? Whatever be the case with other forms of animal life, there is a specialty in man which separates him from them all. He has what they have not. He possesses mind, moral consciousness—things which indicate that he was designed for something nobler and better than any other form of life around him is capable of. He is different in kind, and the difference is immense. In his case the cause of death must be sought for in something special in his condition—in the wilful perversion of the moral nature with which he is endowed. It is a penalty—so men have ever felt. Their own apprehensions and inward consciousness tell them this, with an utterance stronger and surer than the speculations possess to which they sometimes have recourse to dissipate their fears. Revelation confirms this conclusion. Death is the consequence of sin. It is the execution of a sentence righteously incurred. By man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. And then it has remoter issues. What we see in that event—what is cognisable by the senses, the visible—is not all that death includes. It is but the prelude to what lies beyond, infinitely more awful and alarming. There are seasons in the life of every man in whom conscience is not utterly dead, when his inward thoughts testify to the truth of Scripture. What is guilt? what is the secret sense of condemnation which every instance of wrong-doing awakens? what are the fears with which he cannot help regarding death, but so many evidences of the nature of sin, of the penal character of death, and of the dreaded consequences which are to follow? If men were only faithful to themselves they would have no difficulty in finding that God has not left himself without a witness within them, to whose voice they have only to listen to be made sensible of their condition and danger. Were this all, had we no further information, we should be miserable indeed. There would be some excuse for abandoning ourselves to insensibility and refusing to think of a subject so disagreeable and distressing, and for which human reason could devise no remedy.

"Blessed be God, the revelation which tells us of sin tells us also of salvation. It brings us glad tidings of great joy. It makes known to us a Redeemer—one divinely appointed and divinely qualified for the great purpose for which He appeared amongst men. Christ came into this world as the surety and substitute of the guilty. By His one perfect and all-sufficient sacrifice He has laid a solid foundation for the sure reconciliation of the sinful to God, and He has now the power to bestow all those manifold spiritual blessings necessary to make that reconciliation effective. He confers by His Spirit repentance unto life—a renovated nature; new principles and affections to bring us into harmony with the divine service. He removes our guilt, subdues our sin, gives us a victory over the world, extracts the sting from death, and has opened

the kingdom of heaven to all the redeemed. Of these blessings, all who believe in Him partake. From the moment a sinner repents and believes in Christ he is a new creature; he becomes the servant of God, has his fruit unto holiness, and the end everlasting life. The faith of such is proved sincere by its effects. Their course is a preparation for heaven, and when they die they enter into rest. Their friends may mourn their departure, but surely not on their own account. They have obtained the object of their desire, and they are now with Christ, which for them is far better. Their removal—the removal of their true selves from the body—is not into a state of unconsciousness, far less of pain, but into a state of blessedness, which we in vain attempt to imagine. We know that when our earthly house of this tabernacle is dissolved we have a building of God, a house not made with hands, eternal in the heavens; and so in the faith of this believers are confident, and willing rather to be absent from the body, that they may be present with the Lord. There is an exaltation to a higher fellowship in the unveiled presence of their Lord—a fellowship with an innumerable company of angels, with the spirits of just men made perfect, with all who through faith and patience are now inheriting the promises. Even their bodies, the tabernacles they have now vacated, are sacred. Their dust is precious in the sight of the Lord. It rests in the grave. They sleep in Jesus—not the eternal and gloomy sleep of heathen ignorance, but the quiet sleep of Christian hope. They rest in peace. Over their ashes we hear the now glorified Redeemer saying, 'I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die.' Yes, the departed believer liveth now, and his body shall be raised again. The sleep is not for ever. The hour is coming when they that are in their graves shall hear the voice of the Son of Man, and shall come forth—they that have done good, to the resurrection of life. Concerning them that are asleep we sorrow not as others who have no hope; for if we believe that Jesus died and rose again, even so them also that sleep in Jesus shall God bring with Him. These are comfortable assurances to sustain us amidst the bereavements of this dying world. This is our comfort on this mournful occasion. Yonder, in the vestibule, there lie the remains of one than whom a more genial, kind, and loving spirit it would be difficult to find. His grand distinction was, that he was a faithful and successful minister of Christ, who knew and felt the power of that Gospel which he was honoured to preach to others. His own Christian character was above suspicion. Occupying a position of wide and extensive usefulness, and endowed by the Master with powers which qualified him to fill it with singular efficiency, he was necessarily brought largely before the public. His profession was, therefore, open to the scrutiny of general observation for an unusual length of time, and I fearlessly affirm that its sincerity was never impeached by the breath of slander. His reputation to the last was without a stain. He was acknowledged to be a good man in

the true sense of the term. The Saviour whom he preached was the object of his warmest attachment and the source of all his excellences. He was a good minister of Jesus Christ, whose person and work were the grand themes on which he delighted to dwell. He had no fondness for novelties, no love for speculation. He kept to the old paths, and never did he falter in the uncompromising exhibition of the truth, and never did he weary in his earnest endeavours to win men to its reception and bring them to obedience. By his own church and congregation he was deservedly held in high honour. To many of them he was the instrument of great spiritual good, and till his health failed he was ever at their call in any matter which could promote their best interests. Who that knew him did not love him? Who is there to whom he intentionally gave offence? While keenly sensitive to unkindness, who ever offended him and did not find him placable and ready to forgive? During an intercourse of thirty-four years I can lay some claim to a knowledge of what he was. There are incidents in that intercourse which come up clearly and vividly to my recollection now, strikingly illustrative of his character and his genial disposition. Frequently brought together by the general interests of the same denomination, to which his attachment, if not ostentatious, was warm and steady, I can testify to his great ability in the management of business, to the close attention which he paid to whatever came before him, to the soundness of his judgment, and to the uniform urbanity with which he treated all who came in contact with him. This much respect and affection prompt me to say. I am not here to attempt any full delineation of his character or to pronounce his eulogy. This is not the time for such an undertaking, were I even equal to it. Our loss is too recent. Our feelings require to be calmed down. It is a subject which needs to be approached with composure, thought, and prayer, to do it justice. Our immediate object is different. We are here for instruction, for consolation, and to have our grief mitigated by those glorious truths which are given for the nourishment, comfort, and joy of all redeemed souls. May this end, through mercy, be abundantly attained.

"To his family he has left a fragrant memory, a bright example, and all the consolation which the hope of the Gospel in his case inspires. This is an inheritance far more precious than wealth or rank can bequeath. In this, the hour of their bereavement, may they richly enjoy the comfort which these considerations are fitted to supply. May the God of all grace sustain them in their present sorrow, and enable them through their future life worthily to honour the name they bear.

"To his brethren in the ministry, to his intimate friends, and indeed to all, the lesson of his life comes with impressive force, now that his pilgrimage is closed. It tells us that the religion he professed, and which proved his solace in his last hours, is the only thing worth living for; that life without it is mere waste, and worse than waste; that our chief interest lies in being in Christ—in living for Him, and in holding fast the beginning of our confidence and the rejoicing of our hope firm

unto the end. How impressively this event reminds us that the longest life comes to a close; that, however distant we may think it, it will surely come; and that it is our true wisdom to give all diligence to make our calling and election sure, that when the Master comes He may find us as servants with our loins girt and our lamps burning, waiting for His summons. O that the lesson were permanently impressed upon our hearts by God's Holy Spirit, and its influence habitually felt in our daily walk. Arise, let us go hence, and bear these remains to their last resting-place. Farewell, dear friend, but not for ever—no, not for ever. We shall meet again, if we are only faithful to Christ, to renew an intercourse which shall never be marred by any infirmity, and never reach a possible termination."

During the delivery of this address Mr. Kelly was several times deeply affected, and the concluding remarks, in which he bore testimony to the character of the deceased, left scarcely a tearless eye in the whole congregation.

The proceedings in the chapel concluded by singing Hymn 781, "Congregational Hymn Book"—"Hear what the voice from heaven proclaims," and the procession was then formed to depart for the cemetery.

Some time was necessarily spent in arranging the funeral *cortège* from Great George-street Chapel, in consequence of the immense number of persons who were to take part in the procession. In addition to the mourning coaches, which contained the relatives and more immediate friends of the deceased, a long line of private carriages was drawn up in Hardy-street, extending round one side of Great George-square, which had brought members of many of the first families of the town to the chapel, and subsequently formed a portion of the procession.

The assemblage of persons around the chapel at this period was very numerous indeed, every space from which a view of the procession could be obtained having been taken possession of at least two hours previously. Still no inconvenience was experienced from the masses of people, the space in front of the chapel and the thoroughfare through Leece-street having been kept in excellent order by a powerful body of police, consisting of three superintendents, eight inspectors, and about 140 men, under the command of Major Greig, head constable, with Divisional-Superintendent Quick as his subordinate. Every arrangement having been completed, the *cortège* started shortly after twelve o'clock:—

Advance Guard of Police.

Gentlemen of the Congregation of Great George-street Chapel and other Churches generally. (four abreast).

The Agents of the Liverpool Town Mission.
The Agents of the Seamen's Friend Society.
The Gentlemen comprising the Committees of the following Institutions:—
The Liverpool Town Mission.
The Seamen's Friend Society.
The Evangelical Alliance.
The Religious Tract Society.
The Bible Society.
The Lancashire Congregational Union.
The Lancashire Independent College.

Clergymen and Ministers (about 200).

First Mourning Coach, containing Rev. Enoch Mellor, Minister of Great George-street Chapel, and Rev. C. M. Birrell, Baptist Minister.

Second Mourning Coach, containing Mr. David Marples, Dr. John Moore, Daniel James, W. Croxfield, J. B. Blackaller, and D. G. Ball, the Deacons of Great George-street Chapel (pall-bearers).

THE HEARSE.

Third Mourning Coach, containing T. Stamford Raffles, Esq., Mrs. T. S. Raffles, and Master T. S. Raffles; W. Winter Raffles, Esq., and Master Blanchard Raffles.

Fourth Mourning Coach, containing S. Marshall Bulley, Esq., and Mrs. Bulley, Masters T. R. and S. M. Bulley, Joseph Brooks, Esq., and Miss Snell.

Fifth Mourning Coach, containing Rev. J. Baldwin Brown, W. R. Browne, Esq., G. Haddfield, Esq., M.P., Rev. James Gwyther, Rev. James Cranbrook, and the Rev. Dr. Ginsberg.

Private carriage of the late Rev. Dr. Raffles (closed).

The Mayor's official carriage, with the Mayor, Dr. Vose, and T. B. Job, Esq.

Private carriages of W. W. Raffles, Esq., Prince's Park, &c. &c.

In Berry-street, Leece-street, and indeed along the entire route, every shop was partly closed, and the windows of private houses were darkened. There has not been seen in the streets of Liverpool so dense a mass of people since the throngs which crowded the thoroughfares on the day of the celebration of the marriage of the Prince of Wales; for the spectators were not confined to one locality, nor did they stand in scattered groups, but unbroken ranks, in many places four and five in depth, lined every street through which the procession passed, and their demeanour was respectful and such as became the solemn event they had assembled to witness. At the entrance to the Necropolis there was an immense crowd, and a frightful crush was expected, but the judicious conduct of the police, and the wise withdrawal of some of the spectators, prevented anything approaching to the slightest disorder. The line of route taken by the procession was Berry-street, Leece-street, Rodney-street, Russell-street, Seymour-street, into London-road, thence up London-road, through Moss-street, and by Brunswick-road to the Necropolis. The bells of St. Luke's church tolled solemnly during the progress of the *cortège*, and from the summit of that church, from St. Mark's, Duke-street, and from a few public buildings, flags floated half-mast high.

No incident calling for observation took place during the slow march of the solemn cavalcade to the Necropolis, where the body was conveyed from the hearse to the vault, which is situate within an enclosed spot on the right-hand side of the burial ground, immediately after passing the inner gates, and in which the body of Mrs. Raffles was interred about twenty years since. Here the Rev. Enoch Mellor, M.A., the present pastor of Great George-street Chapel, and the successor

to the Rev. Dr. Raffles, read the burial service according to the forms of the Church of England, and towards the close offered a short prayer having reference to the bereaved family.

The service concluded, the family and friends cast a last fond look upon their venerable parent and associate, and left him to the quietude of his honoured grave. Imme-

diately the crowd pressed forward to follow the example thus set them, and a temporary inconvenience was experienced; but it was quickly obviated, and the anxious spectators had their commendable wishes gratified, shortly after which the crowd dispersed.

There were about 600 persons in the procession, and it is estimated that not less than 50,000 or 60,000 spectators lined the route.

Village Preaching.

DISCRIMINATING PREACHING.

THAT there is need of such preaching, I think is evident from the condition of many of our churches. I fear that of those who make a profession of religion among us, many do not enjoy the comforts of a firm and assured hope resting on a scriptural foundation. Do we not find some whose hope rests upon the fact of their supposed conversion some fifteen or twenty years since; others on their love to the church with which they are connected; others on the perfect orthodoxy of their belief; and others on the fact that they would not give up their hope for a thousand worlds? It is unnecessary here to state that no one of these is a foundation on which to rest the destinies of an immortal soul. Such persons are, therefore, destitute of one of the greatest blessings: a good hope through grace. I would, however, by no means assert that all such persons are of course destitute of true piety. There may exist in their characters genuine evidences of a renewed mind, which they themselves have never learned to appreciate. Were these faithfully and clearly exhibited, they might attain a well-grounded hope, and their present grounds of reliance would vanish away. But of such persons it is not too much to say that many must be self-deceived. Hence the great importance of urging upon all men the necessity of self-examination, and of teaching them what are the certain evidences of a renewed nature. The true disciple would then find within himself the evidences that he was in the narrow way that leadeth unto life; and knowing in whom he believed, would grow in grace and become a steadfast and established Christian. The hope of the self-deceived would wither away, and he would be made aware of his danger before it was too late. I know of no preaching

that would, with the blessing of God, tend more directly to the building up of Christians in their most holy faith, than that in which this subject is set forth, with faithfulness, simplicity, and unfeigned love. Thus, when the prophet speaks of an improved condition of religion in the ancient church—"when they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name,"—he adds: "then shall ye return and discern between the righteous and the wicked,—between him that serveth God and him that serveth Him not."

The effect of this sort of preaching upon the irreligious part of a congregation cannot but be beneficial. When the evidences of a renewed and unrenewed soul are clearly set forth, such persons must clearly see that they have no reason to believe themselves children of God. They must be driven to the conclusion that if the religion of the Gospel be true they are in great danger. Their minds are thus open to conviction. The terrors of the law have now a personal application to themselves, and they may thus be led to seek for that which they know they have not, and which has undoubtedly a real existence.—*Dr. Wayland's Letters.*

THE WESLEYANS.

READING PREACHERS.—At the Wesleyan Conference, in the course of dealing with candidates for the ministry, some remarks having been made about some young men who were considered unfit for the ministry on the ground of want of ability, the President spoke earnestly about the necessity of con-

sidering the usual probation of four years as a trial in every sense of the word. He said that if a man had not gifts and grace for the work, he was not called to it; and if so, it was kindness to send him home as soon as they could. The following conversation then occurred:—"Mr. Brailsford said some young men were becoming reading ministers rather than preaching ministers. They used not merely notes, but notes extending over several pages, and they turned over these pages evidently as a matter of course, and habitually. The congregations felt this very strongly, although they did not like to complain. He feared the practice had become a chronic disease. The President: If that be so, the Conference will not do its duty unless it deals with the men concerned. No young man on trial who

habitually reads his sermon is fit for the Wesleyan ministry. Mr. Brailsford said he was thankful for that deliverance from the chair. The President thanked the Conference for the response they had given. It is all over, he said, with John Wesley Methodism if young men on trial read their sermons. Reading as a practice—reading as a habit, by men in full connexion, is not Methodistical. But reading on an occasion, I think no man with the example of John Wesley before his eyes will hesitate about for a moment. Reading upon an occasion may be a sacred duty; but reading as a habit, reading from week to week at full length, reading to our ordinary congregations, I do not know of a Methodist preacher who would not deplore that."

Literature.

The Power of the Tongue; or, Chapters for Talkers. By BENJAMIN SMITH. London: John Mason.

WE are once more glad to meet with Mr. Smith, who always writes as a man of cultivated intelligence and sanctified genius. His present publication will abundantly sustain his reputation, and add not a little to the benefactions with which he has already honoured the public. There is the same comprehensive thinking combined with penetrating minuteness. The work, in fact, is to some extent philosophical. Here are the contents:—"The importance of the human voice"—"The authorized standard of speech"—"The perfect model of speech"—"Crimes perpetrated by wicked talkers"—"Blunders committed by careless talkers"—"Blessings conferred by wise talkers"—"Words spoken by those around us"—"The correct estimate of our own words"—"Element of power in speaking"—"The voice a witness for its Maker"—"Control over the tongue attained"—"Incentives to the right use of our lips."

Such are the indicating points of the volume, but they can furnish little more than a very remote idea of the material of which it is composed. Throughout it is racy and original, remarkably fitted to interest as well as to instruct and benefit the reader. While all is admirable, we would fix special attention upon chapters five and nine; in the former of these there is much for which many

will be the better, if they shall read it; and the latter has a still more comprehensive bearing. It is there shown that the Gospel is an element of power, that earnestness is an element, and likewise simplicity of purpose, and love and perseverance. Since the publication of Barrow's celebrated "*Sermons on the Tongue*," we have had nothing equal to the present.

Euclid's Plane Geometry, Practically Applied. Book I. By HENRY GREEN, M.A. London: Simpkin and Co.

THESE are glorious days for young geometers. Here, for the trifle of one sixpence, we have "Euclid's First Book, with Explanatory Notes," showing the uses of the propositions, and it cannot fail to be of immense use in elementary schools. We could not desire a better introduction to that magnificent science. Mr. Green thoroughly comprehends the difficulties of the learner, and to the utmost of his power he has met them. In this case, however, there is a limit to simplification, and that limit the editor has closely approximated.

We are happy to say that Mr. Green has also issued Euclid's Plane Geometry, Books I. to VI. inclusive, practically applied, with an explanatory preface, algebraical and arithmetical illustrations, explanatory notes, and synoptical index. In the literary notices of the work—which has not reached our hand

—that have met our eye, it was spoken of in very high terms. The *Spectator* says, "On the whole, we have met with no edition of Euclid so likely to aid the teacher;" and *Papers for the Schoolmaster* say, "No introductory Euclid which has fallen in our way contains anything like the help, in the shape of notes, that this does." We have confidence in both these testimonies; and, judging the whole by the part, we cannot doubt that the volume is a great desideratum, and that Mr. Green is first-rate master.

Evenings at Home; or, the Juvenile Budget of Miscellanies. By Dr. AIKIN and Mrs. BARBAULD. Longman, Green, & Co.

THIS work, on its original appearance, was very famous. Ushered in by such names as those which adorn the title-page, it could not be otherwise. Since that time, however, a generation has passed away, and these names are now seldom heard. But truth never grows old, and nature is an evergreen. These "Evenings" will be as interesting a hundred or a thousand years hence as at this moment. The thing is throughout a stream of originality, novelty, and captivating interest. A more delightful book does not exist in the English language. The present edition has the advantage of being somewhat largely illustrated, which will add to the charm among young people, for whom it is chiefly intended.

The Wisdom of our Fathers: Selections from the Miscellaneous Works of ARCHBISHOP LEIGHTON, *with a Memoir.* Religious Tract Society.

FOR a lifetime Bishop Leighton has been with us a handbook, almost an oracle. The beauty and elegance of his mind were in sweet and holy harmony with his celestial spirit. The sketch here prefixed, although brief, narrates the leading facts of his holy history, and the selections are made with judgment and taste. His sermons were, in their way, admirable; but his power lay in exposition, and his commentary on Peter was one of the best things he did, and one of the best things of the sort that ever was done by any one else. His writings are beaten gold, and his life was that of a man who had pitched his camp on the very precincts of the eternal world! We believe that Bishop Burnet was within the truth when he said, he never saw Leighton in any other frame of mind than that in which he himself would wish to be when called into eternity.

Influence. By JOSHUA C. HARRISON. Nisbet & Co.

MR. HARRISON is one of our most accomplished and most efficient ministers. He has

by study, and by enlightened labour, realised a grand result in the thriving and extending town which is blest with his labours. We learn from a prefatory note, that the present address was delivered to the young men in two large houses of business, and is now printed simply because some of their number expressed a wish to read it and think over it in private. Those that did so displayed their good sense, and prompted a laudable deed. The tractate is entitled to a place in every house of business, where it ought to be by the dozen and by the score, and a million copies might be most usefully distributed throughout the land.

Lost and Found; or, God and the Sinner. By the Rev. DAVID DRUMMOND. A. Lawson, Airedale.

THIS is a good exposition of a very great subject. The text is expanded into twelve copious chapters, every one of which is fraught with interesting instruction. If the Billy Keach style of exposition has been resorted to, the work is none the worse for that. It is a book greatly fitted to be useful.

History of the Plague of London. By DANIEL DEFOE. Longman, Green, & Co.

THIS is one of the most captivating of the many brilliant effusions of Defoe. At the time of its appearance it was read with wonder and admiration; and, although plague is happily now only a thing of history, yet this splendid narrative of its nature, character, and destructive power has lost none of its hold. No fairy tales can compare with it. The youth who is once fairly landed in these 200 and odd pages, will be difficult to call away to anything else till he has reached the last.

War Irreconcilable with Christianity. By JOHN BURTON. John Snow.

WE are aware that there are two sides to this subject. Mr. Burton knows this, too, and he has taken what may be deemed the safer side—the absolute unlawfulness of war under any circumstances. Mr. Burton is a master of the Word of God; he is endowed with a clear, well-adjusted intellect, deeply imbued with the Christian spirit, a good man, and a lover of good men. This much we know, and so do the readers of our magazines. The present pamphlet is decidedly a very excellent one of its kind. We think there are aspects which Mr. Burton has not looked at so closely as he ought; but we presume his mind is made up and that nothing can move him. He frankly tells us that the views here entertained he has held for the last forty years, and time and study have only tended to confirm him in the correctness of his opinions. These he has not taken up lightly. He has "been led closely

to study every portion of the New Testament that bears upon the point." A gentleman who can make such an affirmation is entitled to a hearing, and assuredly the perusal of these pages will be a most profitable exercise, whatever conclusions the reader may reach. We are, nevertheless, strongly convinced that, in nine cases out of ten, Mr. Burton will carry his reader with him; for, only one in ten can take those wide views which provide for exceptional cases. While there is wickedness on the earth there will be war. When once the majority of nations become Christians, war will cease; not one drop of human blood will be spilt. But even now we go with those who hold, as a rule, that war is unlawful for Christians. Our only fault in the argument is, that writers apply the Christian principle to unchristian nations, which is preposterous. Till reason be so thoroughly inaugurated in its coming reign, matters will be referred to the coarse arbitrament of the sword. We do not at this moment hold that there is a single nation on the face of the earth with a thoroughly Christian Government, simply because Christianity has only laid its benignant hand on a minority of the people. When Christian electors become the majority, then members of Cabinets will reflect the same triumph. With a Government thoroughly God-fearing in all the nations of Europe a new face will speedily be put upon the affairs of empires and nations.

Searchings of Scripture, and its Teachings.

By a Layman. Nisbet and Co.

We commend this volume to scripture students and to lay-preachers as a very precious

digest of the holy volume. Under appropriate heads, divisions, and sections, all the great points of inspiration are presented, supplying texts and topics in abundance. It is an excellent species of publication, a valuable addition to some half-dozen of the same kind already extant.

The Proposed Union of the Free and United Presbyterian Churches, in its bearing upon Calvinistic Doctrines. By WILLIAM MOFFAT. Bryce and Co., Glasgow.

THIS is a highly seasonable and important pamphlet. From the views entertained by the very intelligent author, it is necessarily polemical in its character. But, while the argument is ably conducted, the spirit that pervades it is excellent. There are, moreover, grave discussions, limited as is the publication, which it behoves those that have to do with the matter very seriously to consider. While on some points we might differ from the author, on the whole we have strong sympathy with his spirit. We hold by the Westminster Standards, bating one or two points touching the rights of the civil magistrate.

The complete Works of Richard Sibbes, D.D.

Edited with Memoir by the Rev. ALEXANDER B. GROSART. Vol. VI. Nisbet and Co.

THE present volume is very varied, comprising a large number of the minor and golden pieces of the great author. To our own taste these condensed productions are actually more attractive than some of a more ponderous character, and the present we consider decidedly one of the most precious volumes of the six.

Intelligence.

THE CONGREGATIONAL UNION.

MONDAY.—The Twenty-fourth Autumnal Session of the Congregational Union of England and Wales was commenced in Liverpool by a devotional service on the 12th Oct. The Rev. John Graham delivered an address from John x. 10, "I am come that they might have life."

TUESDAY.—The meetings for the transaction of business commenced on Tuesday morning, in Great George-street Chapel. The Rev. Enoch Mellor, A.M., Chairman of the Union, presided. He treated with great ability of prayer, individual work, and Christian liberality. The Rev. J. Gwyther, of Manchester, moved the following resolution:—"That the pastors, delegates, and other members of the Congregational Union of England and Wales, assembled in Liverpool, before proceeding to the business for which they are summoned, desire to place on record the expression of their highest esteem and veneration

for the memory of their late departed friend and brother, the Rev. Dr. Raffles. In the formation of this Union he took a deep interest: in an early period of its history, he filled the office of chairman; one-and-twenty years ago he welcomed its representatives to this town, and he remained its consistent friend to the end of his life. While his brethren in the ministry cannot fail to remember with pleasure the loving spirit he always evinced towards them, the whole denomination of which he was a distinguished ornament will long cherish a recollection of his abundant labours, his Christian maintenance of the great principles of our Evangelical Nonconformity, and his catholic desires and endeavours for the prosperity of the whole church of Christ. In the review of his pious life, useful career, and peaceful death, this assembly adores the grace of our Lord Jesus Christ in him, and desire for his family, for his successor in the pastorate, and

for the church over which the Holy Ghost made him a wise and faithful overseer, a rich continuance of all needful favour and benediction." G. Hadfield, Esq., M.P., seconded and Rev. G. Smith supported the resolution, which was carried unanimously. After dinner, the Rev. R. Ashton read a paper entitled "Paris and the Continent." The Rev. J. Shedlock, M.A., moved, and the Rev. J. B. Paton, M.A., seconded, the following resolution, which was carried unanimously:—"That the Committee of the Congregational Union recommend the establishment of English worship in Paris and such other cities on the Continent as may be found to be the temporary or permanent home of the British people; and they earnestly entreat the churches throughout the denomination generously and promptly to assist the Evangelical Continental Society in its efforts to spread Evangelical truth throughout France, Belgium, Italy, &c., by means of the institutions already formed in those countries."

THE PUBLIC MEETING.—A public meeting for the illustration and enforcement of Congregational principles was held on Tuesday evening. Great George Street Chapel was completely filled by a most respectable audience, who manifested their interest in the proceedings by remaining almost without exception till the very close. The chair was occupied by Charles Robertson, Esq., of Liverpool.

WEDNESDAY.—The Rev. Dr. Spence read a paper on "The Method of Introducing Ministers to our Churches." An interesting discussion followed. The Rev. Dr. Vaughan said that it was very important for English Congregationalists to bear in mind the position in which they stood in reference to the question. The church of Rome had pushed the office of the priesthood to an undue influence, and the church of England had followed too far in the same course. The principles held by Congregationalists might be viewed as to some degree re-actionary, and all re-actions against error were liable to more or less of exaggeration. On the question of the admission of students to colleges, the churches themselves needed some education. He was for fourteen years at the head of a college, but he never succeeded in convincing the churches that part of the end for which they existed was to send efficient men into the ministry. He had heard of instances in which impediments had been thrown in the way of young men who ought to have been encouraged. It was requisite that the churches, pastors, and deacons should exercise great discretion in the matter, and keep alive to their responsibility. As to ordination, he had long been of opinion that Congregationalists had been drifting away from the wholesome conceptions relative to it that existed when he was a young man. Very possibly the good men of that time attached too much importance to some little processes connected with the proceeding; but there was at any rate no prospect of any man getting a creditable position in the ministry without deserving it. He did not like to see a young minister sitting in a remote part of the chapel while perhaps the ordination prayer was being offered. He liked to see him kneeling, as he knelt, and receiving the hands of the fathers in the ministry on his head, as he

did. Never should he forget that solemn hour—no, not while eternity continued. The evil of having inefficient men, and men of improper character in the ministry, arose too from the circumstance that there were so many small separate churches in the denomination. He had sometimes given offence by refusing to send students to little groups of people who chose to hire an apartment and to attempt to form a new Congregational church without due consideration. Where a movement of that kind was not likely to become a creditable one, every effort should be made by neighbouring ministers to discourage it. The Rev. A. M. Henderson, Rev. Dr. Gordon, Rev. J. Graham, Rev. W. Wrigley (of Carlisle), Rev. R. Bruce, and Rev. W. Parkes having spoken, Mr. Samuel Morley said he was anxious that the discussion of the question should not be confined to ministers, as there were aspects of it about which laymen must feel a strong interest. He had been three years treasurer of the Home Missions, and had come during that time in contact with many things that made him long for a very large extension of lay agency. He had been struck with the rapid extension of the Primitive Methodist Society—a body which was doing a vast amount of good throughout the country, and there was one fact with respect to it which showed the importance to it of lay agency. Although the body numbered 6,000 preaching stations, there were only 800 ministers. Now he had observed that in a very large number of Independent churches the ministers were in circumstances of deep depression. Pastors were anxious to remove, and the people were often as anxious to get them away. There was no cohesion between the members and the minister. What was needed was that they should be brought more frequently into loving co-operation one with another. A minister in the North of England had told him that out of 850 members belonging to his church, there were not more than fifty doing active work for the Lord. Surely that was a wrong state of things, and doubtless if it could be remedied the progress of the church would be much more rapid. With regard to ministers, he had no doubt that many were improperly introduced into the office. Four or five gentlemen in his employment had recently entered the ministry, and he had been the means of keeping some out of it. Instead of inducing men to join it who would probably be unhappy in their work, it would be better to encourage evangelistic agency. Some ministers were afraid of that agency, because they thought it would flood the country with an inferior race of ambitious preachers. But the class of men to whom he referred had no ambition to take important positions, though they had deep sympathy with the people, and hearts full of love to Christ. Such men were to be found in the churches, and they ought to be brought out. With reference to the colleges, he found that 29 per cent. of the Independent ministry had not been at any college; and he was thankful for it, because he held that every Christian man had a right to follow the dictates of his own judgment, always being amenable to that public opinion which was so strong in the denomination. He would not have a young man, however, enter the ministry, if

possible, without a recommendation from his church. Then there ought to be an easy way out of the ministry. He again begged, however, to press the question of evangelistic agency upon the attention of ministers. The ministry would be ten times stronger and more useful if it were surrounded by such an agency. Independents were not making the way among the great masses of the population which they ought to be, and they would not until they availed themselves of suitable means to attain that end. Rev. J. Parsons (of York) said: No rule could be laid down for the introduction of young men to the ministry. Everything must rest upon the sound discretion and Christian wisdom and discrimination of the pastors and members of the churches. There was, he believed, some tendency to covet the reputation of sending a large number of young men to college; but that was a great mistake. He had always exercised great care in that respect, and the result was, that on the one hand he had never had cause to regret having encouraged a young man to enter the ministry, and on the other he had never seen reason to repent not having taken that course. With regard to the introduction of brethren from other denominations, he would not, for himself, recommend any such case unless he was satisfied both as to the spirituality and conscientious independence of the candidate, and also as to his soundness as to certain great doctrinal points. He would not, for instance, be satisfied unless the brother were content to accept such a standard of faith as Dr. Dwight's *System of Theology*; and he should be sorry to see the time when the pulpits of the denomination should be occupied by persons who were obscure or doubtful on the important questions therein treated of. Ministers, again, ought to be careful not to recommend any candidate for the ministry through fear or favour, but only as the result of their own deliberate and impartial convictions. His invariable habit had been to answer categorically the questions as to character proposed to him by letter, but to leave the matter of preaching to be determined by the people themselves. There was such a thing, however, as what the poet called "damning with faint praise." (Hear, hear.) He had heard of recommendations which reminded him of a circumstance which once occurred to him on the box of a mail-coach. The driver, who evidently regarded himself as a first-rate "whip," told him that many of the best coachmen in England came from the city of York. He (Mr. Parsons) replied that he had no doubt of it, and then asked the driver whether he did not consider that So-and-so, who came from York, was a good whip. The driver turned to him and said, "He a coachman! he a coachman!" and then added, in a subdued tone, "Mind, I say nothing." (Loud laughter.) He deprecated the habit of insinuating anything. Let the brethren be faithful in their condemnation if need be, and cordial in their commendation whenever it could honestly be given. (Hear, hear.) He could have said a word or two about lay agency, but that hardly came within the scope of the subject. He would only remark that he had employed lay agency to a large extent in the church of which he was the pastor. He would have it to be remembered,

however, that lay agency could be usefully employed apart from the pulpit. A minister's comfort and usefulness would be greatly increased if he employed it. In conclusion, he cordially agreed with Dr. Vaughan, no regulations could be made on the matter by Congregationalists; but that it must be left to the wisdom and discretion of pastors, deacons, and members, not forgetting to pray earnestly that God would be pleased to amend whatever was imperfect in the denomination, and make it still more and more in the future what it had been in the past, a witness for God's truth in the earth, and a great instrument for the advancement of His kingdom. (Cheers.) The discussion was continued by the Rev. H. Allon, Rev. T. Rogers (of Ashton), Rev. J. Hebditch, Rev. Dr. Fraser, Rev. R. Spence (of Dundee), Rev. R. Ashton, and Mr. Rooker (of Plymouth). Mr. C. Robertson of Liverpool moved:—"That a committee be appointed to consider the best means of training the members of our churches for the work especially assigned to them—that of bringing the world to the rule of Christ; such committee to report the result of their discussions to the next autumnal meeting."

ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY.—An important paper on this subject was read by the Rev. Mr. Dyer, after which the following resolution, on the motion of John Crossley, Esq., seconded by the Rev. J. B. Paton, and supported by J. R. Mills, Esq., M.P., and the Rev. J. H. Wilson, was unanimously agreed to:—"That this assembly tenders thanks to the Rev. W. H. Dyer for the paper on the principles and operations of the English Chapel-building Society now read, and requests him to place it at the disposal of the committee for publication. This assembly is much gratified to learn that the institution, which dates its origin to the action of the Union in 1851 and 1852, has been so efficiently conducted, and has erected or aided in the erection of two hundred places of worship during the ten years now closed. The assembly commends the wisdom of the Society in leaving to applicants the choice of styles, and making its pecuniary aid dependent on the sound construction, ample accommodation, general convenience, legal security, moderate cost, and reduced debt of the building assisted. This assembly deems the Chapel-building Society an indispensable auxiliary to the general and increasing usefulness of the denomination, and fully entitled by the trial of the last ten years to be numbered among our permanent institutions. Believing that the smaller contributions of the many are a better security of such permanence than the large donations of the few by which this Society has hitherto been so handsomely sustained, this assembly now appeals to all the churches of our faith and order throughout the United Kingdom, to admit the English Chapel-building Society as one of the institutions in aid of which the congregational collection may be made in every two years; and would respectfully suggest the last Sabbath of February as probably a suitable day for a simultaneous effort in aid of chapel extension." The assembly then adjourned.

Dinner was again served in St. James's Hall, Lime Street.

THE PUBLIC MEETING.—In the evening a public meeting was held at Great George-street Chapel, on behalf of the Congregational Missions, including the Home, Colonial, and London Missionary Societies, and the Irish Evangelical Society. The chair was taken by Samuel Morley, Esq., and there was an exceedingly good attendance. The Rev. Mr. Dale, of Birmingham, addressed the meeting, urging that the ecclesiastical polity of the Congregationalists, whilst best calculated to develop the most manly and energetic form of piety, was also best adapted for missionary enterprise. The reverend gentleman concluded by moving the following resolution:—"That this meeting, rejoicing in the increasing and widening influence of Congregational missions at home and abroad, would commend afresh to the pastors and churches of the denomination the duty of aiding this organisation by regular annual subscriptions and collections, and especially by trying the long-tried, facile, and efficient plan of a collection on the last Lord's Day of October in each year." The Rev. George Smith seconded the motion, which was unanimously adopted, and the proceedings closed with prayer.

THURSDAY.—The Rev. Dr. Ferguson read a paper on the Pastors' Retiring Fund. He said that since the establishment of the fund in 1860, its progress had been steady, and it now amounted to £30,000, six times the amount contemplated by the Rev. J. A. James. Nothing short of £100,000, however, would meet the claims and requirements of the existing Congregational body, assuming that five per cent. of the ministers would have to fall back upon the fund, and that £40 was the average annuity that would be granted. About one fourth of this amount, or £1,000 per annum, was now exhibited in the forms of thirty-two annuities ranging from £20 to £50. Several applications had been declined for want of funds. It ought to be impressed upon the churches that an average annual contribution from each of forty shillings would enable the managers to add twenty-five annuitants to the present list of thirty-three, and at the same time augment the reserved fund by at least £1,000. A gentleman belonging to Liverpool, and recently deceased, had bequeathed £3,000 to the fund, payable on the death of his two sisters. Apart from that bequest, however, Lancashire had done but little for the fund. Another legacy of £100 had been left duty free by a clergyman of the Established Church. While receiving thankfully such evidence of the good will of deceased friends, the committee felt that where practicable it was "a more excellent way" for a man to apply his property during his lifetime. The following facts were worthy of remembrance in connexion with the fund. One-half of all annual subscriptions and congregational collections can now be added to the reserved fund. No fewer than 120 pastors have enrolled themselves as life members. Some of the churches had adopted the practice of an annual sacramental offering. Many contributors to the Bicentenary Celebration had given donations to the fund.

The paper concluded by a statement of the conditions on which assistance was given to pastors, and by an appeal for aid to

the members of the denomination. A brief conversation took place on the above paper, when the following resolution was agreed to on the motion of Wm. Crossfield, Esq., of Liverpool, and H. D. Wills, Esq., of Bristol:—"That this assembly, having listened with great satisfaction to the facts and statements of the honorary secretary, relative to the past progress and the present position of the Pastor's Retiring Fund, and conceiving it to be within the power of the churches to raise the capital to £100,000, as alone equal to the claims and requirements of the whole body, strongly urges upon the pastors, deacons, and congregations a united and persevering effort to the attainment of this object, but more immediately to the creating of a permanent subscription list, so as to enable the managers to entertain the numerous applications which are coming before them, and increase the present number of annuitants."

BICENTENARY CELEBRATION.—The Rev. J. Corbin read a paper entitled "The Bicentenary Celebration Justified by the Testimony of Churchmen." The author commenced by saying that the paper had been prepared at the request of the Committee of the Union—not of the Bicentenary Committee—but that for its contents he alone was responsible. His desire was not to open wounds that were beginning to heal, or to raise again the dust that had settled down, but rather that a few things should be noted which now, in calmer mood, might make their opponents wonder why there should have been either wounds or dust in the matter. The movement had been more than justified by the events that had taken place in the country since the celebration commenced, and by the testimony of their opponents themselves. Dr. McNeile was reported in the newspapers to have said that had Churchmen been invited to a *bonds fide* commemoration of bygone worthies, they would cordially have co-operated as friends. That was the very thing the Congregationalists did invite them to do. He did not know of a single instance in which the published documents of the Bicentenary Committee had been quoted for the purpose of showing that the origin and aims of the movement had been what their opponents represented them to be. One charge brought against them was that they were breaking the bonds of union between Christians. The Bishop of Oxford had sufficiently replied to that when he said in the House of Lords, in the debate on the Act of Uniformity, "There is something better than harmony, and that is truth." It was said that they violated charity by impugning the moral honesty of the clergy. But they had said nothing so bad of the clergy as the clergy were in the habit of saying of one another. (The author quoted from several oral and written opinions of clergymen.) In the Bicentenary Celebration they wished to give prominence to the opinion that the Non-conformists of 1662, with their convictions, could not have acted otherwise than they did in refusing the subscription required of them. Even the Bishop of London in his place in Parliament had expressed his opinion that there was one clause in the Act of Uniformity, a clause which was struck out in 1688, which not one of the noble lords listening to him would have signed—the clause that under no

pretence was it lawful for a Christian man to take up arms in defence of his liberty against the civil power, which was tantamount to saying that their lordships would have joined the Nonconformists. Some of the noble lords said "Hear, hear," to this expression of opinion, and not one rose and dissented from the Bishop. Here, then, in the very year of the Bicentenary Celebration, the whole House of Lords admitted that they could not have done what the Puritans were required to do, and virtually condemned the Conformist clergy who did so unpatriotic a thing. It was something to have gained such a vindication for the heroes of 1662. The paper concluded by enumerating in detail the principal facts relating to the results of the celebration. The grand total raised up to the present date is £251,568 7s. 11½d. and £120,000 had been promised in Lancashire alone. In Wales, £20,000 had been promised to the General Fund, to be expended in establishing a college and building additional chapels in Wales, besides very large sums raised in strictly local efforts. Upwards of £13,000 of chapel debts had been paid by the Welsh Independents during the last eighteen months, in addition to upwards of £30,000 which had been spent on new chapels. It was expected that the direct contributions in Wales would amount to £50,000. The following resolution was adopted on the motion of the Rev. J. Graham, seconded by the Rev. J. A. Rogers, and supported by the Rev. Dr. Rees, of Swansea:—"That this assembly has heard with extreme interest the paper now read by the Rev. John Corbin, the honorary secretary of the Bicentenary Committee, and rejoices to learn that so large an amount has been obtained and promised for the various objects specified in the paper, and trusts that these memorial efforts will largely conduce to the spread of Evangelical and Nonconforming principles throughout the United Kingdom and the world."

OUR DENOMINATIONAL RESOURCES.—The Rev. T. Mann, of Trowbridge, read an admirable paper on the best means of developing our denominational resources with a view to the extension of the cause of Christ. The author briefly considered the capabilities of Congregational churches, estimating the churches at 2,687, and the attendants at two millions. Taking into view the social position of the members, the amount of money expended in buildings, and other circumstances, he argued that what was being done for Christ in direct spiritual work was only a sample of what could be done if the energies of the churches were fully called forth. To do this there was required, first, more personal consecration to the work of the church, more church organisation, and more denominational co-operation. A vote of thanks to Mr. Mann was cordially passed, on the motion of the Rev. Patrick Thomson, seconded by the Rev. H. W. Parkinson.

FRIDAY.—A public breakfast of the members and friends of the Congregational Board of Education took place at the Great George-street School-room.

BISHOP'S STORTFORD.—The Rev. W. Cuthbertson, B.A., late of Sydney, has accepted the

unanimous call of the Congregational church here to become their pastor.

CAMBRIDGE-HEATH, HACKNEY.—The Rev. William Marshall, late of Edinburgh, has accepted the invitation of the church assembling in the temporary Congregational Chapel, Cambridge-heath, Hackney, to become its pastor.

CHARLESTOWN, MANCHESTER.—Mr. E. G. Baines, of Cavendish College, has accepted a unanimous invitation to the pastorate of the Congregational church, Charlestown, Manchester.

DEVIZES.—The Rev. Robert Dawson, B.A., late of Shanghai, has accepted a unanimous invitation to undertake the pastorate of the Independent church at Devizes.

DEVONPORT.—The centenary of the Independent church worshipping at Princess-street Chapel in this town has been recently celebrated by a series of interesting services.

EXMOUTH.—The Rev. R. H. Lovell, of the Western College, has received and accepted a cordial and unanimous invitation from the church and congregation assembling in Glenorchy Chapel, Exmouth.

GUILDFORD.—The opening of a new Congregational chapel in Guildford took place on the 24th ult. The Congregational church has hitherto worshipped in the worst place in the town, now it has one of the best. The churches in this county now see the necessity of a close confederation. Several of the neighbouring congregations in Dorking, Hersham, Farnham, &c., have nobly helped in this effort in Guildford, and the Surrey County Union is using its influence to induce all the churches to help. This is the first erection of a new chapel since the inauguration of the County Union, and demonstratively proves the energetic character of that new organisation. The English Congregational Chapel-Building Society also lends its efficient help in this structure, and forms additional proof of its great utility.

GUISELEY.—The Rev. A. Watkinson, lately of Skipton-in-Craven, has accepted the unanimous invitation of the congregation worshipping in Tranfield Church School, Guiseley, to become their pastor.

HARROGATE.—On Wednesday last the recognition of Mr. J. H. Gavin as pastor of the Independent Church at Harrogate was held in the beautiful edifice recently erected there; and the services were followed by a meeting and bazaar for the sale of work, with the view of paying off the unliquidated debts incurred on building account. The recognition services were conducted by the Revs. J. G. Miall, Bradford; E. R. Conder, Leeds; J. Gwyther, Manchester; and J. H. Morgan, Leeds, and were most interesting and impressive.

HARTLEPOOL.—The ordination of Mr. B. J. Hall, of Rotherham College, took place in the Independent Chapel, Hartlepool. A discourse was delivered by the Rev. S. Goodall, of Durham; the questions were proposed and the ordination prayer offered by the Rev. Alex. Reid, of Newcastle; the charge to the pastor was given by the Rev. F. J. Falding, D.D., president of Rotherham College.

HASTINGS.—**CROFT CHAPEL.**—The Rev. Halley Stewart for upwards of a year had been preaching in the Market Hall, Hastings,

and a congregation having been gathered, many of the members expressed a wish that a church should be formed. A fraternal communion service was held on Thursday, the 10th ult., to give an opportunity to the sister church meeting at Robertson-street publicly to recognise the new cause. The Revs. Halley Stewart and William Porter led the devotional exercises of the service. The Rev. James Griffin, pastor of the Robertson-street church, presided at the sacramental table. He had worshipped there for six months on his leaving Manchester, coming to the town in quest of health. He expressed on his own behalf and the part of his brethren their great pleasure in being present to join in recognising the new sister church. The Rev. Andrew Reed, B.A., who had arrived from Preston the previous day, gave a short address. Mr. Reed referred to his new sphere of labour at St. Leonard's, upon which he had just entered, and stated that it was the occasion of great pleasure to him that his first public ministerial duty should be to join in the recognition of a new union of Christian brethren, whose object was to carry forward the great truths of the Gospel. It was to him a deepening conviction that the ecclesiastical trammels from which, as Congregationalists, they were free, left them at liberty to join more closely in a truer fellowship of faith in Christ.

HECKMONDWIKE.—The Rev. H. Simon, of Castleford, has accepted a call made by the congregation of the Upper Independent Chapel to become their pastor.

HOVE, BRIGHTON.—This new interest has become settled in church organisation. On Thursday, the 13th ult., the Rev. James Hill, late of Clapham, was recognised as the first pastor, with encouraging prospects of success. The Rev. J. N. Goulty, Rev. R. Hamilton, Rev. James Griffin, and Rev. George Hall took part in the proceedings.

LEICESTER.—The pulpit of Gallowtree-gate Chapel, vacant by the decease of the late Dr. Legge, after an interval of nearly three years, is to have a successor in the Rev. J. Allanson Picton, M.A., of the London University, and at present the pastor of Cheetham Hill, Manchester, who has accepted a unanimous invitation.

NEW BROAD-STREET CHAPEL.—A farewell meeting lately took place between the Rev. W. O'Neil and his congregation in a large school-room connected with New Broad-street Chapel, which was densely crowded. It was stated that more than seven years ago it was in contemplation to close the chapel; but it was resolved to make one more effort, and the Rev. W. O'Neil, from his known zeal and perseverance, was chosen for the work. He succeeded in maintaining the cause for seven years longer, and increasing the number of church members by more than a third. But as those best able to support the chapel were gradually leaving the neighbourhood to reside in the suburbs, as there were also five other Congregational chapels within a few minutes' walk of the place, and another large chapel within a few yards lately become Congregational, it appeared that the existence of a self-sustaining cause at New Broad-street was becoming more doubtful and less necessary; under these circumstances, the pastor resigned. During

the meeting, which was marked by a harmony and deep-felt sympathy seldom witnessed, a presentation was made to the Rev. W. O'Neil of a gold chronometer watch, having on its inner case engraved:—"A gift of love to the Rev. W. O'Neil from the friends at New Broad-street Chapel." A large time-piece of elegant design was also presented to Mrs. O'Neil; and a suitable address having been read by the chairman, it was unanimously voted that the same should be "engrossed in gold on vellum, framed, and forwarded to the Rev. W. O'Neil."

NEWENT, GLOUCESTERSHIRE.—The Rev. John Onley, of Spring-hill College, has received a unanimous and pressing invitation to take the pastorate of the Independent church in this place. He has, however, declined it, chiefly in consequence of his college course not expiring for three years.

PRESTON.—PRESENTATION TO THE REV. A. REED.—A tea-party was lately held to commemorate the departure of the Rev. Andrew Reed, who has been ministering at Cannon-street Congregational Chapel for a few years. There were between 500 and 600 persons present. The tea over, the chair was taken by Mr. G. Teale, when Mr. Crompton addressed the meeting, testifying to the kindness, earnestness, liberality, and largeness of heart that had been manifested by Mr. Reed during his ministry in Preston. Mr. Cotman then read the following address:—

"Presented as a record of Christian affection and esteem to the Rev. Andrew Reed, B.A., at a meeting of the church and congregation assembling in Cannon-street Chapel, Preston, on occasion of his resigning the pastorate.—Reverend and dear Sir,—Believing that you had been led by indications of the will of Divine Providence, and by a conviction of duty, arrived at after long and prayerful deliberation, to sever the connexion between us, which has existed so happily for nearly three years, we desire, before the approaching separation takes place, to express to you in this public manner our high respect for your character as a Christian and a gentleman—our unabated regard for yourself and your dear family, and our earnest desire that the abundant blessing of our heavenly Father may accompany you, in whatever fields of labour the remainder of your days may be spent. We cannot review the period which has elapsed since you first came to reside amongst us, without feeling grateful to God for the spiritual blessings of which we have been the recipients. The peace which has prevailed amongst ourselves, the numerous additions to our fellowship, and the successful prosecution of the various works of Christian usefulness in which we have been engaged, combine to excite thankfulness in our hearts, and will cause the period of your pastorate to be pleasantly remembered by many as a season in which God has prospered us. We should not do justice to our own feelings, or suitably recognise the services you have rendered, if we omitted to mention your efforts to relieve the temporal necessities of the poor in the three congregations of the Independent denomination in this town, and even in a still wider circle, during a winter probably never equalled in this district, for the sudden deprivation of the ordinary

means of subsistence of our labouring population. Nor can we forget the disinterested and earnest manner in which Mrs. Reed united her efforts with yours in this work of Christian charity. You have both received the blessing of those that were ready to perish. In many households of the poor your names will be associated with this period of distress, as agents mercifully provided to assuage the pangs of sickness and hunger, and to relieve the bitterness of unaccustomed sorrow. To your joint efforts the 'Bible Women's Mission' mainly owes its establishment and success, and through its agency the homes of many have been reached by Christian efforts, in which the presence of the spiritual messenger was previously unknown. We need not say how deeply we regret that the defective state of your health, which so often hindered you whilst among us from doing all that was in your heart, should at length be the cause of that permanent cessation of your labours which is the occasion of this address. Our prayers will follow you to that new scene of labour whither your steps have been, we believe, providentially directed, and where we hope that with invigorated health you may long enjoy the quiet happiness of an unbroken domestic circle, and the fellowship of kindred minds, in the profitable intercourse of Christian society; and finally our faith looks forward to that reunion of pastor and people in the great assembly of the redeemed, after the vicissitudes and separations of life are past, when we hope to greet each other in 'the house not made with hands, eternal in the heavens.'—Signed on behalf of the church and congregation, George Teale, James Crompton, Jonathan Hague, Frederick Cotman, Deacons.—Preston, September 3rd, 1863.

The chairman then presented the address to Mr. Reed, and also a very handsome time-piece bearing the following inscription:—"Presented, together with an address, to the Rev. Andrew Reed, B.A., on the occasion of his leaving Preston, September 3rd, 1863." The address is finely illuminated on vellum. The Rev. A. Reed acknowledged the gift in a very feeling and affectionate speech. Other gentlemen subsequently addressed the meeting.

PRESENTATION TO THE REV. P. H. DAVIDSON.—The services connected with the third anniversary of the New Congregational Chapel, Wandsworth, have been of more than usual interest. On Tuesday evening, September 8th, a sermon was preached by the Rev. G. Smith, of Poplar. On the following Sabbath, the pulpit was occupied in the morning by the Rev. W. Grigsby, of the Tabernacle, and in the evening by the Rev. R. Robinson, York-road, Lambeth. These services were brought to a close by a soiree and public meeting, on Wednesday evening, October 9th. A large assembly was gathered together, and addresses were delivered, by the Rev. J. H. Wilson, on "Revivals"—the Rev. J. E. Richards on "Old Memories and Kind Greetings"—the Rev. J. E. Giles, on "Sabbath Schools," and the Rev. A. E. Lord, on "Christian Consistency." The Rev. R. Ashton occupied the chair. Additional interest was given to the proceedings of the evening by presenting the pastor, the Rev. P. H. Davison, with a splendid time-piece and candelabras,

and a purse of gold, as a token of respect and affection for his successful efforts to open the new chapel free of debt. Great enthusiasm prevailed, and better still, a deep spiritual tone pervaded the audience. God has blessed the labours of the pastor with much success. The church is thoroughly united, and anxious to promote the evangelization of their rapidly increasing neighbourhood. Any Christian friends removing into the suburbs of the metropolis, and disposed to work for God, will receive a hearty welcome.

PROVIDENCE INDEPENDENT CHAPEL, MARSDEN.—On Tuesday, the 29th of September, 1863, the Rev. Edward Cowell was ordained to the pastorate of the church worshipping in the above chapel. The following ministers conducted the services.—The Rev. E. Graugh, of Barrowford, read the Scriptures and engaged in prayer. The Rev. S. Stroyan, of Burnley, delivered the introductory address on the "Constitution of a Christian Church." The Rev. G. Gill, of Burnley, asked the usual questions. The Rev. Mr. Shawcross of Burnley offered the ordination prayer; the Rev. W. H. Mann, of Mill Hill, Blackburn, gave the charge to the minister; the Rev. J. Gawthorn, of Colne, concluded the afternoon service with prayer, and the benediction; and in the evening, the Rev. G. Berry, of Over Darwen, preached the sermon to the people. The Revs. R. Berry, of Whitworth, R. Crockall, of Tockholes, J. Robinson, of Tosside, and S. Compton, of Settle, also took part in the services.

STOCKPORT. — ORDINATION. — Mr. J. T. Woodhouse, of Cavendish Theological College, Manchester, who has accepted the pastorate of the Independent church worshipping at the Tabernacle, Stockport, was lately ordained. The Tabernacle Chapel is erected upon the site of the oldest Dissenting chapel in Stockport, its foundation dating so far back as the year 1700, in the reign of William and Mary. The present edifice superseded the original in 1807. The newly-ordained pastor is the seventh in succession during the present century. The Tabernacle is surrounded by a dense population, chiefly of the lower classes, the majority of whom attend no place of worship. The Rev. J. Radford Thomson, M.A., of Cavendish College, delivered the introductory discourse, which was an able and lucid exposition of the principles and practices of Independents. The Rev. Dr. Parker, of Manchester, delivered an eloquent and powerful charge on the duties appertaining to the ministerial office. The greater part of the congregation adjourned to the New Mechanics' Institution, where tea had been provided for the accommodation of friends. The body of the large lecture-hall was comfortably filled. Mr. James Sidebottom, president of Cavendish College, through whose liberality the congregation of the Tabernacle were enabled to make the "call," occupied the chair. The meeting was addressed by the various ministers who had taken part in the ceremony, including the Rev. J. T. Woodhouse, the Rev. N. K. Pugsley, &c.

STOKE GOLDINGTON.—The Rev. John Mills, of Stoke Goldington, Bucks, in consequence of physical weakness in connexion with age, has retired from stated pastoral labour, and on the 1st of October resigned his charge and removed to Bedford.

TO THE READERS

OF THE "CHRISTIAN WITNESS," AND THE "CHRISTIAN'S PENNY MAGAZINE."

At the request of the Trustees and Managers of the Christian Witness Fund and Magazines, we venture respectfully and earnestly to address you, with a view to increase the interest you feel in these valuable periodicals, and to engage your kind services in an endeavour we are making to increase their circulation. So long a period has elapsed since their first publication, that a majority of the original subscribers have passed away from the scenes of earth and time; and consequently their ranks require to be frequently replenished by the adherence of new friends, if the Magazines are to occupy the prominent and influential position they have hitherto held. To none can we look with so much confidence for co-operation in our design as to you; and the present appears a suitable time to invite your aid. In January next the *Christian Witness* will enter on the twenty-first year of its existence, and the *Penny Magazine* on its eighteenth. A comparison of the latest issues with the earliest numbers will show that they are unchanged in their principles, and that they are conducted with undiminished freshness and power. Many thousands of our church members and hearers regularly read them with interest, and understand their worth; while many others are ignorant of their existence, or are misinformed as to their contents and aim.

The grounds on which we ask your continued support and cordial commendation are numerous and varied. To a few only of these can we now allude. The Magazines contain able statements and defences of Christian truth, from the pens of some of our most gifted and influential ministers and laymen. In a calm, charitable, and dignified tone they expound, and, where needed, vindicate our distinctive principles, as Congregational Dissenters. They publish *in extenso* the addresses and papers read in the Annual and Autumnal Sessions of the Congregational Union, and give ample reports of our British Missions and denominational movements. Biography and poetry, biblical criticism, and sketches of church history diversify their pages, which teem with valuable matter supplied by the pens of able men in this and in other countries. In a literary point of view these periodicals may challenge comparison with any monthly serials of a religious kind; and they are in our judgment a credit and a blessing to the denomination they have advocated and served. Considerably more than four million copies of the *Christian Witness*, and about ten million copies of the *Penny Magazine* have been issued from the press, and it is impossible to estimate the amount of mental and spiritual benefit which has been conveyed by their pages to their myriads of readers in Great Britain and the Colonies. These advantages may not only be perpetuated but vastly extended if every reader will employ his or her influence to obtain at least one additional subscriber to each of the Magazines, for the year 1864.

From the commencement, the profits of these periodicals have been sacredly devoted to the benefit of aged or afflicted ministers. A sum amounting to about

seven thousand pounds sterling has been distributed in annual grants to ministers above sixty years of age; in exhibitions to pastors temporarily or permanently laid aside by sickness; and in aid of assurance on the lives of ministers, several of whom are now enjoying annuities, which will save them from want at the close of a laborious and self-denying day of Christian service. The demands on the Fund are increasing with the happily enlarging boundaries of our denomination, and these can only be met in a liberal way by a considerably augmented circulation of the Magazines.

Surely, then, it is not too much to ask for a pulpit announcement, and word of commendation from our pastors, at the close of the present year, in favour of periodicals which aim so directly and efficiently at the benefit of ministers and churches. To the deacons of our churches, who by their character and office conserve the truth and help the ministry, we appeal to employ their influence and aid our design. Sunday-school teachers and superintendents, you have ample opportunities of commending the Magazines in the circles in which you move. Tract distributors, in connexion with our churches, we commend to you the *Penny Magazine*, which you will find an invaluable auxiliary in your labours. In a word, we solicit the help of all these classes of persons, and of all others who read these lines, to be given us in such a way as to them may seem best. We have no personal interest to serve by this appeal, and are only concerned for the increased circulation of the Magazines as a means of doing good, and promoting the glory of our Saviour and Lord.

JAMES SPICER, *Treasurer*.

GEORGE SMITH, *Hon. Secretary*.

CONGREGATIONAL LIBRARY,

Nov. 10th, 1863.

N.B.—With the January Number of the *Christian Witness* (price threepence) there will be issued Gratis, a beautifully engraved Portrait of the Editor, the Rev. Dr. CAMPBELL.

Theology.

THE LORD JESUS CHRIST AFTER THE JUDGMENT.

“Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power.”—1 COR. xv. 24.

WE have now followed the Lord Jesus Christ in the exercise of the chief offices He sustains in connexion with human redemption. We have seen Him as Creator-agent, calling the universe into existence, and fashioning this world for man's abode; and then creating man upon it, to be His tenant, ruling all inferior creation at His will. We have seen Him mediating between His

creature when sinning, and His eternal Father. We have viewed Him redeeming the sinner with His own blood; reconciling him to God; saving him when reconciled from his sins and their fearful consequences; interceding for him; comforting him in sorrow; raising him from the dead; and as Judge appointing his eternal doom.

In the present paper we propose, by

the aid of Divine revelation, following Him in those scenes which will immediately follow the Judgment, and which the passage at the head of this article designates as the "delivering up the kingdom to God, even the Father."

The kingdom of the Son of God, that which is distinctively His, is the mediatorial kingdom. This kingdom or government has been not inaptly styled "a grand episode in the moral government of the universe." What the episode is to the poem, this form of government is to the normal government of God. It is limited in duration; exists for a specific object, and will pass away without leaving any trace of flaw behind in that which it illustrated and adorned.

Let us for a moment glance at the grand features of the government or kingdom, which the Lord Jesus Christ is now administering; and which He will deliver up after the Judgment, restoring all things to their normal condition. One grand distinctive characteristic of it is, that during its existence *there is a possibility of salvation to sinners through the Cross*. The Cross of the Lord Jesus Christ is the great central object in the whole mediatorial scheme; salvation by the Cross, the great central truth. Under a government of simple law and penalty, there can be no salvation for transgressors. The possibility of salvation distinguishes the mediatorial government from that form of moral government which preceded it; and which is again to come into active exercise in reference to man, when the Lord Jesus Christ "shall have delivered up the kingdom to God, even the Father."

A second distinctive characteristic of the mediatorial government is *the suspension of IMMEDIATE rewards and penalties*; and the substitution or addition of other motives to obedience.

Under the ordinary government of God, the immediate infliction of penalty followed each breach of the Divine law. For illustration, see the case of the

rebel angels, "who kept not their first estate." See also the terms in which the penalty was announced to our first parents; "In the day that thou eatest thereof, thou shalt surely die." This penalty was designed to deter from disobedience. Under the mediatorial government this immediate infliction is suspended. A new class of motives, drawn from the Cross of Christ, appeals to the heart of the transgressor. The love of Christ constrains, and produces effects the fear of punishment and the hope of reward could not produce.

A third distinguishing characteristic of the mediatorial government is *the employment of the agency of the ever-blessed Spirit in regenerating and sanctifying* the soul rendered impure and stained by sin. Sinless beings need not such agency. And the sinning angels, instead of being regenerated, are "reserved in everlasting chains under darkness unto the judgment of the great day." The mediatorial kingdom embraces man only.

These three great features distinguish the mediatorial government of the Lord Jesus Christ—the government under which man now lives an inhabitant of this world—from what may be termed the ordinary or normal government of God over the universe. The mediatorial government is an exceptional one in the universe, and in the annals of Jehovah's rule.

When the Lord Jesus Christ shall have delivered up the kingdom to God, even the Father, all these characteristics of the mediatorial scheme will have ceased to exist. They began to be called into exercise as soon as man had sinned. They are now in active operation. They will continue in operation until the kingdom, of which they form the distinctive characteristics, shall have been delivered up to God, even the Father.

The authority which the Lord Jesus Christ received from the Father to create, to redeem, to judge, He will deliver up; together with the account of what He has accomplished. That

account will embrace the world's history! It will begin with the going forth of the first creative fiat, and terminate with the banishment of the unreclaimed from the presence of God, and the glory of heaven. He will point to all the multitude of the redeemed—an immense multitude, vastly outnumbering those that perish—all perfectly holy, as the grand result of all He undertook to accomplish.

What a scene of joy that will be when all the redeemed shall be received and owned by the Father as His sons and daughters! When He shall acknowledge and ratify before the assembled universe, all that has been done by His Son in His name! What acclamations and shouts of joy will ascend from the countless hosts of the unsinning ones! What a grand anthem of praise that will be when for the first time the perfected saints shall join with angel and archangel, with cherubim and seraphim, in the declaration, "He hath done all things well!" And when the strain, as the sound of many waters and mighty thunderings, shall reverberate through the universe, "Hallelujah, for the Lord God Omnipotent reigneth!"

Let us now notice some of the more important results which seem to be involved in this delivering up of the kingdom to the Father by the Lord Jesus Christ.

THE MEDIATORIAL SUBORDINATION OF THE SON TO THE FATHER WILL HAVE CEASED. During the existence of the mediatorial kingdom, the Son could truthfully affirm, "My Father is greater than I." This superiority and inferiority was not one of essence, but one of covenant arrangement. The subordination was voluntary, and to effect a desired object. That object having been attained, the means by which it was attained is no longer required. The same relationship will thenceforth exist between the Father and the Son, as existed before the Lord Jesus Christ assumed the character of Creator and Redeemer of man. He will be loved, worshipped, and adored by all the un-

sinning hosts as, in every sense, equal to the Father.

THE DISPENSATION OF THE SPIRIT WILL HAVE CEASED; and with it the *subordination of the Spirit to the Father and the Son*. His regenerating and sanctifying work will all have been accomplished. What a wonderful work He will have achieved! The regeneration and sanctification of a single soul is a stupendous, an incomprehensible work. To take a soul, steeped in wretchedness and pollution, fit only for the prison-house of hell; to regenerate that soul and sanctify it, so that its every spontaneous thought, desire, emotion, shall be such, and such only as infinite holiness can fully approve;—this is indeed a mighty, a wonderful work. But this He has accomplished, not in one soul only, but in innumerable millions; in fact, in all those who were given in covenant by the Father to the Son as the reward of His expiating agonies.

His subordination, it would also seem, will have ceased. The Saviour speaks of Him as "Whom the Father will send in my name." This language clearly implies subordination and inferiority of some kind. Again; "He shall not speak of Himself, but whatsoever He shall hear that shall He speak." "He shall glorify me; for He shall receive of mine, and shall show it unto you." This subordination, like that of the second person of the adorable Trinity, would seem to be a part of the mediatorial system; and will have ceased when the Lord Jesus Christ shall have delivered up that kingdom to God, even the Father.

THE RIGHTEOUS WILL NO LONGER NEED A MEDIATOR, AN INTERCESSOR, A SAVIOUR. They are confirmed for ever in holiness, and the consequent favour of God. They are like unto the angels. They are perfectly and for ever recovered from all the painful effects and consequences of the Fall. Their own nature is seated upon the eternal throne in inseparable alliance with the Divine nature; and while their nature remains unchanged, they must for ever love, obey,

and serve the Lord Jesus Christ, as their rescuer from eternal death. Loving Him, they must love the Father; and on account of their love to His Son, they must be for ever loved of the Father. Moreover, they are now loved for their own sake. The eye of God looks upon them with perfect complacency. They are like Him; dwelling in His presence, they need no "way" of access to Him. Being one in heart, and purpose, and character with Him, they need no mediator. Having constant and uninterrupted access to Him, they need no intercessor; being for ever saved they need no Saviour.

THE SITUATION OF THE WICKED WILL BE NECESSARILY HOPELESS FOR EVER. There will be no mediator between them and their displeased and offended Sovereign. There will be no "way" of approach to Him; no possible communication between the rebel and the sovereign! Were they disposed to sue for pardon, there is none to mediate. They spurned or neglected the only mediator in the days of His mediation; and His office has been abolished. They neglected to avail themselves of His intercessions, and He no longer intercedes for any; He is no longer the Intercessor. They refused to be saved by Him in His time and way, and He is no longer a Saviour of any; the office itself is for ever abolished. Their situation must, therefore, necessarily be hopeless for ever. Oh, that the unsaved would think of this now! Oh, that they were wise; that they would consider their latter end. Oh, that the sympathies of the saved were more deeply aroused now for them; that they would become more earnest intercessors with God on their behalf, while intercession may yet avail!

Finally, THE GOVERNMENT OF SIMPLE LAW WILL RESUME ITS SWAY, TO BE INTERRUPTED NO MORE FOR EVER. The episode being completed, the poem proceeds uninterruptedly on its course. The universe of holy and unholy minds will have for ever before them the results of the two attempts to set aside

God's authority, and substitute for it the will of the creature. In one case God interfered, at an infinite expense—never to be repeated—to save some of the transgressors; but this was done in order to make known attributes of His character, which otherwise could never have been known to exist. The existence of the attribute of mercy would never have been suspected but for such intervention. The cost of such intervention will for ever preclude any expectation of its repetition. Absolute certainty of the penalty being inflicted upon any subsequent effort at rebellion must and will prevent such effort. Law—the will of God—will thenceforth be the supreme rule of action, and obedience will be followed by blessing. An indefinitely protracted interregnum, like the mediatorial government, would be the subversion of the original government. But the mediatorial government is confessedly temporary. And then shall come the end—when the Son shall have delivered up the kingdom to God, even the Father.

What a fitting completion of a most grand and glorious conception of the infinite mind—the scheme of human redemption—have we here in the delivering up of the mediatorial kingdom! A scheme worthy of God in its conception; in its execution; in its termination! We may well suppose that its study, in all its far-reaching consequences, will be the theme of holy minds for ever. To the redeemed, it must ever be fraught with recollections of mercy, such as will cause the song of praise to the Redeemer to be ever new. "Thou art worthy, for thou wast slain, and hast redeemed to us to God by Thy blood out of every kindred and tribe, and people and nation, and hast made us kings and priests unto God; and we shall reign for ever."

THE WONDERFUL VISIT.

"Unto you first, God having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from His iniquities."—ACTS ix., 26.

THE God of Abraham had bestowed

immense blessings upon the Jewish nation. He had blessed them in placing them in a very fruitful land. He had blessed them in giving them a written revelation of His will. He had blessed them in giving them the instructions of inspired men, who warned them of their danger, sought to bring them to repentance, and who laboured to promote their temporal and spiritual interests. He blessed them in the wonderful care of His Providence over them, in making Jerusalem the seat of His worship, in often interposing for them in times of affliction; but the crowning blessing was the gift of His Son. He not only sent prophets, angels, and apostles to bless them, but He sent His Son, His only Son, His dear Son. He sent Him in our nature, He sent Him according to promise, He sent Him to instruct, renew, and save our souls. The apostles delighted to make this precious gift known, for they saw His infinite worth, they loved his person and character, and had full confidence in His divine mission. The Saviour had chosen them to be His witnesses, and to testify of Him to all men. "But ye shall receive power, after the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." And they were faithful to their great commission. The text gives us an affecting view of the greatness of the love of God, the deep interest He takes in our spiritual welfare, and the glorious design of the mission of the Saviour into our world. God has put His servants into the Christian ministry to make Him known, that men may see the hope there is in Him if they truly repent, and believe the Gospel.

The words of the Apostle shew that the removal of sin from the human soul is in the estimation of God of immense importance. There is no being, except God, who is able to form an adequate estimate of the enormous evil of sin, for there is no being that knows God fully but Himself. The knowledge of

man is very limited; he knows but little of himself, or of God. "Touching the Almighty, we cannot find Him out." Hence, if we know so very little of God, it is impossible that we can form an adequate idea of the glory due to Him, the excellence of His law, and the evil of sin. God only knows the full evil of sin, and His Word gives us His views of it. The importance of the removal of sin is seen in the eternal purity of the heavenly world. There is no sin in heaven. There is no unbelief, no pride, no envy, no malice, no selfishness, no evil thoughts, affections, or motives there. This is Paradise restored. All the inhabitants of that bright world reflect the moral image of God. They have all put on the new man which, after God, is created in righteousness and in true holiness. If there was only one sinner there it would mar its bliss. The gates of the heavenly Paradise are under the control of the Lord of Glory. He has the keys, and he will see that none enter within its gates but those who are prepared. The first Paradise was ruined by sin, but it shall never be so with the second Paradise. And, if you could enter and were not made holy, you would not wish to remain. There could be no communion with holy beings. "Can two walk together except they be agreed?"

The removal of sin must be important if you consider the noble faculties of the human soul, which has wonderful powers of thought, imagination, desire, memory, and affection; and how melancholy that these noble powers should be under the dominion of sin, slaves to the God of this world, and employed in opposition to God. The soul is a glorious temple, made for the habitation of God, and how sad that it should be the habitation of sinful lusts. The soul is capable of high elevation, noble deeds, unutterable joys, if it be only freed from the existence of sin; and this is necessary in order to true fellowship with God. He is holy, glorious in holiness, and abhors all sin, therefore it is impossible that a soul that

lives in sin can hold spiritual converse with God. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." The nature of God, and the nature of the unrenowned mind is so opposite to each other, that there can be no communion, and hence wicked men do not seek the presence and favour of God. And the removal of sin is important, not only for the sinner himself, but for others, for sin is infectious. The one sin of Adam infected the whole human race.—(Rom. v. 12.) Then, what evil in this one drop of poison, that it could infect the whole human race. Is this a trifle? History gives us some striking examples of the infectious nature of sin. There is the case of Jeroboam, who seduced the ten tribes of Israel to idolatry. There is the case of Mahomet, the false prophet, who has led millions into error and sin. There is the case of Joseph Smith, who has led multitudes astray by the book called the "Book of Mormon;" and observation will supply daily examples of this. There is the influence of a wicked king on his subjects; the influence of a wicked parent on his family; the influence of a bad companion on his friend. Then, if sin be such an evil in its nature and effects, how important its removal. The unholy are a centre of evil influences, the holy a centre of blessing.—(John vii. 38.) The present is the only state in which sin can be removed. This is the only day of salvation, therefore, if this be lost, we shall be shut up in the prison of despair. The removal of sin is not only important, but it is important *now*, for if not removed on this side of the grave, it never can be on the other. The near separation of soul and body will not destroy the existence of sin; if not destroyed in this life by vital connexion with the Saviour, it will reign for ever, and be an eternal tormentor. (Mark ix. 42—50.) Hence the importance of an immediate application to Christ, for the physician cures no patients in hell. He can cure now, but not when the sun

of mercy sets. Then, if you have not applied to Christ, be wise and apply at once, delay may cost you endless tears. There can be no solid evidence of any vital union to Christ, and of an interest in the blessings of salvation, if we are not made holy. There can be no pardon of sin, no title to heaven, no solid hope of eternal life without union to Christ. The Father has deposited in His Son, as our mediator, all the blessings of salvation, but in order to a participation in them there must be faith in the Saviour, and faith in Him secures holiness. All who are united to Him receive from Him vital influence, and this dwells in the soul, and saps the foundation of evil, and gives existence to living principles of holiness, which constitute spiritual life. And the removal of sin will promote the glory of the Saviour, for He is glorified when we seek to promote the object for which He came into the world. He came to save from all sin—when, therefore, we seek the destruction of sin, and conformity to his moral image, we glorify Him.

Man, if he had been left to himself, could never have effected his own renovation, he could not have restored the image of God in his own soul. This is implied in the whole scheme of human redemption, for if man can heal his own moral malady, what need was there of the interposition of the Saviour? Why did He die? Why the gift of the Spirit? Why send the ministers of the Gospel? That man cannot effect his own restoration to the image and favour of God is clear. There are millions of human beings in the world, and can even one be found who has never heard the Gospel, who is holy, living to God, preparing for heaven? The history of the world proves that man can never originate his own recovery. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." Can enmity originate love? Can death originate life? Can sin originate holiness? Perhaps the reason why Christ

did not appear before was, that men might see the absolute necessity of a great Deliverer. There is no instance of any nation under heaven becoming holy and fit for heaven who had never received the Gospel. The removal of sin requires expiation, and this man is not able to make it. He cannot meet the demands of Divine justice. He cannot make expiation for one sin, much more for many sins. And then the removal of sin requires a hatred to it, and love to holiness, and this no natural man possesses; and it requires an inward light to see its evil nature, an inward power to mortify it, and an inward life that is opposed to it. Then, if man is not able of himself to break the bonds of his iniquity, to cleanse the fountain of moral evil within him, to change his corrupt nature, to restore the moral image of God, to recover Paradise, what ought to be his gratitude for a Deliverer who is able and willing to save? All who reach heaven will ascribe the removal of sin, not to their own power, but to the virtues of the Saviour's blood, and to the operations of His truth and grace. Man can employ means to promote their sanctification, and are required to do so, but all their success is dependent on the effectual working of Divine power. Hence there is no ground for boasting in ourselves, all our boasting must be in the Lord. These thoughts show the importance of sending the Gospel to the heathen world, for if they cannot effect their own restoration, shall we withhold the means by which it may be promoted? It is our duty to make known the great remedy God has provided, and He will prepare the hearts of men to receive it. The Holy Spirit delights to glorify the Saviour, and to enthrone Him in the soul.

God has made provision in the Saviour for the eternal salvation of all who believe in Him. The Gospel informs us what He has done in order to restore man to holiness and happiness. He has taught us the supreme excellence of the moral law. "God had

from the beginning, and in an especial manner at the publication of the law on Mount Sinai, and by the ensuing expositions of it by the prophets, given excellent precepts for holiness and obedience; but the people unto whom they were given being carnal, they were not able to bear the spiritual light and sense of them, which was, therefore, greatly veiled under the Old Testament. Not only the promises, but the precepts of the law were then but obscurely comprehended." Now, when the Saviour came, He declared the inward spiritual nature of the law, and showed that it required purity in our thoughts, motives, and affections. He spared, unveiled, explained, and vindicated the laws of God revealed under the Old Testament, to the end that by obedience to them we should be holy. The full revelation of the mind and will of God, in the perfection and spirituality of the law, or commands of God, was reserved for Christ in the discharge of His prophetic office. Hence, when we disobey these commands, we reject this great Prophet whom God hath sent, and expose ourselves to eternal ruin. The apostles, in the name of Christ, published these commands to the world. Paul gives us a summary of the requirements of the Gospel.—(Titus ii. 11, 12.) The Saviour taught that the obedience required by God reaches the heart; that it must be universal; and He taught the will of God with great clearness. He also taught the true condition of human nature; that man is a rebel against God; that he is a fallen being; and thus he published truth adapted to produce conviction of sin, and to prepare the heart to receive the Gospel. He also taught the necessity of holiness in order to eternal happiness.—(Matt. v. 8.) The impure cannot see God, either in this world or the world to come. The indulgence of sin blinds the eyes of the soul, and hinders the entrance of the light of the sun of righteousness. The design of the Gospel is to remove this thick veil from the soul, to renovate it in all its powers,

and to pour into it the sunbeams of truth, and thus to illumine this inner temple, and to fit it for the dwelling-place of the King of Glory. The Saviour taught also the certainty of a future state, the reward of the righteous and the punishment of the wicked, and He sought to arouse men to prepare for the realities of eternity. God sent His Son to bless men by the truths He taught.

And there is not only the influence of His teaching, but there is also the influence of His sacrifice. He blesses man as a Priest. A priest is one who is appointed to deal with God on behalf of those for whom he executes his office. The acts of his priestly office are sacrifice and intercession, of both which God is the immediate object. He offered Himself unto God, and with Him he makes intercession. As a priest he acts with God in our name and on our behalf. His priestly office was essential to our sanctification, for without His sacrifice for sin, there could have been no reconciliation to God, no forgiveness, no bestowment of any spiritual good. The atonement for sin made by the sufferings and death of the Saviour is the foundation of the whole system of mercy towards our fallen world. The sacrifice of Christ has an influence upon our sanctification in several ways. It teaches us the excellence of the moral law, the evil of sin, the love of God, the possibility of our salvation, the true ground of hope, the medium of all our mercies, and laid the foundation of His intercession in heaven. His sacrifice is full of virtue for cleansing the soul. (Titus ii. 14.) He intercedes for the spirit, and the spirit is the efficient agent in our sanctification.

There is also the influence of His kingly office. He is the Ruler of the believing, renewed, and sanctified soul. There are two great masters in the world, Satan and Christ. Satan rules first.—(Eph. ii. 2, 3.) The design of the Gospel is the destruction of the works of the Devil. When God created man, his Maker ruled upon the throne

of his heart; but when he fell under the power of temptation, Satan usurped this throne, and the Gospel seeks to hurl him from his seat, and to restore the soul to God, our rightful Sovereign. This is effected by the Spirit of God. He subdues the power of sin, enlightens the understanding, and releases the captive. He can bind the strong man, and expel him from the soul; he can restore the ruined temple; he can overcome all opposition, and make and keep us holy. The Saviour executes His threefold offices as Prophet, Priest, and King, in the removal of sin from the soul, and hence, in all these offices, is precious to the soul of the Christian. Here let us see the love of God in the provision He has made for our eternal salvation. He sent His Son to deliver the captive, to clothe the naked, to raise the fallen, and to save the lost. And if His love towards us is so great, what ought to be our love for Him? All who are turned from sin will feel their obligations to His love for ever. They are wise who embrace the Gospel, for they embrace a system of truth adapted and intended to destroy sin in the soul, to restore the moral image of God, and to fit the soul for the joys of heaven. He who embraces the Gospel seeks his higher interest, obeys God, secures his own eternal salvation. He who rejects the Gospel, rejects the only fountain in which his soul can be cleansed; rejects the only remedy for the cure of his malady; rejects the only refuge in which he can find shelter from the wrath to come—and his doom will be just: there was a remedy offered, but it was rejected, and the law must inflict the penalty.

The text shows the grand evidence of our saving interest in the Saviour. How can we know if we truly believe in Him? if we have obtained mercy? if we shall inherit eternal life? The text supplies an answer. Are we turned from sin? This was the design of the Saviour's visit to our world. Has the end of it been answered in reference to us? If we truly believe in the Saviour, we have

received the Gospel into our hearts; we entertain it in our confidence, affections, and desires, and the truth thus embraced will operate to cleanse the soul, and to produce a loathing to the accursed thing that crucified the Lord of glory. There can be no good evidence of vital union to Christ, where there is no cultivation of holiness. The soul that is united to Him will desire to be like Him. The union is transforming. Union leads to communion, and communion to assimilation. How glorious the state of the Church in heaven! Then all will have been turned from sin, all will be holy, all will reflect the spotless image of the Saviour; then He will be glorified in them all; and all will rejoice in

Him! Then we shall see the efficacy of the blood which saved us, the joy that was set before the Saviour, the bliss of the redeemed. Then we shall see the glorious scene Paul places before us by the Spirit of God. "Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

"Let me be with Thee, where Thou art,
Where spotless saints Thy name adore;
Then only will this sinful heart
Be evil and defiled no more."

H. H.

Biography.

THE LATE MR. SAMUEL FLETCHER, MANCHESTER.

(FROM FUNERAL SERMON BY P. THOMSON, M.A.)

THERE is but one feeling that pervades this entire congregation—sincere sorrow for the loss of our valued and venerable friend, Mr. Fletcher. He joined this Christian Church in the month of June, 1810, so that for 53 years he has been associated with this place and people, and for many years he filled in it the office of Deacon. There are only two names on the roll of our church members of an earlier date than his. For more than half a century he was warm and steadfast in his attachment to this church and congregation, and liberal in the support of this chapel, and all its institutions of piety and benevolence. Mr. Fletcher was educated a Churchman, but was inspired in his youth by an attachment to Evangelical preaching, having become pious at 16 years of age. It was this probably which in the first instance led him to worship in this sanctuary, as an Evangelical style of teaching was then comparatively rare in the pulpits of the National Establishment in this city. Our departed friend was never a man of party-spirit—he was a lover of good men of all denominations, but at the same time I believe he embraced the leading principles of our Congregational polity, as according to his convictions most in

accordance with the New Testament. He publicly expounded and advocated these principles in an address which I have read, delivered at the laying of the foundation-stone of the new Congregational chapel at Cheetham Hill. In the earlier and more active years of his life Mr. Fletcher consecrated a large portion of his time and personal service to the cause of Christ, especially in connexion with the religious education of the young, and the advocacy of Christian missions. For many years he was a teacher in this Sabbath school, and for some time one of the superintendents. As a man Mr. Fletcher was distinguished by integrity—wisdom—frankness—cheerfulness, amounting sometimes to playfulness of disposition—a large-hearted, but discriminating benevolence. As a Christian he was marked by devoutness—attachment to Evangelical principles—catholicity of spirit, and love of all that loved the Saviour. In all the domestic and social relations of life he was exemplary, affectionate, and kind. Some severe family trials fell to his lot, but, though he deeply felt them, he bore them with Christian resignation and fortitude. In public life he might, if he had so chosen, have occupied the highest

placa, but party politics and civic distinctions were not congenial to his taste;—it was the walks of philanthropy which he selected as in harmony with his cherished predilections.

Natural temperament has much to do even in a Christian with the development and display of character. The disposition of our departed friend was quick, active, kindly, and genial. One can scarcely conceive of him as retiring to the cloister, and leading the life of the anchorite and the recluse. He was formed for society, and for action; “diligent in business, fervent in spirit, serving the Lord.” His piety was early in its origin, and decided in its manifestations. Like Obadiah, he feared the Lord greatly, for, like him, he feared the Lord from *his youth*.

I look upon the career of Mr. Fletcher as presenting at once an example and an encouragement to our young men. Like many others of our merchant princes, he was to a large extent the architect of his own fortune. His beginning was comparatively small, but his latter end greatly increased. He cultivated and displayed the qualities which ensure success,—promptitude, energy, punctuality, and perseverance. In him we see an exemplification of the inspired maxim,—“The hand of the diligent maketh rich.” His diligence, however, was associated with high conscientiousness and generosity. It is a sad thing when the love of wealth, and the determination to get wealth by any means, and at all hazards, takes possession of the heart. These will lead a man to pursue his object by unjustifiable means, and, even if he maintain his integrity, the probability is his will be a hard, selfish, grasping character. Need I say, Mr. Fletcher’s spirit was precisely the opposite. He sought success in business—sought it by appropriate means, and he did not seek in vain. But integrity and uprightness ever upheld him. No one can impute to him meanness or avarice. He did not deny himself or his family the enjoyments to which success entitled them; but he lived not for personal or domestic aggrandizement, but for the benefit of society. He felt for the miseries of his fellow men, and practically and generously relieved them. Much of the good he did could not be concealed, but his private charities, there is reason to believe, were large and unwearied. To do good was the business of his life, and in

that business he realised his happiness. He began life with a sense of his stewardship in relation to his property, no less than his other talents. He did not give by impulse, or under the influence of excitement, but from principle and conviction. He acted upon the persuasion that his givings should be proportionate to his receivings—that he was to contribute to the cause of religion and benevolence as “*the Lord had prospered*.” From the commencement he consecrated a fixed and large proportion of his income to God—and in this consecration he persevered to the close. He had faith in the assurances of Scripture,—“The liberal soul shall be made fat—and he that watereth shall be watered himself.” “The liberal soul deviseth liberal things, and by liberal things shall he stand.” “Honour the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst forth with new wine.” To his course we can point and say,—“There is that scattereth, and yet increaseth;” while in numberless cases the converse is exemplified; “There is that withholdeth more that is meet, and it tendeth to poverty.” Mr. Fletcher always exercised his own judgment in the selection of the objects of his charity. If an appeal did not commend itself to his conviction, he would at once reject it, whoever might be the party by whom it was presented, or however urgent the solicitations for his support. When, however, he was convinced of the claims of a cause, he gave with a cheerful heart, and unsparing hand. The London Missionary Society, of our Auxiliary to which for many years he was treasurer, elicited his warmest affections, and called forth his largest contributions. He, along with some other noble men of this city, was instrumental in elevating the standard of missionary contributions. It had been too common to subscribe to religious objects only a guinea annually, no matter what might be the claims of the Society, or the wealth of the donor. Manchester set an example of enlarged giving to the whole kingdom. At a meeting, held in this chapel, in 1827, the princely sum of £1000 was raised, and in this movement our departed friend took a principal part. Though the mode of giving was afterwards changed, an impulse was given to the country generally; and Mr. Fletcher continued his large contribu-

tions to missions to the close of his life.

The British and Foreign Bible Society, and the Religious Tract Society, stood high in his regard; and to the City Mission he cherished a strong affection, devoting to it not only a large portion of his property, but of his time and influence. To the Royal Infirmary of this city he was a liberal benefactor; and I may mention two instances of his munificence in connexion with the Roby Schools and Grosvenor-street Chapel. Of the erection of these schools he was the principal promoter. The foundation-stone of them he laid, and towards them he gave the noble sum of £1,200. In connexion with the Jubilee of this Chapel, in 1857, he suggested the raising of £2,000 to redeem it from a chief rent, by which it was encumbered. He promised to contribute the half of this sum provided the Congregation raised the other half. This liberal proposal many of you know was promptly and generously accepted. About three years ago Mr. Fletcher was visited with an alarming illness, which threatened his dissolution. This event was at one time expected both by his friends and himself. During this affliction I had frequent opportunities of visiting him, and it was then that his Christian graces were brought most conspicuously under my notice. I was greatly edified by the manifestations of his deep humility, and sense of unworthiness as a sinner in the sight of God—his firm and unwavering trust in the atonement of the Redeemer—his lively gratitude for all the mercies he enjoyed—his un murmuring resignation to the Divine will—and his joyful hope of a blessed immortality. The prolongation of his life, and his partial recovery, took all by surprise, not excepting his physician and himself. Many prayers were offered by his Christian friends for his restoration, and that restoration he always regarded as in answer to prayer.

Mr. Fletcher's strength was considerably impaired by his illness, and he felt it necessary to cease from attending those public meetings over which he had been wont to preside with so much intelligence, liveliness, and interest. Still his mental faculties retained their quickness and vigour, and his vivacity and cheerfulness of spirit never deserted him. He continued his attendance with us on the Lord's-day mornings; and every one must have remarked the de-

voutness of his manner, and the interest with which he listened to the ministrations of the sanctuary. The last time he worshipped with us was on the 1st Sunday in October, when he united with us in the celebration of the Lord's Supper. I had been absent from my pulpit for a short time, and I shall never forget the cordiality of his greeting, and the cheerfulness of his manner at the close of the service. I left him with the impression that he might be spared for many years as a blessing to the Church of Christ. Alas! it was for the last time that I saw his face or heard his voice. When I next beheld him it was as laid in the coffin, and awaiting the sepulchre. On the Thursday following he was seized with illness at the warehouse, but it was not of such a nature as to excite alarm, and from it he partially recovered. On the evening preceding his death he was remarkably cheerful, and conversed with much interest with some friends who visited him on the occasion of the Church Congress held in this city. His cheerfulness continued on the Tuesday morning, and so well did he appear that all the family except Mrs. Fletcher went to the cathedral to hear the inaugural discourse. They had scarcely left, however, before he complained of a spasm (it is supposed of the heart), similar to that with which three years ago he had been visited at Brighton. He never spoke again, and, in about a quarter of an hour, all was over. No dying testimony fell from his lips: but it was not needed. His life was one continuous testimony to the honour of his God and Saviour; and no one that knew him can doubt that his spirit took its flight to the presence of that Redeemer whom he had long loved and served—that, "absent from the body, he was present with the Lord."

Though the sudden dismissal was a shock to his family and friends, yet to him it was a most merciful dispensation. He was spared that long process of physical exhaustion and decay through which so many have to pass before the closing scene, and was gently and peacefully introduced into the joy of his Lord. He came to his grave like as a shock of corn that is fully ripe cometh in his season. We sympathise with the mourning widow and bereaved family in the loss they have sustained, commending them to the compassion and care of our gracious Saviour, praying that they may have grace given them to

emulate the virtues of the departed, and that they may all meet him again in a sinless and undying world. We condole with the conductors of our various religious and benevolent societies that have been deprived of his counsel and support, praying that his mantle may descend upon survivors, and that they may receive a "double portion of his spirit." But who shall fill his place in this church and congregation, and in these Sunday-schools? To no single individual perhaps can we look as his successor, but union is strength; and if this cause is to be maintained in efficiency, notwithstanding the disadvantages of its position, and the removal of so many of its friends and worshippers, there must be the putting forth of united, strenuous, and persevering energies to carry on the cause of the Redeemer within these walls, and to perpetuate a Church which has been the mother of the churches of our faith and order in this city, and which is endeared and hallowed by the associations of the past.

Death has of late removed many of our fellow-worshippers. None of us knows who may be the next. Let us all live in habitual preparation for our great change—doing our Master's work, and waiting for our Master's coming.

MEMOIR OF THE LATE REV. THOMAS JOSEPH, PASTOR OF THE CONGREGATIONAL CHURCH, ARUNDEL.

THE subject of this memoir was born at Llanybri, near Carmarthen, September the 6th, 1816. His parents attended the ministry of the late Rev. David Peter, pastor of the Independent Church at Carmarthen. At the age of fourteen years he became seriously impressed with a sense of his sinful state by nature. His impressions gradually deepened into convictions; these being followed by a clear apprehension of the Saviour's finished work, as adapted to his soul's need, he publicly confessed himself on the Lord's side before he had attained his fifteenth year. He shortly afterwards entered the Presbyterian College, and while there his mind became deeply affected by the condition of the heathen world, and he resolved to devote his life in that direction for the Saviour's glory. Accordingly, he offered himself to the notice of the London Missionary Society,

and was accepted as one of the missionaries to embark with the Rev. John Williams in the "Camden," which sailed from England for the South Sea Islands April 11th, 1838. His ordination took place at Carmarthen, September 21st, 1837. On the vessel reaching Sydney, he was compelled by circumstances to remain there, and his brethren prosecuted the rest of the voyage without him. This was overruled for good to the Church at Sydney, which was then without a pastor, and the congregation of which was becoming scattered. He remained there about eight months; his time was fully occupied during his stay in preaching the Word, visiting the hospitals, and in studying the Tahitian language under the roof of the Rev. Mr. Crook, by whose kind attention and that of his amiable family he made great progress in the language. When Messrs. Howe, Pratt, and Harris touched at Sydney on their way to the South Sea Islands, Mr. and Mrs. Joseph, with their infant son, proceeded with them in the "Nimrod" to Tahiti, where he soon commenced his arduous labours with indefatigable zeal, often refusing even the reasonable attentions his beloved family had a right to claim at his hands, saying, "he was not sent there to nurse, but to labour for the souls of the heathen." Many of the natives among whom he laboured were given him as seals to his ministry, and have continued firm in the faith to the present day, for after his return to England he frequently received very refreshing letters from the people of his former charge.

In consequence of an irruption on the Island, through the political interference of the French Government, the missionary stations were abandoned by the natives. It then became a matter of serious deliberation among the missionaries whether they could remain or retire for a season from the Island; at another meeting it was decided that four or five missionaries ought to leave. The step was most painful to the brethren, but rendered necessary by the state of the Island. Mrs. Joseph's health having been in a declining state for some time, it was thought advisable by her medical attendant that she should seek some change of climate. Mr. Joseph's case was talked over, and the brethren seemed unanimous in the opinion that if Mrs. Joseph's health did not speedily improve, he ought to leave. In Mr. Joseph's journal at this time is

found the following:—"My spirits are greatly depressed; my mind is anxious about the step I ought to take; I want a stronger conviction that it is my duty to leave this post, then would I do it more readily." In another place he says, "I feel more disposed to submit after consulting the surgeon. May the Lord give me wisdom from on high, and direct me in all my ways, that I may do what is right in His eyes! My heart is ill with perplexity." Mrs. Joseph's health continuing to decline, he made up his mind to return to England with the brethren; and it was thought advisable that Messrs. Howe and Joseph should then undertake the revision of the Tahitian Scriptures—a matter that had long been felt desirable, and in which they engaged under the critical supervision of Professor Jowett, the editorial superintendent of the British and Foreign Bible Society. Mr. Joseph was well qualified for this task, having a good knowledge of the native language, and being thoroughly conversant with the original—a study in which he much delighted, and which he daily kept up, until prevented by the great sufferings of his last illness.

In a letter from Professor Jowett to him after the completion of this work, the following testimony is found:—"And now, as you take your leave of our short intercourse, with kind expressions of obligation to your critical supervisor, allow me to thank you sincerely in return for the good feeling, the deference unmingled with servility, the honest desire to discover the truth, or whatever might come nearest to it, with which you have received my official animadversions. You have thus very materially lightened the labour of a task which I never before undertook to so great an extent; and I trust we may on both sides have learned, by God's blessing, some profitable lessons from one another. My increasing failure of sight makes it very unlikely that I shall ever again enter upon so long a journey; but were it otherwise, I should wish to have no pleasanter companions by the way than Messrs. Howe and Joseph." Mr. Howe returned to the islands, expecting Mr. Joseph would soon follow; but while staying in London, engaged in the work of revision, Mrs. Joseph was ill for many months, which rendered it quite impracticable for him to return to his former field of labour. It was with deep sorrow he gave up his much-loved

work, as he feared that his practical knowledge of the language he so arduously laboured to attain, would soon become useless. After supplying the pulpit for a few Sabbaths at Upminster, in Essex, he received an unanimous invitation from that Church to settle among them as their pastor, which he accepted. He commenced his labours there under very encouraging circumstances; for the Church, which had long been in a divided state, now became reunited in its fellowship; and during the seven years he laboured among them, the greatest harmony and peace prevailed, while many were added to the Church as the result of his labours.

Soon after his settlement at Upminster, Mrs. Joseph was again prostrated by a long and severe illness. This circumstance, while a heavy trial, served to convince him that he had taken the right step by remaining in England. It was a source of deep regret to him that he could not oftener serve the Society as a travelling deputation; it always told seriously on his health. While on a missionary tour in Scotland he had to speak in a very large church, which obliged him to use extra exertion to be heard; this threw him into profuse perspiration, and in this state, having to ride home through the cold air, he took cold, which was attended with a severe attack of asthma. After his return to Upminster, he got better; but the asthma returned periodically with great violence, and undermined his health so much that his physician advised a removal to the South of England as the only remedy. His trouble was greatly increased by his having to make known to his affectionate flock the necessity of his resigning his charge. This communication was received by them with feelings of deep regret. The Church and congregation kindly presented him with a purse of £40 in testimony of their Christian regard and affection. After much prayerful anxiety in looking towards the South for a suitable sphere of labour, he was solicited to supply the pulpit of Trinity Chapel, Arundel, for three Sabbaths; this engagement was followed by a cordial and unanimous invitation to the pastorate, which he accepted. He settled there in August, 1854; but it was soon found that the change of locality did not produce the effect that had been anticipated, for the asthma continued to distress him, and after three years' residence in

Arundel, the attacks became so violent as to threaten suffocation daily. He was kept from ministering the Word for four months, during which time his pulpit was supplied by the kind services of neighbouring ministers. When enabled to resume his duties, he found himself very weak, and it was soon found that the asthma had left him only to give place to a more distressing disease, for in the spring of 1861 he was obliged once more to call in medical aid, when it was discovered that his lungs were diseased, and symptoms of scrofula appeared throughout the whole system; two pieces of the jaw-bone came away, and abscesses spread from ear to ear, ultimately showing their greatest virulence in the right leg and foot. He continued to hold the pastorate, efficient lay brethren from Brighton and Chichester kindly assisting him in pulpit duties till the end of the year 1861, when he felt himself again called upon to resign the work he so much loved. With much grief of heart, and many tears, he tendered his resignation to the Church—a step which they very much regretted that he should be compelled to take, at the same time deeply sympathising with him in his trouble, and presenting him with a parting gift of £35. His sufferings soon after this greatly increased; he was confined to his couch and bed, being obliged to remain almost perpetually in one position, till death came to his relief. During fifteen months of this time his little daughter, eleven years of age, suffering from the same disease, was lying in an adjoining room, unable to see him. She still lingers on “Jordan’s stormy banks,” her sufferings daily increasing. We feel assured that when the call comes for her to cross the river, she will join her beloved parent in the realms of bliss. Much sympathy and kindness were shown towards him by both Churches and congregations over which he had been pastor, as well as by very many friends at Arundel, to whom he was well known. Two public societies in London also rendered him great assistance. During some of the paroxysms of pain he endured, a temporary delirium would overtake him, in which it was fully manifest that his mind was thoroughly engaged in ministerial work. In the earlier stages of his illness, the fear of death seemed to prevail with him, and a clinging to life would show itself; but as the prospect of recovery diminished, he

would say, “Although my fears often prevail, yet I can say, with good Dr. Dwight, ‘I hope I am saved. I trust not in works, nor in my preaching, but I go, like every poor sinner, to Christ, trusting entirely to the merit of His precious blood.’” It was his custom every night, after enduring the fatigue of the dressing of his wounds, which no other hands but his wife’s could perform, to say to her, “Now give me ‘Rock of Ages;’” and when repeated, he would say to her, “You cannot imagine the delightful effect that hymn has upon my spirits before trying to sleep; I feel I can now close my eyes, resting on that precious Rock.” Throughout the last few nights of his sufferings he frequently entreated the Lord to take him home before the morning, if according to His holy will; and when the night of the 2nd of April came (his last on earth), his anxious wife, who was watching him, asked him, did he feel the Saviour precious? He exclaimed emphatically, “Sweet Jesus; precious, precious Jesus!” When the morning dawned, he inquired, “What day is this?” His wife replied, “It is the anniversary day of our redemption, Good Friday.” He said, submissively, “Oh! I thought I should have gone home before this.” A few minutes before his spirit fled, a letter was brought into the room, and laid in the usual place. His eyes followed it; he asked “where from?” The answer was, “Tahiti.” He closed his eyes and said, “Oh, why did I ask; I wish I had not done so.” His daughter coming into the room, he said, “Do, my child, take that letter out; it disturbs me.” Then calling upon his dear Saviour, saying, “Come, Lord Jesus, come quickly,” his voice suddenly failed, and breathing became difficult; his sorrowing partner repeated the anxious question, “Is Jesus still precious to you, dear?” He bowed his head, and sweetly fell asleep, while his redeemed spirit took its flight, as from the purifying furnace of an afflicted body, to be forever with the Lord, April the 3rd, 1863, in the 47th year of his age.

His earthly remains were deposited in Arundel churchyard, beside the ashes of two of his children, and were followed to the grave by his sorrowing widow and six children, accompanied by the Revs. W. Knight, of Little Hampton, and T. Davey, his successor to the pastorate, with a goodly number of the members of the Church and congrega-

tion, and many of the respectable inhabitants of the town.

On the following Sabbath evening, April 12th, the Rev. T. Davey preached a funeral sermon to a numerous audience from the following texts:—John xi. 14, and Hebrews xi. iv., the latter part of each verse—"Lazarus is dead;" "He being dead, yet speaketh."

As a preacher, Mr. Joseph was practical, earnest, and acceptable. As a man, his warm-heartedness and gentleness of disposition endeared him to all who knew him.

BRIEF NOTICES OF MR. ELLIS.

MR. ELLIS, whose removal by death we sincerely deplore, was spared to a good old age, seven years beyond the usually allotted life of man, and he did not live in vain. A more full and particular account of him may be expected elsewhere; only a few brief, respectful notices are here intended, calculated to glorify God in behalf of our departed friend, and to stimulate others to follow him, as he followed Christ.

Mr. Ellis was a Christian man, and disciple of the Lord for many years, and by the grace of God his profession was adorned with a conversation becoming the Gospel; in that grace he stood, and by it he persevered unto the end.

He was, and had been for some years blind, but, thank God, he most clearly saw what many people are blind unto; namely, the beauty of holiness, the glories of Immanuel, and the true way of salvation by God's free grace, through the redemption that is in Christ Jesus.—"The way of life which is above to the wise, to depart from hell beneath."

In time past he was connected with the cause and Church of Christ in this place (Providence Chapel, Hounslow), in

the capacity of deacon, but, by a modification of his religious views, he became an attendant, and an honoured and useful member of the Congregational Church, in another part of the town, and in that fellowship he died.

Mr. Ellis was no loose, distant, struggling, unoccupied member of a Christian Church. He had a place there, and he was always in it, ever ready and helpful in the service of song in the House of the Lord; a frequent leader of prayer, whom, for the richness of experience, it was a privilege to follow, and an excellent example as an attentive, listening, interested hearer of a preached Gospel. And most deeply was Mr. Ellis interested in the peace and prosperity of that cause with which he was connected; and some of his latest and most earnest prayers were for the blessing of the Lord upon the person and labours of his pastor, to whom he was strongly attached; but, like the sweet singer of Israel, his prayers are now ended, but his praises shall be for ever and ever.

Our departed friend suffered much in his body in his latter end; of this the writer became in part a deeply sympathising witness, for, kneeling with him in only a short prayer, his bodily pains became so great that he knocked and cried for help, ere the closing words had passed away from the lip and the heart; but those pains, however heavy and protracted, were light and only for a moment when compared with the far more exceeding and external weight of glory. Those pains are over—sorrow and crying have fled away, for the Master has said, "Welcome, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Hints and Helps to Village Preachers.

ON THE CHOICE OF TEXTS.

THERE are in general five parts of a sermon: the exordium, the connexion, the division, the discussion, and the application; but as connexion and division are parts which ought to be extremely short, we can properly reckon only three parts: exordium, discussion, and application. However, we will just take notice of connexion and division, after we have spoken a little on the choice of texts, and a few general rules of discussing them.

1. Never choose such texts as have not a complete sense; for only impertinent and foolish people will attempt to preach from one or two words, which signify nothing.

2. Not only words which have a complete sense of themselves must be taken, but they must also include the complete sense of the writer whose words they are; for it is his language, and they are his sentiments, which you explain. For example, should you take

these words of 2 Cor. i. 8, "Blessed be God, the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort," and stop here, you will include a complete sense; but it would not be the Apostle's sense. Should you go farther, and add, "who comforteth us in all our tribulation," it would not then be the complete sense of St. Paul, nor would his meaning be wholly taken in, unless you went to the end of the fourth verse. When the complete sense of the sacred writer is taken, you may stop; for there are few texts in Scripture which do not afford matter sufficient for a sermon; and it is equally inconvenient to take too much text or too little: both extremes must be avoided.

General Rules of Sermons.—1. A sermon should clearly and purely explain a text, make the sense easily to be comprehended, and place things before the people's eyes, so that they may be understood without difficulty. This rule condemns embarrassment and obscurity, the most disagreeable thing in the world in a gospel pulpit. It ought to be remembered, that the greatest part of the hearers are simple people, whose profit, however, must be aimed at in preaching; but it is impossible to edify them, unless you be very clear. Bishop Burnet says, "A preacher is to fancy himself as in the room of the most unlearned man in the whole parish, and must therefore put such parts of his discourses as he would have all understand, in so plain a form of words, that it may not be beyond the meanest of them. This he will certainly study to do if his desire be to edify them, rather than to make them admire himself as a learned and high-spoken man."

2. A sermon must give the entire sense of the whole text, in order to which it must be considered in every view. This rule condemns dry and barren explications, wherein the preacher discovers neither study nor invention, and leaves unsaid a great number of beautiful things with which his text would have furnished him. In matters of religion and piety, not to edify much is to destroy much; and a sermon cold and poor will do more mischief in an hour than a hundred rich sermons can do good.

3. The preacher must be wise, in opposition to those impertinent people who utter jests, comical comparisons, quirks, and extravagances; sober, in opposition to those rash spirits who would penetrate all, and curiously dive into mysteries beyond the bounds of modesty; chaste, in opposition to those bold and impudent geniuses who are not ashamed of saying many things which produce unclean ideas in the mind.

4. A preacher must be simple and grave. Simple, speaking things of good natural sense, without metaphysical speculations; grave, because all sorts of vulgar and proverbial sayings ought to be avoided. The pulpit is the seat of good natural sense, and the good sense of good men.

5. The understanding must be informed, but in a manner, however, which affects the heart; either to comfort the hearers, or to excite them to acts of piety, repentance, or holiness.

6. One of the most important precepts for

the discussion of a text, and the composition of a sermon, is, above all things, to avoid excess:—

1. There must not be too much genius. I mean, not too many brilliant, sparkling, and striking things; for they would produce very bad effects. The auditor will never fail to say, "The man preaches himself, aims to display his genius, and is not animated by the Spirit of God, but by that of the world."

2. A sermon must not be overcharged with doctrine, because the hearers' memories cannot retain it all; and by aiming to keep all, they will lose all. Take care, then, not to charge your sermon with too much matter.

3. Care must also be taken never to strain any particular part, either in attempting to exhaust it, or to penetrate too far into it. Frequently in attempting it, you will distil the subject till it evaporates.

4. Figures must not be overstrained. This is done by stretching metaphor into allegory, or by carrying a parallel too far. A metaphor is changed into an allegory, when a number of things are heaped up, which agree to the subject in keeping close to the metaphor. Allegories may sometimes be used very agreeably, but they must not be strained; that is, all that can be said on them must not be said.

5. Reasoning must not be carried too far. This may be done many ways; either by long trains of reasons, composed of a number of propositions chained together, or principles and consequences, which way of reasoning is embarrassing and painful to the auditor. The mind of man loves to be conducted in a more smooth and easy way.

Of Connexion.—The connexion is the relation of your text to the foregoing or following verses. To find this, consider the scope of the discourse, and consult commentators; particularly exercise your own good sense.

When the coherence will furnish any agreeable considerations for the illustration of the text, they must be put in the discussion; and they will very often happen. Sometimes, also, you may draw thence an exordium: in such a case the exordium and connexion will be confounded together.

Of Division.—Division, in general, ought to be restrained to a small number of parts; they should never exceed four or five at the most: the most admired sermons have only two or three parts.

There are two sorts of divisions, which we may very properly make: the first, which is the most common, is the division of the text into its parts; the other is of the discourse, or sermon itself, which is made on the text.

1. This method is proper when a prophecy of the Old Testament is handled; for, generally, the understanding of these prophecies depends on many general considerations, which, by exposing and refuting false senses, open a way to the true explication.

2. This method is also proper on a text taken from a dispute, the understanding of which must depend on the state of the question, the hypothesis of adversaries, and the principles of the inspired writers. All these lights are previously necessary, and they can only be given by general considerations; for example, Rom. iii. 28: "We conclude that a

man is justified by faith, without the deeds of the law." Some general considerations must precede, which clear up the state of the question between St. Paul and the Jews touching justification, which mark the hypothesis of the Jews upon that subject, and which discover the true principle which St. Paul would establish; so that in the end the text may be clearly understood.

8. This method also is proper in a conclusion drawn from a long preceding discourse; as for example, Rom. v. 1: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." The discourse must be divided into two parts; the first consisting of some general considerations on the doctrine of justification, which St. Paul establishes in the preceding chapters; and the second, of his conclusion, that, being thus justified, we have peace with God, &c.

The same may be said of the first verse of the 8th of Romans: "There is, therefore, now no condemnation," &c., for it is a consequence drawn from what he had been establishing before.

4. The same method is proper for texts which are quoted in the New Testament from the Old. You must prove by general considerations that the text is properly produced, and then you may come clearly to its explication. Of this kind are Heb. i. 5, 6: "I will be to him a Father," &c.; "One in a certain place, testified," &c.; ii. 6. "Wherefore, as the Holy Ghost saith," &c.; iii. 7. There are many passages of this kind in the New Testament.

5. In this class must be placed divisions into different regards, or different views. These, to speak properly, are not divisions of a text into its parts, but rather different applications, which are made of the same text to divers subjects. Typical texts should be divided thus; and a great number of passages in the Psalms, which relate not only to David, but also to Jesus Christ: such should be considered first literally, as they relate to David; and then in the mystical sense, as they refer to the Lord Jesus.

There are also typical passages, which, beside their literal senses, have also figurative meanings, relating not only to Jesus Christ, but also to the church in general, and to every believer in particular.

For example, Dan. ix. 7: "O Lord, righteousness belongeth to thee, but unto us, confusion of face as at this day;" must not be divided into parts, but considered in different views: 1. In regard to all men in general. 2. In regard to the Jewish church in Daniel's time. 3. In regard to ourselves at this present day.

So again, Heb. iii. 7, 8: "To-day, if ye will hear His voice," which is taken from Psalm xcv., cannot be better divided than by referring it—1. To David's time; 2. St. Paul's; and, lastly, to our own.

As to the division of the text itself, sometimes the order of the words is so clear and natural, that no division is necessary; you need only follow simply the order of the words. As for example, Eph. i. 8: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." It is

not necessary to divide this text, because the words divide themselves, and to explain them we need only follow them. Here is a grateful acknowledgment, "Blessed be God." The title under which the Apostle blesses God, "the Father of our Lord Jesus Christ." The reason for which he blesses Him, because "He hath blessed us." The plenitude of this blessing, "with all blessings." The nature and kind, signified by the term "spiritual." The place where He hath blessed us, "in heavenly places." In whom He hath blessed us, "in Christ."

Most texts, however, ought to be formally divided; for which purpose you must principally have regard to the order of nature, and put that division, which naturally precedes, in the first place, and the rest must follow, each in its proper order.

There are two natural orders: one natural in regard to subjects themselves; the other natural in regard to us.

And though, in general, you may follow which of the two others you please, yet there are some texts that determine the division; as Phil. ii. 13, "It is God who worketh effectually in you, both to will, and to do, of His own good pleasure." There are, it is plain, three things to be discussed; the action of God's grace upon men, "God worketh effectually in you;" the effect of this grace, "to will, and to do;" and the spring or source of the action, according to "His good pleasure." I think the division would not be proper if we were to treat: 1. Of God's good pleasure; 2. Of His grace; and 3. Of the will and works of men.

Above all things, in divisions, take care of putting anything in the first part which supposes the understanding of the second, or which obliges you to treat of the second to make the first understood; for by these means you will throw yourself into great confusion, and be obliged to make many tedious repetitions. You must endeavour to disengage the one from the other as well as you can; and when your parts are too closely connected with each other, place the most detached first, and endeavour to make that serve for a foundation to the explication of the second, and the second to the third; so that, at the end of your explication, the hearer may with a glance perceive, as it were, a perfect body, a well-finished building: for one of the greatest excellences of a sermon is, the harmony of its component parts; that the first leads to the second, the second serves to introduce the third; that they which go before excite a desire for those which are to follow.

When in a text there are several terms which need a particular explanation, and which cannot be explained without confusion, or without dividing the text into too many parts, then I would not divide the text at all; but I would divide the discourse into two or three parts: and I would propose first, to explain the terms, and then the subject itself.

There are many texts, in discussing which it is not necessary to treat of either subject or attribute; but all the discussion depends on the terms *syncategorematica*, (words, which of themselves signify nothing, but in conjunction with others are very significant.) For ex-

ample, John iii. 16, "God so loved the world," &c. The categorical proposition is, God loved the world; yet it is neither necessary to insist much on the term God, nor to speak in a common-place way of the love of God; but divide the text into two parts: first, the gift which God in His love hath made of His Son; secondly, the end for which He gave Him, "that whosoever believeth in Him should not perish, but have everlasting life."

There are texts of reasoning, which are composed of an objection and an answer, and the division of such is plain; for they naturally divide into the objection and solution. As Rom. vi. 1, 2: "What shall we say then," &c.

There are some texts of reasoning which are extremely difficult to divide, because they cannot be reduced into many propositions without confusion. As John iv. 10: "If thou knewest the gift of God," &c. I think it might not be improper to divide it into two parts, the first including the general propositions contained in the words; and the second, the particular application of these to the Samaritan woman.

There are sometimes texts which imply many important truths without expressing them; and yet it will be necessary to mention and enlarge upon them, either because they are useful on some important occasion, or because they are important of themselves. Then the text may be divided into two parts; one implied, and the other expressed.

In texts of history, divisions are easy; sometimes an action is related in all its circumstances, and then you may consider the action in itself first, and afterward the circumstances of the action.

To render a division agreeable, and easy to be remembered by the hearer, endeavour to reduce it as often as possible to simple terms.

As to sub-divisions, it is always necessary to make them; for they very much assist

composition, and diffuse perspicuity into a discourse; but it is not always needful to mention them; on the contrary, they must be very seldom mentioned, because it would load the hearer's mind with a multitude of particulars.

Discussion.—There are four methods of discussion. Clear subjects must be discussed by observation, or continued application; difficult and important ones by explication or proposition.

1. *By Explication.*—The difficulty is in regard to the terms; to the subject; or to both.

1. *Explication of Terms.*—The difficulties of these arise from three causes; either the terms do not seem to make any sense, or they are equivocal, forming different senses; or the sense they seem to make at first appears perplexed, improper, or contradictory; or the meaning, though clear, may be controverted, and is exposed to cavil. First, propose the *ratio dubitandi*, which makes the difficulty; then determine it as briefly as you can.

2. *Of Things.*—Difficult things. If the difficulty arise from errors, or false senses, refute and remove them; then establish the truth. If from the intricacy of the subject itself, do not propose difficulties and raise objections; but enter immediately into the explication of the matter, and take care to arrange your ideas well.

2. Important things, though clear, must be discussed by explication, because they are important.

There are two sorts of explications: the one simple and plain, needs only to be proposed and agreeably elucidated; the other must be confirmed, if it speak of fact, by proofs of fact; if of right, by proofs of right; if of both, by proofs of both. A great and important subject, consisting of many branches, may be reduced to a certain number of propositions or questions, and discussed one after the other.

Family Reading.

MODE OF CONDEMNING INTEMPERANCE.

THE modern advocates of Temperance are often charged with intemperance of spirit and language, in reprobating the crying sin of the land and the innumerable enticements and temptations thereto. But with open eyes to behold the ravages of the evil, under the consideration of its consequences, it is natural and becoming to wax warm, and in denouncing that evil it were criminal to be calm. Perhaps, however, no modern advocate of teetotalism, has in boldness of appeal, and in condemnation of the evil and destructive thing, at all equalled some of the preachers of righteousness

and temperance in years gone by. For instance, the celebrated Bolton in the year 1680, thus addressed the lords and judges in an assize sermon:—

"My reverend and noble lords, give me leave to clothe the thoughts of the country in a word or two. We much rejoice in you, and bless God for you, as men of singular and known integrity, special friends to the Gospel of Jesus Christ, and a great honour and happiness to these parts, and heartily pray that we may hold you still; and therefore my entreaty unto your lordships is, that you would courageously advance

forward, and do like yourselves, and nobly still. Be yourselves as mighty torrents, armed both with just and holy laws, and the godly resolution of your own noble spirits, to bear back and beat down the common crying and reigning sins of our country. In a word, be unto the oppressed and innocent as a refuge from the storm, but as a terrible tempest upon the face of every human beast, and son of Belial. And O that you could help us, that God's people might not perish for want of bread! Is it not a pitiful thing that, in such a dear year especially, it should be almost as hard a work to get down a wicked alehouse, as to win Dunkirk? That malsters should snatch, as it were, the grain from the mouths of the poor in the market-place to uphold these hell-houses, these nurseries of the Devil; that magistrates should be so unmerciful as neither for God's sake, nor the king's sake, nor the poor's sake, nor their own souls' sake, to take the utmost penalties for blasphemies, alehouse-hauntings, drunkenness and profanations of the Lord's-day? And were it not an honourable course, and worthy to have an universal contribution over the country, to pull down something—the excessive prices in market towns for the poor, thereabouts, during this extremity? But I leave it to your lordships' charitable wisdom to do the best you can possibly; that the blood of the poor be not added to the already crying sins of the kingdom to hasten God's judgments upon us and our long-since deserved ruin; and in the meantime, you need not fear the face of the proudest devil, whether incarnate or in his own shape; for while you thus advance God's glory, and truly honour the King, assure yourselves, the hearts, and tears, and prayers of all good men shall be for you; and yours shall be the crown and comfort, when all profaneness and profane opposites to the good way; all the enemies of God, and pestilent packings and complotments of the Devil's agents against God's people, shall be buried in hell."

J. M.

HOW TO PROFIT BY A SERMON.

"I DID not enjoy the sermon at all to-day," said Martha, throwing herself into an easy chair. "I think Mr. K. was very dry and dull; I got so tired. I only wished he was through, half an hour before he was."

"Why, Martha," said Alice, a look of surprise filling her sweet brown eyes; "it was a real feast for me. I have seldom enjoyed a Sabbath more."

"Your two reports vary considerably," said Uncle William, whose lame foot prevented him from attending chapel. "I find that I am benefited by a sermon just in proportion as I pray for a blessing on it. If worldly thoughts come into one's heart as they walk along, if they are employed in observing this one's bonnet, and that one's dress, this new stranger, or that old friend," and he gave his dissatisfied niece a shy glance, "we shall no doubt think the preacher very dry and the hour long. But if we take a prayerful heart along with us, we shall see in every true Bible thought that is brought before our minds, something to suit our case, some spiritual food to make the soul grow. Always go to chapel, my children, with a prepared heart, and you will surely get good. If not, you will be hardened instead of benefited. You know the same sunshine melts wax, and hardens clay. That great man, William Wilberforce, was deeply concerned for the salvation of his friend Pitt. He prevailed on him to go to Mr. Cecil's church with him one day, where they heard a precious discourse on the atonement for sin which Jesus Christ has made. As they walked away, the good man asked his friend how he liked Mr. Cecil; he replied, in all candour, 'I did not understand anything he said.'"

AUSTRALIAN JOHN, HIS OLD MOTHER, AND THE ONIONS.

BY THE REV. R. W. VANDERKISTE.

THE sun is the sun, whether his rays illumine the summit of the loftiest mountain, or light up the recesses of the lowest deep. Height and depth alter not the character of his light, nor change the qualities of his rays. If they meet in their downward course the stupendous water-gushes of a Niagara, and there form the rainbow; or if they cast forth hues of the rose, as they repose upon the crystal glaciers of a Jungfrau, they are yet the rays of the same sun. It is so with faith. It has the same rays which work by love, and the same rays which purify the heart, come they to the palace, the cottage, the prince, the peasant, or the peer. They ever emanate from the Sun of Righteousness, arising with healing in His wings; that man may go forth, and grow up in the beauty and strength of holiness and grace.

My friend John was a shepherd; the scene of his labours, the western district of the colony. The blessed rays of which we have been writing came shining down upon John and his hut, and they made a great change there. John opened his door to receive those blessed rays, and prayed them to sit by his hearth on the best seat; and John also besought the cherished guests to shine upon his wife's heart, and upon his children's hearts; and they did so, and made themselves very much at home in John's habitation. Any Christian observer might readily perceive that they had begun to shine upon all around, in fact upon all that John had. When I visited the locality in which John lived, near the mighty mountain Cannoblas, my leisure was limited to a few hours, and in order to avoid a very circuitous route to his humble dwelling, it was necessary to strike right into the pathless bush. I tried this once and wandered about fruitlessly for some time, and in order to obviate this difficulty, John shouldered his hatchet, and marked a line of trees to his hut, thus enabling me to dive right upon him. John said it was no trouble to him to do this, and we said it was no trouble to us to visit John; we should have been very much unlike the generation of our fathers if it had, for salvation had come to his house, and with him all things had become new. Our steed soon learnt to turn to the left when he came to a certain dead log on the Guyong track; he knew there was a visit to be paid there, and a missionary's horse becomes very knowing in these matters.

There is little difficulty in ascertaining the time when an Australian shepherd may be found in his habitation. "Man," says the Psalmist, "goeth forth to his work and to his labour until the evening." It is thus with the Australian shepherd; he rises from his cot at daybreak, and sets forth after breakfast with his flock, accompanied by his trusty dogs. The sheep leisurely feed and spread out; should their wanderings be excessive, a shrill whistle, the meaning of which they well know, promptly recalls them; or if that intimation prove insufficient, a dog is told what to do, and he gently brings them into closer contact, for fear of the wild dog, and returns quietly to his master's side. The sheep, shepherd, and dogs, gently progress, until the shortened shadows of all things tell of noon; the sheep then commence their homeward course, or if they do not, are gently headed by their canine guards that they may do so; and ere the shadows of the evening are stretched out, the flock is in fold, the dogs are lying around keeping their watch, and the shepherd is taking his evening meal; generally with the hut-keeper, his only companion;

sometimes, like John, in the centre of an affectionate wife and children:—

"There, seated by the blazing fire,
The babe repays its toilworn sire;
And mild, meek mother, smiles to see
Her heart-buds blooming round her knee."

When I reached John's forest-home, the best it afforded was always placed before me. Damper, salt-beef, salt-mutton, and tea, generally without milk, may form a contrast to the table of many a home; but the sauce of the bush imparts heightened flavours to common things, and tea has never been sweeter to me than when I have thrown myself from my horse and partaken of it at the invitation of rough men camped by the track side of these vast countries (they might be bush-rangers for aught I knew or feared); endeavouring to sow spiritual things to them the while. John's children learnt hymns to repeat to me, and were always ready for examination in the progress they had made under home instruction, for from any other school they were far, far away. John would attend a place of worship, and hired a man occasionally on the Sabbath to mind his sheep, that he might do so. It was his happiness, and that which is a man's happiness will he seek after; it was his pleasure, and that which is a man's pleasure will he strive for. John would begin, "I feel, Sir, that I can't be sufficiently thankful for my mercies. The Lord has done great things for me, a poor sinner, praises be to His name! I feel, Sir, that I can't be sufficiently thankful to my blessed Saviour for His mercies." In these conversations respecting mercy and judgment, John's wife was far from keeping silence, her voice was vocal with praise. On one occasion she gave me the following relation:—The rafters of the hut were thickly studded with bunches and ropes of very fine onions, and pointing to them, she exclaimed, "Bless the Lord, Sir! He's very good to us. Look at those beautiful onions; John sent his old mother in England £20 last year, and £20 this year; we never could have done it, though, but for the great crop of onions. You know, Sir, Paul may plant, and Apollos water, but God giveth the increase." "Oh," said she, "God's very good to us, and what a comfort it is to John's old mother!"

Next year John's old mother became a tenant of another world, where old mothers no longer need financial benefits, even should they be the sweet-smelling savours of filial affection. The crop was afterwards an ordinary one. The wonderful crop ceased with the ceasing of the need of John's old mother.—*Lost, but not for Ever.*

THE SWEARER REBUKED.—A poor shepherd, addicted to the habit of swearing, was gently reminded by a minister who heard him of the Scripture precept, "Swear not at all;" to which he replied, "He meant no

harm; 'twas only a way he'd got." "True, my friend," was the minister's answer, "but the same good book tells you and me, 'There is a way which seemeth right unto man, but the end thereof are the ways of death.'"

Household Hints.

THE FUNDS OF FRIENDLY SOCIETIES.

THE Registrar of Friendly Societies in England, having received from members of such societies numerous complaints of the misapplication of the funds, has thought it right to lay a case before the Attorney-General on the subject. The following is a copy of such case, and the Attorney-General's opinion thereon :—

CASE.

Under the Act 18 and 19 Vic., c. 63, s. 9, Friendly Societies may be established for the purpose of raising by voluntary subscriptions of the members thereof, with or without the aid of donations, a fund for any of the following objects (that is to say) :—

1. For insuring a sum of money to be paid on the birth of a member's child, or on the death of a member, or for the funeral expenses of the wife or child of a member.

2. For the relief or maintenance of the members, their husbands, wives, children, brothers, or sisters, nephews, or nieces, in old age, sickness, or widowhood, or the endowment of members or nominees of members at any age.

3. For any purpose which shall be authorised by one of her Majesty's Principal Secretaries of State, or in Scotland by the Lord Advocate, as a purpose to which the powers and facilities of this Act ought to be extended :—

Provided that no member shall subscribe or contract for an annuity exceeding £30 per annum, or a sum payable on death, or on any other contingency, exceeding £200.

In addition to the voluntary subscriptions and donations by which these objects are to be carried out, by the 25th section it is enacted that a contribution shall be made to defray the necessary expenses of management, and a separate account shall be kept of such contributions and expenses.

By the 24th section of the same Act it is enacted that if any officer, member, or other person, being or representing himself to be a member of such society, or the nominee, executor, administrator, or assignee of a member thereof, or any person whatsoever, by false representation or imposition, shall obtain possession of any moneys, securities, books, papers, or other effects of such society, or having the same in his possession, shall withhold or misapply the same, or shall wilfully apply any part of the same to purposes other than those expressed or directed in the rules of such society, or any part thereof, it shall be lawful in England for any justice of the peace acting in the county or borough in which the place of business of such society shall be situated, upon complaint made by any person on behalf of such society, to summon the person against whom such complaint is made to appear at a time and place to be named in such summons; and any two justices

present at the time and place mentioned in such summons shall proceed to hear and determine the said complaint, in manner directed by the Act passed in the 11th and 12th years of her present Majesty, c. 43; and if the said justices shall determine the said complaint to be proved against such person, they shall adjudge and order him to deliver up all such moneys, securities, books, papers, or other effects to the society, or to repay the amount of money applied improperly, and to pay, if they think fit, a further sum of money not exceeding £20, together with costs not exceeding 20s.; and in default of such delivery of effects, or repayment of such amount of money, or payment of such penalty and costs aforesaid, the said justices may order the said persons so convicted to be imprisoned in the common gaol or house of correction, with or without hard labour, for any time not exceeding three months: Provided that no person shall be proceeded against by indictment, if a conviction shall have been previously obtained for the same offence under the provisions of this Act.

By 23rd and 24th Vic., c. 58, s. 9, any application authorised by s. 24 of 18th and 19th Vic., c. 63, to be made by any person on behalf of the society, may be made by the Registrar.

In addition to rules for the payment of the contributions for the objects of the society, and necessary expenses of management, some friendly societies established before the passing of the 18th and 19th Vic. c. 63, and before there was any express provision for expenses of management, have a rule for making contributions for incidental expenses.

In several friendly societies the practice prevails of charging under the term "incidental," every expenditure incurred that does not fall on the funds raised for sickness, death, or annuities, and such charges are paid either out of the general fund or the management, or incidental expense fund, for example :—

In the case of one society, the following items were charged :—Liquor at the monthly meeting, £9; band at the anniversary, £6; dinners to persons carrying banners, 6s. 9d.; donation to Lancashire Relief Fund, £5; grant for procession and dinner on the marriage of his Royal Highness the Prince of Wales, £10. Charges for feasting, and processions at anniversaries, the purchase or hire of banners, ribbons, aprons, and personal decorations of various kinds, for bell-ringing, &c., also occur in the accounts of some friendly societies.

QUESTIONS.

Your opinion is requested—1st. Whether any of the funds raised under the authority of the 9th or 25th sections of the Act can be legally applied to any of the items of expenses above mentioned, or to any similar items?

2nd. Whether any of the funds raised under the authority of a rule for incidental expenses

can be legally applied to any of the items of expense above mentioned, or to any similar items, and whether incidental expenses must not be such as are necessary to, or connected with, the purposes for which the society is established?

3rd. Should the opinion be that neither of the funds can be legally applied to the expenses referred to, can proceedings be taken under section 24 against the member, or officer, paying away the funds for such purpose, for wilfully applying "the funds to purposes other than those expressed or directed in the rules?"

4th. Can any member aggrieved at such expenditure being incurred commence proceedings under section 24, as being "a person on behalf of such society," or must the consent of the society be first obtained; and if that cannot be obtained, can proceedings be taken except by the Registrar, under the 23rd and 24th Vic., chap. 58, sec. 9?

ANSWERS.

1st. I am of opinion that no part of the funds raised under the authority of the 9th or 25th sections of the Act can be legally applied to any of the items of expenses above mentioned, or to any similar items. They are entirely unconnected either with the insurance and relief, &c., mentioned in the 9th section, or with the expenses of management referred to in the 25th.

2nd. I think that no part of any funds raised under the authority of a rule for incidental expenses can be legally applied to any of the items of expense above mentioned, or

to any similar items. The expression "incidental expenses" must be reasonably understood; and, within those limits, may receive a liberal interpretation; but it is clear that the meaning cannot be stretched beyond matters necessary to, or directly connected with, the main purposes for which the society is established.

3rd. Proceedings may be taken against the member or officer paying away the funds for any of these purposes, provided in doing so he is guilty of a wilful misapplication of the funds. In order to put the wilfulness beyond a reasonable doubt, I would advise that the attention of the various officers, &c., charged with the custody and disbursement of the funds, should be pointedly called to the state of the law on the subject, and that they should be apprised that future misapplications will be treated as wilful, and punished accordingly.

4th. I am of opinion that no person, other than the Registrar, can commence proceedings under section 24, without the consent of the society to his so doing being first obtained; but that, independent of any such consent, proceedings may be taken by the Registrar under 23 and 24 Vic., c. 58, s. 9.

Temple, July 24, 1863. WM. ATHERTON.

Under the advice of the Attorney-General, as above mentioned, it is the intention of the Registrar of Friendly Societies in England to take proceedings pursuant to 23 and 24 Vic., c. 58, s. 9, against any officer, &c., of a friendly society, who shall offend against the provisions of the 18th and 19th Vic., c. 63, s. 24.

Extracts from *New Works.*

SWARTZ.

It is not a little remarkable, that the ship in which Swartz and his brethren sailed, was lost in the river, on the return voyage, soon after she had landed the missionaries at Cuddalore. The progress of the mission, with all its details, was not only made public through the yearly reports forwarded to Denmark, but by letters regularly sent from the missionaries to the King, and to the several members of the Royal family, which were transmitted direct, by special orders, to those illustrious personages. From letters and reports now extant, it seems that the correspondence was vigorously kept upon both sides; for in one month, it appears that the missionary band wrote to, and received no less than seven letters from the King and members of his family. The friendly Governor gave Swartz a cordial welcome on his arrival, and rendered him all the aid of his official position in the carrying on of his work.

A touching account is given by one of the brethren, of the redemption of a poor child, who had been sold by her mother as a dancing girl to a pagoda. Not content with effecting her freedom, the Governor sent her to the

Mission school, paying all the expenses attendant upon her education. He had the happiness afterwards of seeing this girl baptised, and then married to a native Christian, in a neighbouring village, where she had opportunities of doing much good amongst her countrywomen.

About this time some Danish colonists left their own country, and settled in the Nicobar Islands, then named Frederick's Islands, after their King.

The Government at once sent a message to the Tranquebar missionaries, requesting that some of their number might be appointed to act as chaplains to the emigrants, and also to attempt the conversion of the natives. So high was the estimate formed of their worth, that one of them was constituted Royal Danish Resident. The party located themselves at Nancowry, the capital of Frederick's Island, where they formed a settlement, to which they gave the name of New Denmark. But, ere long, the settlers began to pine for their native land. The necessaries of life were scarce, and fever broke out. One after another died, and the rest resolved to return home by the first

vessel which visited the islands. Only a few amongst the natives showed any willingness to listen to the Gospel message; and no evidence was given of any spiritual good, as the result. The missionaries were urged to return with the other settlers; but these devoted men resolved to labour on, and for twenty years they continued, under circumstances of almost incredible privation, to sow the seed of life on those inhospitable shores.

They had never experienced any of the comforts of life at Nancowry, and soon they were without bare necessities. Their clothes were worn out, and they had no shoes to their feet. Their huts were so damp, that the mattresses on which they lay rotted under them. Their only food, for a long time, had been rice; and that had become full of worms. No fresh supply was to be obtained.

It was under these circumstances, and prostrate with fever, that they were found by some friendly ship's crew. A report of their state was sent to Tranquebar, and the missionaries forthwith despatched Mr. Haensel to bring away any of the little band whose vigorous constitutions had survived these hardships. "Alas! one solitary missionary was the only one remaining out of all those joyous, ardent spirits who had left the coast of Coromandel," Haensel says,—"Our brother rather resembled a creeping skeleton than a living man." Leaving him to recover from the almost overwhelming surprise of such a meeting, Haensel wandered to the burial-ground, where lay the mortal remains of the eleven heroic men, who, worn out by fever and starvation, had one by one sunk under their complicated trials.

He threw himself on the ground, overcome by his emotions, and literally bedewed their graves with his tears. Little preparation was needed, and Haensel bore his suffering brother to the vessel which was to convey them back to India.

On embarking, a scene awaited them for which they were little prepared. Bishop Holmes, from whose "Historical Sketches" most of the facts here narrated are gathered, says,—*"The parting awakened in the hearts of the poor natives, emotions which they had never felt before."* They flocked from distant parts to Nancowry, and, weeping, begged the missionaries not to leave them; and when at length the ship got under weigh, they followed her by the sea coast, uttering a long, wild howl.

Thus ended this abortive, but self-denying effort, to introduce the Gospel into the Nicobar Islands.

But we must return to Swartz, who, by untiring study, had so far mastered the language that, within a year, he delivered his first sermon in Tamil, in the Malabar church which Ziegenbalg had reared.

It is an interesting fact, that in Swartz's first effort to build a church, his one fellow-helper was the brother of Bishop Newton, the learned writer on prophecy.

Former missionaries had visited, at times, different parts of the Carnatic, but hitherto, although the missionaries had been permitted to erect a prayer-house in the two villages already referred to, the King of Tanjore had strenuously resisted every request to establish a mission in his capital.

This honour was reserved for Swartz; and, in 1765, under the patronage of Colonel Wood, the brave conqueror of Hyder Ali, at Malwagul, a church and school were erected at Trichinopoly. From this place Swartz first sowed the seed of life in the adjacent villages. One, called Ratchaumalee, was the first in which the people forsook their idol gods.

It consisted of sixty houses, with a pagoda in the middle. Ere long the voice of prayer ascended from almost every dwelling in that hamlet; the pagoda was deserted; and instead of impure dances, and unholy songs, the sound of praise might be heard, as, early and late, the now happy villagers offered up their morning and evening orison to the God of heaven and earth.

Another place where his efforts met with marked success was Baddalore, a large village in the Carnatic. It was inhabited by a people notorious for theft and robbery.

In 1777 they were all heathens. Swartz, and the other Danish missionaries, felt their hearts drawn out towards these poor, sinful, neglected people, and they determined to attempt their reformation. They visited them, spoke kindly to them, and urged them to begin to cultivate their fields, and to abandon their plundering habits. They then opened schools, and imparted to them regular religious instruction.

So much did these outcasts value the care thus bestowed upon them, that many hundreds gave up their occupation as robbers, and settled down in their own villages peaceably, to earn a more scanty livelihood by industrious pursuits. One of their head-men thus addressed Mr. Swartz:—"As you have shown kindness to us you shall not have reason to repent of it; we intend to work night and day to show our respect for you." They adhered to these resolutions; and in a part of the country where formerly no traveller could safely pass, a robbery now is scarcely ever heard of.

"It was a deeply impressive scene," says one of Swartz's biographers, "to see that solitary man, whose only weapons were his piety and zeal, struggling to shed hope and mercy over that vast empire; trying daily to bring some wanderers into the way of truth. The memory of his mother's dying charge, in which she devoted him to God, could never be effaced by any change of circumstance. At times, when saddened by the apparent hopelessness of his work, he would call her words to mind; and then a conviction would come that their fruits would infallibly appear. It was as if her spirit spoke to her son."

A dispute having arisen between the Rajah of Tanjore and the Danish Government, the Danish residents, including the missionaries, for a time suffered severely; their privations became so great, that it was at length resolved to send an embassy from Tranquebar to the Rajah, to solicit his protection.

The Danish captain selected to conduct this mission was unwilling to go, unless Swartz consented to accompany him.

With this visit we enter upon a new phase in the life of Swartz. His own history was henceforth closely connected with that of the Rajah of Tanjore. That sovereign became much attached to the missionary, and gave him unlimited permission to enter the fort whenever he was disposed.

He thus had an opportunity of preaching Christ to all the officers of the Court. One of them having offered him a present, he politely declined, saying that he would not, by such an act, hinder any one from receiving the Gospel. The Rajah subsequently requested Swartz to act as mediator between himself and his foes, saying, "Padre, I have confidence in you, because you are indifferent to money." Swartz simply adds, "But his officers did not wish me to be engaged in the affair, lest their iniquity should be discovered. Thus it passed off, for which God be praised."

PREACHING.

BY DR. ADAM CLARKE.

Here he was pre-eminent, though he scarcely ever wrote a line of preparation for the pulpit; and of the thousands of sermons which he delivered, never knew beforehand a single sentence that he should utter. Study and meditation were his only preparation. In a letter before me to Mr. Brackenbury, so early as June 15, 1790, he says: "As to the remarks you make concerning the mode of preaching which is obtaining among us, suffice to say I am wholly of your mind. To reduce preaching into the rules of science, and to learn the *art* of it, is a something of which my soul cannot form too horrid an idea. I bless Jesus Christ, I have never *learned* to preach; but through His eternal mercy, I am taught from time to time by Him, as I need instruction. I cannot *make* a sermon before I go into the pulpit, therefore I am obliged to hang nakedly on the arm and wisdom of the Lord. Yet, I read a good deal, write very little, and strive to study; but these things I know will be of no avail, either to myself or the people, if they are unsealed by the Holy Ghost. A preacher who depends on his collections, divisions, and articulations, is highly despicable in the sight of God; and the lazy Potto who neglects to improve himself under the gracious influence of the Holy Spirit, and then fathers his ignorance and absurdities on its teachings, is a blasphemer against the Trinity. O, how few escape one or other of these perils!" He was accustomed to say, that all he had ever read on the subject had never conveyed so much information to his mind on the original and only proper mode of preaching, as Nehemiah viii. 8: "So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading."

To another minister he wrote: "Give up your endless writing of sermons, and torturing your mind by committing so much to memory. Preach from your knowledge of God, from your experimental knowledge of Divine things; from Christ dwelling in your heart by faith; from the cloven tongue of fire which God has given you: then your ministry will be tenfold more blessed than ever. Let those who can do no better deal in their mouldy Gibeonitic crusts; and while they are bringing forth their old things, bring forth your things new and old: such new things as give spirit to the old; and such old things as give credit to the new."

Again: "As to your *making* or *composing* sermons, I have no good opinion of it. Get a thorough knowledge of your subject: understand your text in all its connexion and bearings, and then go into the pulpit depending on the Spirit of God to give you power to explain and illustrate to the people those general and particular views which you have already taken of your subject, and which you conscientiously believe to be correct and according to the Word of God. But get nothing by heart to speak there, else even your *memory* will contribute to keep you in perpetual bondage. No man was ever a successful preacher who did not discuss his subject from his own *judgment* and *experience*. The *reciters* of sermons may be *popular*; but God scarcely ever employs them to convert sinners, or build up saints in their most holy faith. I do not recommend in this case a blind reliance upon God; taking a text which you do not know how to handle, and depending upon God to give you *something* to say. He will not be thus employed. Go into the pulpit with your understanding full of light, and your heart full of God, and His Spirit will help you; and then you will find a wonderful *assemblage of ideas* coming in to your assistance; and you will feel the benefit of the doctrine of *association*, of which the *reciters* and *memory-men* can make no use. The finest, the best, and the most impressive thoughts are obtained in the pulpit, when the preacher enters it with the preparation mentioned above."

He had a painful sensation of his responsibility, which frequently drank up his spirit, and made his soul tremble. His manner and method were different from those of others. He followed no man, and none but a mind like his own could imitate him. All artificial aid for producing effect he utterly despised. He considered that the alterations in the voice and the countenance would more than compensate for the absence of studied gesture or rhetorical art; and that depth of feeling, and certainty of conviction, would always impart a due degree of warmth and vigour to both the sentiment and the expression. He commenced the service by giving out a few verses, in a clear, distinct, and full voice. After the singing, he offered a short prayer, distinguished by a holy and reverential boldness, as if he spoke to one with whom he was familiar. After this, he uttered his text; and in simple, yet forcible, language, gave some general information connected with his subject, or laid down some general positions. He never announced his plan with the formality of division and sub-division, though intelligent hearers discovered it. His exposition was clear and comprehensive; he made extensive excursions to present his subject in all its bearings, laying heaven and earth, nature and art, science and reason, under contribution to sustain his cause. Now he begins to condense his strength, and becomes more animated; the certainty of his own mind, and the convinced feelings of his own heart, are shown by the firm confidence of the tone and a certain fullness of voice and emphasis of manner. He was once preaching on the love of God, and towards the conclusion of his discourse he gave a sweep to his arm, drawing it towards him-

self, as though he had collected in it several objects of value, and then throwing them, like alms, in the full bounty of his soul, among the people, "Here," he said, "take the arguments among you; make the best of them for your salvation. I will vouch for their solidity; I will stake my credit for intellect upon them. Yes, if it were possible to collect them into one, and suspend them as you would suspend a weight on a single hair of this grey head, that very hair would be found to be so firmly fastened to the throne of the all-merciful and ever-loving God, that all the devils in hell might be defied to cut it in two."

His matter was rich and copious; his heart was warm; and he possessed the power of selecting from his stores, almost at once, the suitable materials for the occasion, which he poured forth with energy and freedom. He kept the fountain full, knowing that at his bidding it would flow; and by his commanding genius he could give the proper measure and direction to the streams. Never did a gigantic mind more successfully condescend to men of low estate. Here is a proof that he was not "hard to be understood." A poor woman in Shetland heard of his celebrity, and went to hear him preach. On her return home, she remarked, with great simplicity, "They say that Dr. Clarke is a learned man, and I expected to find him such: but he is only like another man, for I could understand every word he said." The clear-headed James Dixon remarks: "When Dr. Clarke had finished his argument, he used to come down upon us with tremendous force. He seemed to concentrate the truth he had been uttering into one focus. His declamation, in the latter part of his sermon, was overwhelming. I have seen a congregation, in one of our large chapels, literally subdued by the power and force of his declamation. Some were weeping, some smiling, and some shouting for joy—all commotion."

Nor can I withhold the testimony of Joseph Beaumont: "As a preacher, I consider Dr. Clarke to have been pre-eminently great, and that he occupied a field of religious eloquence altogether and exclusively his own. The whole kingdom has acknowledged the sway of his master mind as a teacher of the people. The truths of revelation received a colouring, and flew forth from his skilful hands with an energy that secured the attention, admiration, and reverence of myriads, and the actual reception and personal belief of thousands. He took up the precious ore as it lay in its original bed; and, by such a disposition of its several parts, and such a powerful handling of it as a whole, compelled myriads to acknowledge its heavenly worth and origin, and to sink, and flinch, and quiver under its searching power. His manner of preaching was, beyond all comparison, authoritative and forceful; and no one could listen to him without being assured that he was as certain of the truth of what he was enforcing as of his own existence. He spoke in the fulness of his heart, and delivered, with the earnestness of a messenger of God, that 'received from the Lord

doctor's ministry, at a comparatively early period of his life: "Brother Clarke is an extraordinary preacher; and his learning confers great lustre on his talents: he makes it subservient to grace. His discourses are highly evangelical: he never loses sight of Christ. In regard of pardon and holiness, he offers a present salvation. His address is lively, animated, and very encouraging to the seekers of salvation. In respect to the unawakened, it may indeed be said, that he obeys that precept, 'Cry aloud; spare not; lift up thy voice like a trumpet!' His words flow spontaneously from the heart; his views enlarge as he proceeds; and he brings to the mind a torrent of things, new and old. While he is preaching, one can seldom cast an eye on the audience without perceiving a melting unction resting upon them. His speech distils as the dew, and as the small rain upon the tender herb. He generally preaches from some part of the lesson for the day; and, on the Sabbath morning, from the Gospel for the day: this method confers an abundant variety on his ministry."

To a brother minister he wrote: "The only preaching worth anything, in God's account, and which the fire will not burn up, is that which labours to convict and convince the sinner of his sin, to bring him into contrition for it, to convert him from it, to lead him to the blood of the covenant, that his conscience may be purged from its guilt, to the Spirit of judgment and burning, that he may be purified from its infection, and then to build him up on this most holy faith, by causing him to pray in the Holy Ghost, and keep himself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. This is the system pursued by the apostles; and it is that alone which God will own to the conversion of sinners. I speak from the experience of nearly fifty years in the public ministry of the Word. This is the most likely mode to produce the active soul of divinity, while the body is little else than the preacher's creed. Labour to bring sinners to God, should you by it bring yourself to the grave."

But while his preaching was so instructive and energetic, its grand characteristic was the remarkable *unction* that pervaded it. A sermon of his was looked forward to by sensible pious people as a feast—abundant and fragrant. The saintly William Edward Miller, with whom I was intimately acquainted, as the doctor on one occasion descended from the pulpit, stepped forward, flung his arms around the doctor's neck, wept a flood of tears, and said, "Bless you! you are a man of God, full of faith, and full of the Holy Ghost!"—*Clarke's Life, by Dunn.*

HOW TO BECOME GREAT.

A MAN cannot do everything and succeed. He cannot attain to signal success in more than one pursuit. Hence, if a number of duties be entered upon, and you attend first to this, then to that, next to something else, afterwards to a fourth matter, and finally to a fifth, according to the dictates of an unbridled caprice, certain failure will mark your entire career.

If you examine the human body you will

truck with the opinion of
ces Pawson, wife of John
for five years under the

find that every member has its stated and peculiar functions. There is an eye, and it is fitted for seeing, and for giving expression to certain emotions of the soul. There is an ear, and it answers an end peculiar to itself; it is the medium of sound. There is a heart, which causes the blood to circulate through the system. There are the lungs, that bring the blood into contact with the atmosphere, by which means it is rendered healthful. There is a tongue, answering the ends of speech and taste, and one or two other designs. So you perceive, that all parts of the human frame have their special offices.

And in living for Christ, thus seeking after greatness, there must be one leading engagement. There are ten thousand ways by which to glorify the Redeemer. To attempt all would be to fail in all. In deciding upon any particular course regard must be paid to two things:—

1. You must consider the nature of the talents which God has committed to your trust.

You may possess wealth. With "the mammon of unrighteousness" much good may be done. The reason of our Heavenly Father placing it under your care is, that, as "Good stewards," you might dispose thereof in a God-glorying way. You may fill a position of rank. Hence it is easy to exert a wide-spread and gracious influence. It should be a sanctified privilege. You may be engaged in business, and, therefore, your Heavenly Father wishes you to glorify Him, by conducting it on principles of righteousness. You may have a strong physical constitution. This will enable you, if otherwise prepared, to enter upon the more arduous undertakings for your Lord. You may be gifted with superior reasoning powers. These qualify you to render essential service to the cause of truth, by unmasking error, and searching out deep and perplexing problems. Soul-destroying falsehood often underlies specious arguments. You may be a linguist. He who translates the Bible into a foreign tongue ranks next to those honoured men, the prophets and apostles, by whom its truths were first revealed to the world. The nations so favoured shall rise in judgment and call him blessed. The cause of truth is likewise greatly benefitted by the translation into various languages of other books than the Word of God. You may be endowed with pulpit abilities. Whether they should be exercised in connexion with the stated ministry, or otherwise, must be a matter for serious thought, and counsel, and prayer. You may be peculiarly fitted for doing good in the chamber of the sick. It is a grand thing to accompany departing souls to the waters of Jordan, and to be the means of comforting them in their last moments. And it is a grand thing to point the dying sinner unto Jesus. You may be a poet. The Christian Church is deeply indebted for her hymns of praise, to those good men who have devoted their poetical talents unto Jesus. You may serve God with your pen. The consecrated pen is a noble power. I can imagine with what a jealous eye Satan looks upon it, as it glides along the paper, and communicates truth to the world, that shall save, comfort, warn, stimulate, and bless the souls of men in a

thousand ways. You may have the gift of winning the affections of children. The Sabbath-school may be the sphere in which you might do much good. You may command influence over working-men. You may be adapted for missionary labour. You might be able to benefit our criminal population. Your forte may be to converse in private upon the sacred themes of the Bible, and thus commend Christ to the sinner, comfort the feeble-minded, strengthen the tempted, and build up the Church in the faith of Jesus.

You have talents which can be dedicated unto God. You may lack education, and many advantages enjoyed by others; still, God has given you some powers, some precious jewels, which may be devoted to His praise. You may be unconscious of their existence; nevertheless, they are at your disposal. They may want cultivating, but be sure of this, that you have them. You must search them out. That there might be speciality of purpose in glorifying God, it will be requisite for you to ascertain the number and order of your gifts, and to cultivate those more especially which are superior to the rest.

2. In marking out a definite career, regard should likewise be paid to the leadings of Providence. We may be fully sure, that the Holy Spirit will not only lead us into all truth, if we seek His help, but that He will also guide us into the path of duty. If you are to glorify God in any particular sphere, the way thither will be opened up. Do not run before Providence, and do not lag behind when Providence directs. The possession of powers fitting you for a given work, the concurrent counsel of various friends, the blessing of God upon your occasional endeavours, the offer of a position of usefulness, or of advantages whereby to become qualified for it, your own deep convictions after serious meditation and prayer—such indications, especially if several be combined, may be regarded as the leadings of Providence, as the voice of God, saying: "This is the way, walk ye in it." It may be, that some spheres of usefulness are already overcrowded with labourers, whilst others equally important are almost totally neglected. These matters are indications of Providence. Besides our own peculiar capacities, we should consider what are the most urgent claims of the world. The two ideas are not inconsistent, for within certain limits there is a power of accommodation in man.

Having chosen an undertaking, whereby to glorify your Lord, enter upon it in the strength of the Holy Spirit, cleave to it, turn not from it, and imitate him who said: "This one thing I do." Remember the words of Jesus: "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."† Acting upon this advice, you, young men, will not fail in becoming great men.—*How Young Men may Become Great Men.*

VANITY OF HUMAN LIFE.

BEYOND all doubt there is something very saddening to a thoughtful mind in a review of the rapid course of human life. "One generation passeth away and another cometh." The

* Phil. iii. 13.

† Luke ix. 62.

flower which fades under the noonday heat, the grass which grows up in the morning and withers in the evening, the vapour which appears for a moment, and then vanishes away, are figures which seem the only fit emblems for an existence so fleeting and transitory. The scenes of busy, eager life which now surround us, in a few years will be silent in the dust; and a new and thoughtless race, in their chase after pleasures equally short-lived, will tread without reflection upon the graves of their forefathers.

To see the wisdom and goodness of God in such a constitution of things, we need to look beyond the grave, and accept the revelation of a life to come. But even with this key the remaining difficulties are not few. Why is the immortal spirit, if truly immortal, weighed down with an animal nature and a mortal body, till it is ready to forget or deny its own prerogative? Why does it enter on its course with a bare, naked power of thought and will, and slowly acquire, in each new generation, the knowledge that is needful for its conduct in the present life, and the higher truth which must prepare it for a happy immortality? Why is the whole course of its earthly existence beset with thronging cares and bodily necessities, till the multitude have hardly time to bestow on the higher wants of the spirit? And why is that course so short and rapid,—dwindled down to the space of three-score years and ten, and often contracted to less than half its full length, so that the bridge in the vision of Mirza is a just and striking portraiture of human mortality?

It is certainly very strange and surprising that millions of spirits, destined for immortality, should enter on their course in such circumstances as to lead multitudes to doubt, and some, bolder than the rest, entirely to deny, their own distinctive nature, and almost or altogether, to rank themselves with the beasts that perish. How can we account for such thick darkness being suffered to rest upon the prospects of the life to come, without a virtual denial of the wisdom and goodness of the Creator?

One main reason of this arrangement, so humbling to human nature, seems to reveal itself upon close and careful meditation. Man is exposed to the danger of moral evil in each part of his double being. The desires of the flesh are his tempters on one side, and the desires of the mind on the other. But the evils which have their seat in his higher nature are the most subtle and insidious, and also the most incurable. Pride is a form of moral obliquity harder to surmount and root out of the soul than sensuality itself. The Publican and the harlot enter into the kingdom of God before the conceited philosopher and the self-righteous Pharisee. But if the spirit of man, in its corrupt and sinful state, were suffered to wake to the full and free consciousness of its own powers, the growth of pride would inevitably be more rapid and hopeless. Even with all the humbling lessons daily before the eyes of men in sickness, disease, and mortality, and amidst the ever-craving appetites that link them to the brute beasts in one common nature, we see how inveterate is this great evil. To "hide pride from man" is the leading purpose of the Divine government. And for this

reason, doubtless, the spirit is permitted to gaze on its own powers and moral faculties only through the medium of a dim twilight, in which the shades of sense appear to enclose it on every side, until it is ready to doubt its own consciousness, and to confound itself in thought with the beasts that perish.

This same principle will serve to explain the fact, which has perplexed theologians, and given rise to the extreme and paradoxical theory of Warburton, in the *Divine Legation*—the scanty traces of the doctrine of immortality in the earlier messages of revealed religion. It may seem at first very strange, that a truth so fundamental should hardly appear at all in the books of Moses, and come slowly to light in the Psalms and Prophets themselves. But we may see here another aspect of the deep wisdom of God our Saviour. He would shut up His erring creatures to the hope of immortality, in the only direction in which it can prove a real and full blessing; that is, in spiritual union with the promised Redeemer of the lost, and in the way of holy obedience to the will of God. Hence His word, while it never denies the natural immortality of the soul, passes it by in comparative silence for four thousand years. A dark cloud is suffered to hang over the future life, except in that one direction, where it becomes more than a bare existence, shorn of happiness and peace, and rises into the hope of a blessed immortality of recovered purity and holiness. All the deep instincts which breathe after immortality are thus enlisted, with Divine art, on the side of redeeming mercy. A bare, abstract, philosophical faith in a future existence, does nothing to cure the moral evils of our fallen nature, and is liable to issue in the most hateful results of pride and impiety. But when, in the twilight that rests over human life, the soul can hardly discern any assurance that it will not vanish into the air when the body resolves itself into dust, and still sees one bright vision of eternal continuance open before it, through One who is the resurrection and the life, and in whom the soul and body may share a common redemption, there is a mighty influence to arrest the conscience and to subdue the heart. The deepest instinct of the spirit thus becomes a handmaid, to conduct the erring prodigal on his homeward journey, and leads him through the darkness, like the star of Bethlehem, to worship with humble faith at the feet of the Son of God.

The same principle explains the wisdom of that Divine constitution by which the entrance of life is made so humbling; and the helplessness and ignorance of infancy prepares the way, in every case, for the full possession and exercise of human reason. A rational creature, formed by the Creator in the maturity of wisdom, receives the full gift in a single moment, and before he has memory or consciousness to deepen the impression of the Maker's bounty. The temptation is thus increased, to view himself as endued with independent strength, and exalt himself in his heart against the bountiful Giver of conscious being. The apostasy of the Great Deceiver, we can hardly doubt, assumed this form of mingled pride and unbelief, which Milton has embodied in a description, not more poetically striking than theologically just and accurate.

"We know no time when we were not as now,
Know none before us, self-begot, self-raised
By our own quickening power, when fatal
 course
Had circled its full orb, the birth mature
Of this our native heaven, ethereal sons!"

Now if such be the most subtle and dangerous form in which temptation can assail a spiritual being, there can be conceived no means more likely to prove a remedy, than that which the wisdom of God has devised in the actual constitution of human nature. We enter life through the narrow gate of infancy; and the lesson of ignorance, dependence, and weakness, is taught in every step of that daily progress by which the unconscious child is advanced to the full maturity of reason, and is enabled, at length, almost to vie with angels themselves in the gift of ripe and large intelligence. What a wide, deep lesson of humility and dependence is contained in the truth embodied in those simple lines of Addison:—

"Unnumbered comforts to my soul
Thy tender care bestowed,
Before my infant heart conceived
From whom those comforts flowed."

And when we rise to a higher point of view, and gaze on the dying agonies of the Saviour, by which He finished the work of atonement for the sin of the world, we find that this truth was one of those cords of mighty love, by which the perfect Son of man confirmed His own faith in the Father's goodness in the hour of intensest sorrow. "But Thou art He that took me out of the womb; Thou didst make me hope upon my mother's breast. I was left unto Thee ever since I was born; Thou art my God from my mother's womb." How mighty must be the power of that appeal to every human heart for mingled gratitude and humility, because of protection in helpless infancy, which is thus enshrined in the very death-song of the Incarnate Redeemer, the true and only begotten Son of God!

An impressive caution was given to the Israelites in the law of Moses; that when they had eaten and were full, and had built goodly houses, and dwelt in them, and their silver and gold were multiplied, they must beware lest their hearts should be lifted up, and they should forget the Source of all their mercies. The warning applies with still greater emphasis to the gifts of knowledge and reason, than to outward and material possessions. It is the men who have been conscious of a keen and piercing intelligence, and in whom the animal nature has been most subordinated to higher instincts, and the pursuits of learning and ambition, in whom pride has appeared in its most expanded and dangerous forms. The only security against this threatening danger lies in a perpetual memory of the truth our

Lord Himself taught His Apostles, and of which the echoes come back to every one from the days of his own childhood. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

A similar explanation will apply to the multitude of worldly cares, and busy, anxious labours, connected with the hourly and daily wants of the body, which form the chief elements of their human history to the masses of mankind. Viewed in themselves, such employments appear strange and unnatural for immortal beings, endued with powers of thought that can range far and wide through all creation, and ascend even to the presence of the Creator, to gaze upon His infinite perfections, and bask in the vision of Infinite Goodness. But if mankind are really prisoners of hope, under an economy of redemption, these occupations may be a discipline eminently adapted to promote the great object of Divine providence. No means could be more likely to teach the great lessons, that the creature is now subject to vanity, that the present life is not the true portion of the soul, and that selfishness and vice are the fruitful parents of misery, than this perpetual and inevitable struggle with bodily wants and necessities. The disparity between the secret consciousness of power, and the requirements of daily life, by placing the conscience in the attitude of longing hope, ministers powerfully to the great purpose of redeeming love. We see, in continual experience, that when these restraints are removed, where Divine grace has not first awakened a spiritual appetite, the minds of men degenerate into torpid sloth, or wander further and further in profligacy and wickedness. A child born to the certainty of an ample fortune, with no correlative duties clearly fixed and assigned to temper the dangerous gift, is subjected to the severest moral ordeal to which it can possibly be exposed. The reflection Milton ascribes to Adam, after the sentence imposing labour, that "idleness had been worse," is echoed by the constant experience of every age. In those tropical regions where the produce is most luxuriant, the standard of energy and civilisation sinks lower in proportion; and the most appalling condition for man's moral welfare would be a golden age of nature, when—

*Immunis, rastroque intacta, nec ullis
Saucia vomeribus, per se dabat omnia tellus,*

if it should be joined with a race of iron hearts, abandoned to the double curse of unbridled sensuality and insatiable ambition.—
The Ways of God.

A CORRECT ESTIMATE.—The most trifling act which is marked by usefulness to others, is nobler in God's sight than the most brilliant accomplishment of genius. To teach a few Sunday-school children, week after week, commonplace, simple truths, persevering in

spite of dulness and mean capacities, is a more glorious occupation than the highest meditations or creations of genius which edify or instruct only our own solitary soul.—
Robertson.

Literature.

Submission, and its Reward. A Memoir of Alice Johnston. By the Rev. JAMES GAILLEY. Nisbet & Co.

WE very much like this book. The portrait of Alice Johnston is beautiful, nothing better have we seen for a long time—so meek, so sprightly, so intelligent, and withal so finely executed. Professor Martin, of Aberdeen, has introduced the volume in a few decisive words. He knew the lady "as one that was living the life of faith in its highest form, and whose whole energies were concentrated in seeking the advancement of her Saviour's kingdom." From such a man this is certainly high praise, and while it is matter for regret that a light burning so purely and so brilliantly should so soon have been withdrawn, it is matter for gratitude that we have here the record of her doings on the precincts of the eternal world. We learn from Professor Martin, that "her divine Master was pleased very remarkably to answer her prayers, and to make her an instrument of spiritual good to others, to an extent which, taken in connexion with her circumscribed sphere of labour, and heavy personal afflictions, is well fitted to encourage others, who, like her, are laid aside from active and public duty by much bodily weakness, but who, like her, also burn with an irrepressible desire to spend and be spent in that highest and happiest of all earthly service—the service of Christ." This is, certainly, very high praise, but we presume it is a simple declaration of the facts of the case. We have here an account of her early life and conversion, with her Christian progress afterwards. We regret that the author has fallen into the cant of the Germanlings; we have one chapter designated "Inner Life and Progress," and another "Outer life." What do men mean that talk in this way? There can be no life but that which is inner. What is outer life, but the effect of that which is within? Properly speaking, indeed, there is no outer life. Life is one, and its seat is the soul. However, we shall pass by the jargon for the sake of the good stuff which follows. The volume is chiefly made up of letters and extracts from journals, many of them truly excellent. The book puts us a good deal in mind of that inimitable volume, once so famous among the people of God, "The Life of Mrs. Graham."

Miss Alice Johnston is the fruit of the great Revival movements which occurred a few years back in Scotland; and assuredly, had

all been like her, the harvest would have been one that would have enriched every region in which it grew. A movement that could produce even one such character, must of necessity have been of heavenly origin. These are not trees planted by the hand of man.

The delicate frame at length wore out under the fervent operation of the powerful spirit. Lingered affliction gave place to serious illness, and that illness issued in death. Nineteen years before, she recorded in her journal, "Whenever I cross the Jordan, I should like to go in full sail, and enter the harbour heavily laden with the precious fruits of holiness." How noble the wish! and that wish was realised. After her end was come she was full of joy and hope, and glad to make her escape from the tempests and the troubles of this sorrowful world. We need scarcely say of such a work, that we commend it. It requires simply announcement. To read will be to admire, and it will be the reader's own blame if not abundantly profited.

Ancient Egypt, its Antiquities, Religion, and History, to the Close of the Old Testament Period. By GEORGE TREVOR, M.A. Tract Society.

MULTITUDES will hail the appearance of this very admirable book. We have not many publications on the subject of Egypt, but not one complete, satisfactory, and popular digest. That want, however, has at length been supplied by the volume before us. The book may be described as a beautiful, small, cyclopædia of the great subject. It opens with a fine description of the Valley of the Nile, after which we have the "monuments of both Lower Egypt and Upper Egypt," "Hieroglyphics," "the Assyrians," "the Primitive Religion," "The Idols," "The Temple Worship," "The Funeral Rites," "Chronology," "The Pharaohs of Memphis," "The Pharaohs of Thebes," "The Coptic Monarchy," "The Pharaohs of the Delta." Around these centre-points we have circling all the main facts which appertain to each; and within the compass of some 350 pages we have all that the bulk even of intelligent people care, or require, to know. The volume is singularly solid; there is here matter enough to have been driven out into half a dozen volumes, and, if we mistake not, the author would have preferred more scope; but there is enough for popular uses, and anything further would only have tended to encumber it. We may just say, that the volume

is a model in its mechanical aspects; in addition to the introductory matter, the copious contents, we have an explanation of the illustrations, which actually amount to 65. There is then a beautifully executed map; and to the whole is subjoined an appendix, with a useful index. Of the immense series of kindred publications issued by the Tract Society, there is not one which reflects on the institution more credit than the present.

The Life and Character of John Howe, M.A., with an Analysis of his Writings. By HENRY ROGERS. Religious Tract Society.

IN point of order, the Life of Howe ought to have come first, although it could not have been properly labelled as Vol. I. of Howe's Works; and therefore, although it has come last, it will naturally fall into its own place as introductory to the splendid volumes of the Tract Society. It is now many years since this Life originally appeared. At that time, in common with numbers, it gave us great satisfaction, and having gone through it again, that satisfaction has been revived. Professor Rogers has performed a great public service by his learned, elaborate, able, and candid performance. The book overflows with important information concerning persons and parties, events and national movements more or less related to religion. But, while all is excellent, the chapter presenting an analysis of Howe's writings is incomparably the best. This we consider to be superior to everything on the subject that has yet appeared. Professor Rogers is a rational admirer of the immortal writer, but his admiration does not blind him to the shortcomings of Howe's style. The strictures are singularly able, and every way, to our judgment, they are accurate. We were, in truth, hardly prepared for so much candour and sterling integrity, things very rare in these days of hero-worship. In connexion with this circumstance we see reason to congratulate the public on the excellent judgment of the Tract Society Committee in having secured the services of Mr. Rogers to edit their edition of Howe's works. There can be no doubt that his punctuation has done much, exceeding much, to disentangle thought and to pour in light on many an intricate, confused and dark page. This will now be, to all coming time, the standard edition of Howe. Of the many great services the Society has done in connexion with the republication of our classical divines, we know of none to be placed upon the level of the present.

Gradations in Euclid. By HENRY GREEN, M.A. Kent & Co.

MR. GREEN has deserved well of the public

for this masterly volume. We have here 440 copious pages, severely elaborated, and exceedingly adapted to further the ends of mathematical knowledge. We have first an "introduction to plane geometry, its use and application," to which succeeds an explanatory preface, comprising remarks on geometrical reasoning, and on arithmetic and algebra as applied to geometry. But the grand feature of the work is its practical results and exercises. To the self-instructor, the book will be of special value, and it may be turned to the very best account by masters of academic institutions. We would that a passion for mathematics might but diffuse itself throughout the realm, taking fast hold of the intellects of our young men. We know no better cure for insipidity, frivolity, wandering of the mind, and intellectual incapacity for anything good or solid. This is of all antidotes to the stuff—ofttimes the empoisoned and corrupting stuff—called light literature, the best. This volume is of more real intellectual use than all the fiction that has appeared since the issue of "Humphrey Clinker."

The Politics of Christianity. By EDWARD MIALl. Arthur Miall.

WE have here twenty-six articles, essays, or dissertations, which do credit to Nonconformity, and to the intelligence of the age. They are all comparatively brief, but exceedingly elaborate, and very rarely has *multum in parvo* been more applicable to any publication. They constitute reprints of leading articles from Mr. Miall's journal, and it reflects some credit on the intellectual resources of the writer, that they were all produced in 1847-8. While a few of the topics are more light and pleasant, yet the bulk of them are solid and weighty, such as "The Primary Object of Government," "The Sword Bearer," "A Clear Stage and no Favour," "The Strong Government," "Man above Property," "State Education," "Functions of Civil Government," "Distribution of Office," "Law-making," "Administration of Justice," "Punishments, Capital and Secondary," "Colonial Government and International Intercourse." From this it will be seen that, while the themes are momentous, they are as seasonable in 1863 as they were in 1847. They are themes, the interest of which will never evaporate. The young man who shall take and give the volume—which does not reach 200 pages—two or three thoughtful perusals, will find his account in it for years to come. It is an example of sound thinking and correct writing, as well as, for the most part, convincing and irrefragable logic.

Hymns for Divine Worship. Compiled for the Use of the Methodist New Connexion.
WILLIAM COOKE.

THESE are truly improving times, and in nothing is that improvement more manifest than in our hymnology. Even the Scottish Presbyterian bodies, that so long stuck to David's Psalms in the most doggerel of all the versions, with some dozen hymns appended, have at last burst the fetters of prejudice, and prepared for themselves very excellent hymn-books, which are proving a source of unspeakable comfort to their congregations. The Wesleyans have from the first been noted for the excellence of their hymns, and for their love of sacred music. It has always appeared to us that John Wesley was not more especially and undoubtedly raised up of God to frame the polity which distinguishes his people, than was Charles Wesley to supply them with hymns for "praising God with the heart and with the understanding also." Charles Wesley was inferior to no man that ever versified in these realms. If in some respects he is excelled by Dr. Watts, in others he excels that illustrious poet. The glory of our British hymnology lies between them. None of their compeers, predecessors or successors, are at all to be compared with them in point of either quantity or quality. But while such is the fact, and while the Wesleyan Hymn-book is most excellent, it does not comprise all excellence. Rich as it is, it might be further enriched by the addition of a selection of compositions by other hands. Such was the conviction of the New Connexion Conference, who have judged wisely on this matter, and have furnished what may now, perhaps, be correctly designated one of the best hymn-books in the English tongue. That recently issued by the Congregational body is certainly a compilation of transcendent worth, and it might be difficult to determine between that and this, which is the more rich, varied, and excellent. To our own taste, we need not hesitate to say we prefer the Congregational on the score of its more accurate doctrine; but next to it, and all other things considered, quite equal to it is that of the Methodist New Connexion. The preparation of the volume is a grand achievement, reflecting much credit on the New Connexion, and we cannot doubt of its universal approval. It comprises 1,024 hymns, and is supplied by an admirable set of indices. The work is finely printed, and every way admirably got up.

The Pulpit Assistant. By the Rev. THOMAS HANNAM. Tegg.

WE do not know how this work came to be issued in separate volumes, but one thing is

clear, it secures for the publisher three notices in place of one. We have already spoken so well of the sermons as a whole, and of the essay on the composition of a sermon, that we need say no more than that the present volume comprises an ample store of capital matter, which may be turned to good account by village and local preachers, and which, no doubt forms excellent reading for Christians generally.

A Critical and Exegetical Commentary on the Book of Genesis, with a New Translation.
By JAMES G. MURPHY, LL.D. Hamilton, Adams, & Co.

THIS is emphatically a great work. The subject is great, and so is the execution. It bears a considerable resemblance to our German authorship; there is the same minuteness, fulness, erudition, and elaboration. Without professing to be a reply to those infidel publications which have within the last few years been showered abroad upon the public mind, it supplies, to all intents and purposes, that which is sufficient to dispose of them. The volume is much fitted to be of use to the private student, heads of families, Sunday-school teachers, and ministers of religion. It is exhaustive of the Great Book on which it rests, and is to be viewed as every way a most valuable contribution to our biblical literature.

The First Week of Time; or, Scripture in Harmony with Science. By CHARLES WILLIAMS. Jackson, Walford, & Hodder.

THE Rev. Charles Williams, although still a man in the full vigour of his intellect, may be said to have written a considerable library. He is rarely gifted for public teaching, his mind is clear as the sun, and his knowledge exceedingly diversified; his command of the pen such as only a lifetime of practice can give, and everything is more or less spiced and scented with the glorious Gospel of the blessed God. Of his all but innumerable publications, there are few that bid more for popularity and usefulness than the one before us. It is a great work brought within a very reasonable compass. In 300 pages we have an encyclopædia.

After an introductory chapter, Mr. Williams proceeds to consider "The Structure and the Place of our Globe," "God's Works in Eternity," "The First Day," "The Firmament," "The Water," "The Dry Land," "The Vegetable Tribes," "The Rulers of the Day and the Night," "Races of Animals," "Man, Physical and Moral." These headings of chapters, then, indicate at once the path which this highly gifted author pursues, and we beg to

assure our readers, those of them who require such assurance from not knowing Mr. Williams, that they will find the book to be one of the richest, and most instructive and satisfactory that can well be conceived. The writer's stores of knowledge peer out in every page, and everything is so purified and simplified, and adapted to public usefulness, that the work will be read with a charm which will not soon be exhausted.

Mediatorial Sovereignty; the Mystery of Christ, and the Revelation of the Old and New Testaments. By GEORGE STEWARD. Hamilton, Adams, and Co.

THIS is, certainly, one of the books of the age, we might say of the century. Anything more massive, comprehensive, and thoroughly theological we cannot name. The volumes of Dr. Cunningham, of Edinburgh, and of Dr. Gibson, of Glasgow, are the only works which in our time, are worthy to be compared with it. Without being precisely a theological system, it is yet an all-comprehensive view of the mediatorial economy. It is most truly what its author modestly suggests, "Christology," but far more complete and comprehensive than the valuable volume of Fleming, which bears that title. The first volume comprises two parts, the former treating of the Old Testament and the latter of the New, and of their bearings on the titles, offices, and the glory of the Lord Jesus. We could scarcely desire a more comprehensive, profound, and scriptural discussion. As a mere intellectual exercise for a young man, we could not point out a better, and to have thoroughly mastered the volumes will be to have derived a measure of benefit for which the possessor will have reason to be grateful to life's last hour.

While the New Testament is commenced in the first volume, yet so fertile are its themes, that it requires the whole of the second to exhaust them. We have here the Kingdom of Christ presented in a variety of aspects, his prerogatives, dominion, administration, and consummation, all are set forth with splendour and power. The latter chapters, touching on the body of Christ, the *Pleroma* of Christ and of the Spirit, and of the Father and His Sonship, Kingship, and Priesthood are all severely and pointedly elaborated. Here the powerful mind of the author exerts itself to the uttermost to fathom his subject, a subject which is unfathomable, but on which, nevertheless, he has done great things.

This volume closes with "Truths Evangelically Reflected," in four chapters, which we think might have been happily interspersed with the previous sections. There is here,

"The Pre-eminence of the Filial Nature," "The Relations of the Filial Nature to Mediation," "The Distinction between Knowledge and Faith," "The Kingdom of the Father, the Sabbath of the Universe."

Such is a glance at this truly great work, and we trust it may have at least the effect of stimulating attention to the volumes, and lead to their appearance in many a circle which may not yet have heard of them. We dismiss the book with grateful admiration of the author, who has achieved a noble triumph on behalf of the cause he loves, and for a considerable lifetime has served.

We may notice that Mr. Steward bears a strong resemblance to the late John Foster; both their minds have much the same grasp, with this difference—that Foster is frequently dark, whereas Steward is always luminous. While both supply admirable exercises of thinking, Steward will be the more pleasing as well as the more decidedly evangelical.

Life Triumphant. A Poem. By ELIZABETH ANNE CAMPBELL. W. Macintosh.

THE present volume is one of a deeply interesting character. The introduction consists of an elaborate essay on divers points all related more or less to the work, and which will be read with interest. The volume is not a common place one, it is marked by peculiarity and originality. The first part comprises four sections on "The Covenants." To this succeeds part second, entitled "Judgment;" in which the laws of nature are discoursed of, as well as the laws of Christ; and the conclusion arrived at is, that the judgment of the conscience is in accordance with the word of God. Rarely has poet or poetess aimed at anything more arduous. The theme is the loftiest, and if the writer has not been able to soar to its utmost heights—a task to which no finite mind is competent—she has yet done much, and done it well. The measure is varied, and generally correct, and severely polished. For our own taste we should have preferred plain prose for the discussion of such themes; but taste has no rule, and the fair and gifted authoress has been laudably employed.

Sacrificial Worship of the Old Testament. By J. H. KURTZ, D.D., translated by JAMES MARTEN, B.A. Hamilton, Adams, & Co.

We hail the appearance of this volume with great satisfaction. It is thoroughly German as to its literary character, but it will also be read with pleasure by educated men in every section of the church of God. It is a most elaborate work on the greatest of all themes. After a series of remarks, luminous and com-

prehensive, on the general basis of sacrificial worship of the Old Testament, we are conducted to the "bleeding sacrifice," which is viewed in a variety of aspects, all of them instructive, impressive, and edifying. This is followed by the "bloodless sacrifice," which, if less copious and less edifying, is still instructive and interesting. The author then goes on to consider the modification of the sacrificial worship in connexion with the special seasons and circumstances, and here we have much that is calculated to illustrate the ancient economy, including the Feast of Pentecost, the Day of Atonement, the removal of ceremonial uncleanness, the presentation of the first-born, and much besides, all bearing on the general theme. We must not fail to notice, that while the subject is of paramount importance, and is discussed with German learning and elaboration, the author has kept within reasonable bounds. We scarcely see how he could have narrowed them, and we observe nothing that called for more explanation. He deserves thanks for the great service he has rendered; and they are due to the translator and publishers also for presenting it to the British churches.

The Home Nurse and Manual for the Sick Room. By ESTHER LE HARDY. Churchill and Sons.

THE subject of this book is a great one, and only persons of superior sense, intelligence, and experience, are capable of dealing with it. The authoress displays a considerable amount of these qualities. It is to be understood that the work is in no respect medical; on the contrary, it carries out the idea of home nursing, dealing with topics with which all superior mothers ought to be acquainted. It treats of air, exercise, cleanliness, dress, diet, the sick room, practical and moral duties, the patient, visitors, amusements, and some other matters. Throughout there is a fine display of good sense and right feeling, with a very considerable modicum of experience. In a word, the book is one which all of both sexes may read with advantage. We would even go further, and say that this work, or some such works ought to be read and conned by every mistress of a household, and every mother of a family. There is far too little attention paid to these things: our public schools ought to provide for a very full and careful course of instruction on such matters. If left to mere private reading, the public will never read; but, if made a part of academic training, then, as a matter of course, even the most dull and stupid will be compelled to acquire some measure of useful knowledge.

While, then, we like the book very much as

a whole, there is one chapter—and that on a theme of paramount importance—with which we are not satisfied—religion. We are not sure that this chapter should have been introduced at all; or, at any rate, it is clear that the authoress is not competent to deal with it. It is a mere bundle of extracts from various religious books. Her words here are very exceptionable. She says:—"Writing for no especial sect or creed, we merely submit a few extracts from authors of different views and opinions as subjects for reflection to the imprisoned sufferer, trusting that comfort may be derived from some of them at least."

Now, this is really too bad; anything more absurd we have never met in a book of this description, or of any description. She seems to have no notion "of creed," but to deem one just as good as another, making no distinction between different views and opinions; that is, between black and white, truth and error. We have gone through the extracts, and although there are good things in them, we consider the matter altogether unsatisfactory. If the authoress must needs have a religion, let her call in the aid of some competent writer, who will state at once the disease and the remedy, who will set forth the ruined condition of man, and the method of recovery by Jesus Christ, and state clearly the glorious Gospel of the blessed God. If anywhere the pure scriptural Gospel is required, it is in such a book as this. There ought to be no groping here, no random talk, no jumbling together of contradictory "creeds:" truth is one, and that one truth is to be found in the holy volume. In the event of another edition, we should recommend the expunging of the chapter altogether, or the introduction of something such as we have described.

The Earnest Student: being Memorials of John Mackintosh. By NORMAN MACLEOD, D.D.
Popular Edition. Strahan and Co.

No small portion of our readers are already acquainted with this inimitable volume. It presents one of the most beautiful narratives upon record. The reader scarcely knows which more to admire, the biographer or his subject. It is a book for old and young, rich and poor; a book which may be read and read long. A hundred years hence it will retain all the charm, the instruction, and the power with which it is meantime invested. The present edition is actually the eleventh, a fact of itself demonstrative of all but unequalled excellence. We know of no instance of the kind in the present century. Where there is so much popular admiration, there must of necessity be a vast amount of intrinsic merit. Such is the fact. Never shall we forget the feelings with

which we read it on its original appearance, in 1854. Many of the pictures still glitter, and the high pathos of the closing chapter retains its original hold. We most earnestly commend the book to all those who are still strangers to it.

Better Days for Working People. By W. G. BLAIKIE, M.A. Strahan & Co.

THIS is one of the best eighteenpennyworths that has been published for many years. It is emphatically a book of life among the millions, describing things as they are, and things as they ought to be, with a master hand. The chapters are thus headed: "What to Aim at," "The Guidance of Christians," "The Sweat of the Brow," "A fair Day's Wage for a fair Day's Work," "Make the most of your Money," "Health without Drugs," "Houses *versus* Hovels," "Home Sunshine," "Reading and Recreation," "Chief Rest." Such are the points discussed, in a very concise, terse, and telling manner. There is no exaggeration in declaring that every one of these ten chapters is worth the price of the book. The volume is not meant to be skimmed lazily, and thrown aside and taken up no more; it will bear to be read again and again, in fact, to be made a handbook. It is more fitted to enlighten the understanding, to regulate the manners, and at once to improve the character, and to promote usefulness, prosperity and happiness than all the rubbish now loading the shelves of our circulating libraries. It is an exceedingly mortifying fact, of which we had recently substantial proof, that the young men who subscribe to London libraries, take out scarcely anything but novels. This is a bad sign of the times, and, assuredly no good to the individual part of society can come out of it. We would counsel the reader, therefore, to peruse the present volume carefully and repeatedly, till the whole of its wisdom shall have been absorbed. He that shall do so will be the better for it as long as he lives.

Moses or the Tulu. By the Rev. W. WICKES, M.A. Wertheim & Co.

THE volume is prefaced by Mr. Ryle, a clergyman whose *imprimatur* will go very far to recommend it. Were it not, indeed, that the author is an import from Canada, where he was a professor of mathematics, at Montreal, and rector of the High School of Quebec, no preface would be necessary. He is quite competent to stand upon his own ground, and all he requires of the public is a careful and candid examination of his work. Like all its predecessors, its framework is necessarily, to a large extent, determined by the volume of

Colenso. Suffice it to say, that we have here twenty-three very masterly chapters, each dealing with the point judiciously, learnedly, and successfully. We very cordially commend the work.

First Lesson in the Life of our Lord. By C. WILLS, M.A. Jackson, Walford & Hodder.

THIS little tractate is avowedly intended for the use of families and schools. To all such we commend it. It is not a catechism, it is not an exposition, it is not a continuous narrative, but a very concise statement of the facts of Gospel history. The thing may be read with advantage not only by the young, but by the old, seeing it is an embodiment of great points involving great principles.

Helen Maurice; or, the Daughter at Home. Tract Society.

THE title-page of the work will correctly indicate its character; it is throughout, a home affair; an affair of making and mending morning dresses, ribbons, gloves, and ten thousand things besides, with which all ladies are well acquainted. It is pleasant, elegant, instructive gossip, tinged throughout with the Gospel of mercy, and interspersed with a number of pleasing illustrations, amongst which we have Cousin John, mostly conducting family worship in the humble hut, with two or three females joining him. Miss Lethbridge at the music-class is a pretty affair, and so is the gathering to clear the conduct of Amy. But our concern is mainly with the matter, and this is essentially excellent, scriptural and profitable.

The Gospel according to St. Matthew. A New Translation, with Brief Notes, and a Harmony of the Four Gospels. Bagster & Sons.

THIS is every way a scholarly and elegant production, and possessing an air of very considerable originality. We are unable at present to lay our hand on anything resembling it. The analysis is complete beyond anything of the sort we have met with, and the effort required to the accomplishment of this has been great; it is in fact a work of labour in the inverse ratio of its magnitude. The translation is elegant, and in many points an improvement upon that of our standard version, and the notes are at once copious, elaborate, and instructive. But this is not all; we have a body of lessons deduced from the Gospel, by which the very soul of the text is brought forth and exhibited in a manner alike practical and experimental. To this succeeds a dissertation on harmony, which is followed by a harmony table of the four Gospels, which will be read

with great interest. In a word, we like the book exceedingly, and anticipate for it no small measure of public favour.

The Candidate for Christian Fellowship Encouraged and Directed. By THOMAS COLEMAN. John Snow.

MR. COLEMAN has already earned for himself a good degree by his well-informed, judicious, and zealous pen. He is quite a master in the Nonconformist Israel on all subjects touching Christian fellowship, and the sufferings that have been endured by many of the excellent of the earth in defence of New Testament principles. Hitherto he has directed himself to the Christian public generally, but he has now furnished a little volume on a specific theme for a particular class, by which assuredly he has performed a very substantial service. The work might have been more multifarious, comprehensive, and complete, and perhaps the author may add to it in future editions; but, certainly, we have here points of vital moment discussed in a very able and satisfactory manner.

The British Workman's Family Guide to Homœopathic Treatment. Second Edition, Turner & Co.

WE have here a shilling's-worth of homœopathy, which constitutes a small cyclopædia. After a number of pretty essays of an introductory and explanatory character, we have the subject brought before us under a variety of heads, such as "General diseases,"—"Disease of the skin,"—"Disease connected with breathing,"—"Disease of the mouth and throat,"—"Disease of the bowels and stomach,"—"Affections of the head,"—"Disease of the eyes and ears," &c. We have next a series of sections on miscellaneous affections; to which is added, "Characteristics and uses of the medicines." For those who have faith in the system, this will be found an exceedingly handy publication.

On Health; what Preserves, what Destroys, and what Restores it. By JONAH HORNER, M.D. Third Edition. Jackson, Walford, and Hodder.

WE are not a little pleased to find that the work of Dr. Horner is already in the third edition—it ought to have been in the thirtieth—for we have here the best two shillings'-worth of medical knowledge anywhere to be found. It is medical science minimised; more condensation were scarcely practicable. There is here not a spare word, nor is there need for an additional one. The settlement at

Redcar, a fashionable watering-place, of such a physician, must be viewed as a public benefit. We have only once more and most cordially, to recommend the work to heads of families, ministers of religion, and all ingenious, studious young men.

Rivers of Water in a Dry Place. Religious Tract Society.

THIS volume presents an account of the introduction of Christianity into South Africa, and of Mr. Moffat's missionary labours. The thing is very well done, but it lacks in the excellency which generally characterises the publications of the Tract Society. Why have we no chapters of contents? Why have we no index of facts? It might have been thought that an institution which knows its business so well would not suffer its authors thus by negligence to impair the value of its property. The Tract Society ought not to require to be told how much these accompaniments tend to promote the usefulness and handiness of volumes, and, by consequence, to extend their popularity.

We like the volume very much; it is greatly adapted to the juvenile library. The illustrations are numerous and excellent, and will add much to the interest of the work.

The Course of Faith; or, the Practical Believer Delineated. By JOHN ANGELL JAMES. Hamilton & Co.

WE presume the regular edition of Mr. James's works has interfered with the pre-existing editions of separate publications, for we notice on the fly-leaf of the volume before us, that the work is reduced from 4s. 6d. to 2s. 6d. It was not dear at the former figure, it is beyond almost all cheapness at the latter. The volume is so well known and so highly prized, that we need do nothing beyond simply intimating the reduction of price. The typography, paper, and getting-up, everything, is worthy of the matter, and the volume will long remain a handbook in Christian circles. Nowhere is the religion of the Son of God more clearly correctly, and impressively delineated.

The Biblical Cyclopædia. Edited by JOHN EADIE, D.D., LL.D. W. Wesley.

WE have before us eight parts of this invaluable work in a popular form. Mr. Wesley, has done excellent service to society by its publication. When finished we shall have in thirteen monthly parts, price sixpence each, one of the completest publications of its class in the English tongue. Were we to hear of a circulation of a quarter of a million copies, we should not deem it anything extravagant.

How many things are there which but deceive, and pollute that can boast of such a circulation. Why, then, should not those whose mental capabilities are adapted and whose tastes are purified, lay themselves out as they ought in the improvement of their minds, and the acquisition of stores of useful knowledge?

The *Cyclopædia* ought to be in the hands of every young person. It is a storehouse of useful knowledge, appertaining to the Word of God. Next to the Bible, it is one of the very first books we should recommend.

How Young Men become Great Men. By ALPHA BETA. SNOW.

THE multitude, it is to be feared, are much more concerned to be great than to be good. Goodness is within the reach of all, greatness within that of very few. All true greatness is moral, and it is but remotely connected with the intellect. A man mentally very small may morally be very great, seeing that greatness is goodness, and he is good that does good. He is happy that promotes happiness. The present tractate we very much like; it is fitted to implant right principles, as well as to direct and encourage young men in pursuing the path which is good. Many facts are singularly in point, and the extracts are very happily chosen.

Sunday School Union Publications.

THE usual parcel, with the "Teacher's Class Register," the "Teacher's Pocket Book and Diary," remind us of the approaching lapse of another year. These things so well known and so much approved, are beyond our recommendation. They are quite necessary to the teacher, and will serve him in good stead in the prosecution of his exalted labours.

The Scripture Pocket Book for 1864. Tract Society.

THIS little volume is a gem in its way, meeting every necessity, both of religion and of business, throughout the working-day. We have here first, a well-selected Scripture for each day in the year, with a proper space for engagements and business of all sorts; and on the right-hand page we have two ranges of columns for money received and money paid. The book is altogether a most useful thing, in fact, a necessity for everybody. But this is not all; the tables and information of all sorts that precede, enhance its value, while there is appended to it extracts from Acts of Parliament, precious portions, both of prose and poetry, with a list of Government Offices, the Houses of Lords and Commons, and much beside.

The English People's Pocket Book for 1864. Tract Society.

THIS pretty volume, like all its predecessors, is a beautifully arranged, an elegantly printed, and a useful companion, whether to old or young.

A Class Book of Scripture History. By the Rev. ROBERT DEMANS, M.A. Edinburgh: Adam and Charles Black.

THE idea of such a book is a good one, and here it is very successfully carried out. The digest is clear as well as concise, the illustration beautiful, and the typography all that could be wished.

Truth frae 'mang the Heather; or, Is the Bible True? By WILLIAM M'LAU, Shepherd. Third Edition. S. W. Partridge.

WE have here the third edition of a remarkably interesting publication. The shepherd is quite a theologian, far more so than a portion of our bishops and clergy. Colense and the Seven Essayists might, with great benefit to their own understandings and their own hearts, sit at the good man's feet among the heather, and receive from him prelections, evidence, and doctrine.

Sunset Thoughts; or, Bible Narratives for the Aged. By the Author of "New Tracts for Working Homes," &c. Knight and Son.

THIS little publication is well adapted to the benevolent object it contemplates. A dozen of the glorious ancients of the Jewish church are selected, and form the centre around which these sweet and soothing meditations are spun. It is well entitled to a place in private houses, and in public hospitals—an excellent book to lend to the aged, whether sick or well.

Handbook to the Calculator and Letter-Box. By I. S. LAURIE. Longman, Green and Co.

THIS is a curious and interesting performance, and for the student of arithmetic it will have charms.

Aunt Esther and her Umbrella. By LOUISA SIMONDS. Stacey.

MISS SIMONDS has here performed a very good work for the juvenile sisterhood. The story is simple, beautiful, instructive, and much fitted to profit the youthful reader. It contemplates the very youthful portion of females, and by them it will be read and read again with unflinching delight.

Intelligence.

THE AUSTRALIAN COLONIES.

THE Rev. J. L. Poore made the following statement in the Weigh-house Chapel:—

Australia, he stated, was for all practical purposes as large as Europe, excluding the icy regions of Siberia, and it was a remarkable fact that the country contained copper and coal and iron, as well as wood and pasture and fertile land—all the sources of wealth and of comfort for great multitudes of people. Already our countrymen had become widely spread over those colonies. To give his hearers some idea of the extent of those infant nations he mentioned that Victoria, for example, was the smallest of the Australian colonies, and yet it is as large as the United Kingdom with Portugal added to it; South Australia and New South Wales were ten times as large; and Queensland twenty times. The coast line of the combined colonies gave an extent of more than three thousand miles. The rapid development of these countries was really marvellous. In 1861, when the gold was discovered in Victoria, Melbourne was a quiet colonial town, containing about 20,000 inhabitants, and the whole colony 70,000. There were now in that colony, exclusive of 26,000 Asiatics, chiefly Chinese, 520,000 English-speaking people. It was found in 1861 that there were in that year, in the whole colony, 10,000 deaths and 22,000 births, so that the increase, irrespective of immigration, was exceedingly rapid. Of the whole population of 520,000 about 140,000 were below 10 years of age; and nearly 200,000 colonial-born people. It would be apparent to every reflecting person that the spiritual needs of a country thus circumstanced were urgent and constantly augmenting, lest the people should sink into a civilised barbarism. It could not be that such a country should be an object of indifference to Englishmen, irrespective of its mercantile importance. But in this latter respect, it was a land whose prosperity must be of first-rate concern to us. Over £20,000,000 worth of manufactured goods were imported there every year, and in return there are sent to England articles most essential to our commercial prosperity, gold, wool, and various minerals. Whilst regarded with self-interest by the trader, Mr. Poore urged that Australia should be contemplated by the Christian with the most tender concern and solicitude, especially by Nonconformists, seeing that in all the colonies, except Victoria, State aid to religion had been abolished, and there prevailed what Nonconformists had ever been asking for—"a fair field and no favour." If Protestants entered not to sow the good seed of the kingdom, the Romish priest would certainly not fail to go thither sowing his tares.

Mr. Poore explained that an educational system similar to our British and Foreign School system prevailed in the colonies generally, but with such a scattered population the difficulties of the teacher, as well as the

taught, were very considerable indeed. In reply to the objection sometimes raised when help was asked to propagate the Gospel in Australia—the people were well off—Mr. Poore showed, in the first place, that the workers who remained were better off than they would have been if their competitors had not emigrated, that much of the benefit of their toil flowed back to our shores, and that the objection was essentially one of selfish indifference. We all knew that it did not do for the supply of Christian agency to depend upon the world's asking—the world never going forth in quest of the Gospel. The less men had of religion and righteousness, the less they cared for either; and if we neglected our countrymen in Australia, they would neglect religion altogether. Nor was it fair, he contended, that the support of Christian agency among our own people who had emigrated to Australia should depend exclusively upon the Christians of Sydney and Melbourne, seeing the relation of the people is to us more intimate than to them. The dwellers in the towns do fulfil their Christian obligations to the utmost. At this moment only two of the Congregational ministers of any of the Australian colonies received any support from England, and these were placed in very exceptional places in the midst of the convicts of this country. The rule was that the Congregational churches everywhere supported their own ministers and all their religious institutions, and contributed £100 towards the passage out of a minister and his family—the Christians of England being asked only for some £60 or £70 to this preliminary outlay; and surely this was not much for them to give, recollecting it was to their own sons and daughters, to their friends, and to their correspondents in trade that these religious instructors went.

New Zealand was thirteen hundred miles distant from Australia. It consisted of three islands, for all practical purposes of only two, divided into several provinces. Otago was founded by the Free Church of Scotland soon after the disruption; and last year Dunedin contained about 14,000 people. There were a few Independents there, and having been asked to visit them he spent the whole of January in that town, gathering a congregation of some 800 people, and forming a church of 36 members, duly accredited from churches in England, Scotland, America and Australia, one only being a New Zealand-born person. He passed through the whole of the colony in April, May, and June, and, returning to Otago, found that the church had considerably increased. They had invited a pastor, and were prepared to render him adequate support. That colony was well called the Great Britain of the South. The Canterbury province was founded by Episcopalians of the High Church stamp, hence its name. Christchurch was the

capital town. Till his own arrival there no Congregational minister had ever been seen at the place, and no Congregational service had ever been held. But some people holding Congregational principles were discovered, and a suitable room having been obtained for a public service, it was crowded by a deeply interested audience, who contributed enough at the doors on departing to defray not only the expenses incident upon the service, but all the cost of his own voyage thither. Eighteen godly persons, chiefly young men, who had belonged to Independent and Baptist communities in England—but then known to each other for the first time as Christian men—entered into an arrangement to find excellent accommodation for a minister, and to pay him £250 a year. They also subscribed £100 towards his passage out. He was happy to add that a minister for this station had been found, and was on his way to New Zealand. Here, therefore, at a mere trifling cost to the mother country, there would be located a Christian minister, with his wife and family, in one of the gems of the British crown. Was it a hard thing that England should be asked to care for her distant children in those lands that contained the seeds of empires, and would one day be her great bulwarks

of defence? The Christian colonists in the towns did provide for their own religious wants, and for those about them; but they could not overtake the pressing necessities of the dwellers in the back settlements, whose spiritual destitution was deep and appalling. Some Christian people who went forth from the City of London were so situated, and he appealed to his hearers to reflect upon what would be their own emotions and wishes under such circumstances. If ever, said he, you should be so placed as to be wholly shut out from public worship, you will know the thrill of joy which passes through the frame of those brethren and sisters when again they meet the assembly of God's saints. Furthermore, Mr. Poore urged, as a reason for immediate and zealous effort, that the Church of Rome is everywhere exerting its pestiferous influence upon the colonists; and then went on to point out the great advantages that would flow to the Australian colonies and New Zealand also by the efficient support of the college in Victoria begun by the late Mr. Fletcher, and containing six ministerial students. A president was now wanted for that institution, and presents of books for the students would be most thankfully received.

CONGREGATIONAL RECORD.

BILLERICAY, ESSEX.—The Rev. R. J. Sargent, late of Madras, has accepted the cordial and unanimous invitation of the Independent church, Billericay, Essex, to become their pastor.

BIRMINGHAM, MOSELEY-ROAD.—The recognition services in connexion with the settlement of the Rev. R. Thomas, late of Sittingbourne, Kent, as pastor of the Moseley-road Congregational church, were held on Tuesday, November 10. The Rev. J. J. Brown read the Scriptures and offered prayer; the Rev. Professor Barker, of Spring-hill College, offered the recognition prayer. The Rev. R. W. Dale, M.A., gave the charge to the pastor from Colossians iv. 17, the Rev. R. D. Wilson preached to the people from Matt. ix. 38, and the Rev. H. J. Heathcote concluded these impressive and interesting services with prayer.

BOURNE.—The Rev. J. B. Pike, having previously resigned his pastorate in this town, preached his farewell sermon there on Sunday last. In connexion with this announcement, we have pleasure in reporting the following resolution, unanimously adopted at the Lincolnshire Conference of Baptist Churches held at Coningsby, September 24th:—"That the cordial thanks of this conference be presented to the Rev. J. B. Pike for his excellent sermon this morning; and as this will be the last time of Mr. Pike's assembling with us, as a conference we deem it a suitable opportunity for expressing our sincere regret at his removal from this district, and for testifying that his genial and brotherly disposition, his broad sympathies and catholic spirit, his eminent

ministerial abilities, and his promptitude in fulfilling all public engagements, have rendered his intercourse with us during the last sixteen years always welcome and profitable. We affectionately commend him to the guidance of 'the Chief Shepherd,' and earnestly pray that wherever his future ministry may be exercised, the Divine benediction may abundantly rest upon him."

DALEHALL, BURSLEM.—Mr. James Dixon, formerly a student of St. Bee's College, having for many weeks supplied the pulpit of the new Congregational chapel, Dalehall, has received and accepted the unanimous call of the Church to become its pastor.

DROYLSDEN, LANCASHIRE.—Mr. A. Cran, M.A., of the Lancashire College, has accepted a unanimous invitation to the pastorate of the Congregational church in the above town.

EDMONTON AND TOTTENHAM.—On Tuesday, Nov. 10, a special service was held on occasion of the recognition of Mr. Arthur Hall, who has recently accepted the pastorate of the Congregational chapel here. A social gathering first took place in the old Independent chapel, at which about 250 friends sat down to tea, tables being furnished by ladies of the congregation. During tea, short addresses were delivered by the Revs. Edward White, of Kentish-town; J. Marks, of Winchmore-hill; J. W. Coombs, of Plaistow; W. M. Robinson, of Ponder's-end; R. Wallace, of Tottenham; and also by the Revs. J. C. Harrison and J. De Kewer Williams, former pastors of the church, who, as on previous occasions, expressed the great pleasure they

had in appearing again on the scene of their former labours, and among old friends, from whom they had parted with much regret. The several speakers bore testimony to the character and qualifications of the new pastor, and to his earnest and untiring energy and devotedness as a worker as well as a preacher. The friends, after tea, adjourned to the new chapel, where the devotional services were conducted.

HALIFAX.—**DISTRICT ASSOCIATION OF CONGREGATIONAL CHURCHES.**—The autumnal meeting of the Halifax District Association of Congregational Churches was held at Sowerby. In the afternoon, the ministers and deacons of the several churches in the district assembled for their usual business. A paper was read by the Rev. W. Inman, of Ovendon, relating to the efficiency of the pulpit. At the public service in the evening, which was largely attended, two addresses were delivered on the subject of the revival of religion, by the Rev. J. H. Deex, of Northorram, and the Rev. D. Jones, of Booth.

HUDDERSFIELD.—Mr. F. E. Henson, student of Rotherham College, whose term expires next Christmas, has accepted a unanimous invitation from the members of the Independent Church and congregation meeting in Dogley-lane Chapel, near Huddersfield, to become their pastor.

KINGSTON-ON-THAMES.—The completion of the Congregational chapel in this town and extinction of the debt was celebrated by re-opening services on Sunday, the 8th Nov., and by a public meeting held on Tuesday, November 10th. On Sunday, the Rev. L. H. Byrnes, B.A., the pastor, preached in the morning, and the Rev. H. B. Ingram, of Paddington, in the evening. On Tuesday evening, November 10th, upwards of 300 persons assembled to tea, the spacious school-room being packed in every part, and beautifully decorated for the occasion. The meeting was addressed by the Rev. G. S. Ingram, of Twickenham; Rev. Dr. Macfarlane, of Clapham; the Rev. A. Mackennal, B.A., of Surbiton; the Rev. J. B. French, of Richmond; the Rev. R. Robinson, of York-road Chapel, Lambeth; and the Rev. H. Bayley, of Kingston.

LEDDBURY.—Two sermons were preached by the Rev. Mr. Moss, of Bristol, in the Independent chapel in this town, in connexion with the anniversary of that place of worship. On the Monday afternoon, a tea-meeting took place at the Feathers Hotel, which was attended by about 200. Afterwards, Mr. William Sommerville, of Bristol, late treasurer of the Bristol and Gloucestershire Congregational Union, presided, and the meeting was addressed by the Revs. J. E. Hartland, Bristol; Moss, Bristol; Perkins, Malvern; Hill, Hereford; W. F. Buck, Ross; W. Jones, Bromyard; T. Young, Ledbury; J. Waite, Hereford; and Lumb, Malvern.

SOUTH PETHERTON.—In common with many others the Independents of South

Petherton were moved by the Bicentenary commemoration of last year to attempt great things, and, finding that the repairing of their old chapel would cost nearly half as much as the building of a new one, they resolved on the latter, and have carried their resolution into effect. The opening service commenced October 17th, at half-past ten, when, after reading and prayer by the Rev. V. P. Sells, of Newnham, formerly of South Petherton, the Rev. John Stoughton, of Kensington, preached. The Rev. George Taylor concluded the service. In the afternoon the Rev. R. W. Dale, M.A., of Birmingham, preached.

ST. HELEN'S, LANCASHIRE.—Mr. R. J. Ward, of Airedale College, Bradford, has received and accepted a cordial and unanimous invitation to become the pastor of the Independent Church and congregation at St. Helen's, Lancashire. Mr. Ward will not be able to enter upon the pastorate until after the conclusion of his curriculum, which will terminate in June next.

ST. LEONARD'S-ON-SEA.—The Rev. Andrew Reed, B.A., late of Preston, commenced his ministerial labours at the Assembly Rooms (as a temporary place of worship) under most encouraging and cheering prospects. For some time past the pressing necessity for a place of worship on Nonconformist principles in this populous and rapidly-increasing neighbourhood has been painfully felt, both by visitors and residents. Several Christian friends, under a deep conviction of this pressure, have determined to erect a commodious and handsome place of worship, for which purpose an eligible site has already been secured. As the contemplated building will involve a considerable outlay, it is earnestly hoped that this undertaking will receive aid from other quarters.

SUTTON VALENTINE.—A meeting was held for the purpose of recognising the Rev. R. Lavin as pastor of the Church worshipping in Ebenezer Chapel. The Rev. G. L. Herman presided, and the Revs. C. G. Wall, M.A., W. E. Parrett, H. J. Rook, E. Balley, and A. Turner gave addresses.

TOTNES.—Mr. J. M. Charlton, of the Western College, Plymouth, preached in the Independent chapel, on Sunday morning week, and the Rev. W. M. Paull in the evening, thanksgiving sermons for the late abundant harvest. The weekly offerings were set aside towards defraying the cost of the new organ, at which instrument, on this occasion, Mr. W. F. Windeatt, jun., presided. The amount of the collections at the opening, and on Sunday last was about £11, leaving more than that amount still due towards the fund. Our readers will doubtless remember that £50 towards its cost was apportioned out of the £1,000, the gift of J. Fender, Esq., the worthy M.P. for the borough.—*Western News.*

WOOLTON, LIVERPOOL.—The Rev. E. K. Evans, of Ancoats, Manchester, has accepted the pastorate of the newly formed Independent congregation in the above place.



